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In the Authorized Version;

WITH NOTES AND INTRODUCTIONS

BY

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INTRODUCTION TO THE BOOK OF THE PROPHET ISAIAH.

IN the age of Isaiah, Prophecy received new functions and ampler proportions. All the Prophets from the beginning were animated by the Spirit of Christ¹, and prophesied of Him. "To Him give all the Prophets witness²;" and therefore, as one well said of old, all the Prophets lived "a Christ-ward life³, being filled with His grace; and being His disciples, illumined by His Spirit, waited for Him their Teacher."

The primeval prophecy delivered by God Himself to Adam immediately after the Fall, pre-announced the future struggle between Good and Evil, and foretold that the power of the Evil One would be bruised by the Seed of the woman⁴. It was repeated in succeeding generations with ever-growing clearness. It sounded forth in Enoch, "the seventh from Adam," foretelling the Judgment to come⁵; it spake in Noah, predicting the blessedness of Shem, in whose tents the Lord God would take up His abode⁶. It declared, that in the seed of Abraham, which would "be called in Isaac," "all families of the earth should be blessed⁷;" and that Abraham should be "the heir of the World through faith." It sang a new song in the Patriarch Jacob, proclaiming with his dying voice the glory of Shiloh, who would arise from Judah⁸. It declared the office of the Messiah, as the Great Prophet, by Moses⁹; and it broke forth with a voice of power even from the unwilling lips of Balaam, standing on the top of Peor and looking toward Jeshimon, and on Israel encamped there; and it celebrated the future splendours and conquests of the "Star that would come out of Jacob, and of the Sceptre that should rise out of Israel," and would possess universal dominion, and destroy all the foes of the faithful people of God¹⁰.

With still greater force and clearness it saluted David, the son of Jesse and "the man after God's own heart," and gave him an assurance from God that "his house and his kingdom and throne should be established for ever before him¹¹." God revealed by Nathan the Prophet that Christ would come of the seed of David, and that David would reign for ever in Him. The sweet Psalmist of Israel was also enabled by the Holy Spirit to celebrate the Incarnation¹² and Birth, the Sufferings¹³, Death, Resurrection¹⁴ and Ascension¹⁵, Kingdom, and Priesthood¹⁶, of Him Who was to arise from him according to the flesh; and the graces and glory of the Church, His Bride, the Queen at His right hand, united in mystical wedlock with Him¹⁷; and to foretell the pouring forth of the Holy Spirit on the Church, going forth from Sion to enfold the world¹⁸. This glorious vision was revealed even in greater splendour to Solomon¹⁹.

At this point there was a temporary pause and lull in the exercise of the *predictive* functions of Prophecy.

A treasure of prophetic oracles had been now stored up in the Pentateuch, and in the revelations to David, and to the sons of Korah and Asaph, and to Solomon, in that portion of the Psalter which was then written; and this supplied food for the faith and hope of the people of God.

Besides, the Temple had now been built; its Ritual had now been established; its yearly Festivals brought all the tribes of Israel together continually to one religious centre at Jerusalem.

¹ 1 Pet. i. 11.

² Acts x. 43. Cp. Luke i. 70; xxiv. 25. 44. Acts iii. 18. 21. 24.

³ S. Ignatius, Ad Magnes. c. 8, and c. 9.

⁴ Gen. iii. 15. ⁵ Jude 14. ⁶ Gen. ix. 27.

⁷ Gen. xii. 3; xviii. 18; xxii. 18; xxvi. 4; xxviii. 14. Cp. Acts iii. 25. Gal. iii. 8.

⁸ See on Gen. xlix. 8—12.

⁹ Deut. xviii. 15—18. Acts iii. 22; vii. 37.

¹⁰ Num. xxiv. 15—19.

¹¹ 2 Sam. vii. 16. 19. 25—29; and cp. Ps. lxxxix.

¹² See above on Ps. lxxii. and *Introd.* to Canticles.

¹³ Ps. xxii. 9.

¹⁴ Ps. xvi. 10.

¹⁵ Ps. xxiv.

¹⁶ Ps. cx.

¹⁷ Ps. xlv.

¹⁸ See on Ps. lxxviii.

¹⁹ See above, on Ps. lxxii.; and cp. on Ps. lxxxvii.

The Temple itself was a Prophecy; its Sacrifices, its Rites and Ceremonies, foreshadowed the future; they had evangelical functions—they preached CHRIST.

But to foretell the future was only one part of the prophetic office. The ministry of the goodly fellowship of the Prophets was not only *prospective* but *retrospective*; they were Teachers of the Present, not only by foretelling the Future, but by reminding it of the Past¹. This didactic function of the Hebrew Prophets was exercised in recalling the attention of the People to the Moral Law, promulgated by God on Mount Sinai, and in reproving them for their violations of it and defections from it; and in reminding them of God's mercies to their fathers and to themselves, and in rebuking them for their unthankfulness. It was more and more developed in proportion as they swerved more and more from the faith and worship of God after the schism of Jeroboam, severing Israel from Judah, and after the introduction of the Sidonian idolatry of Baal, imported into Israel by Jezebel the wife of Ahab.

In the days of the Judges, and when the Priesthood had been polluted by the sins of Eli's sons, and the Ark of God was taken, and Shiloh was destroyed; and when, after the Ark's return, it was severed from the Tabernacle; and in the succeeding reign of Saul, who fell away from God, Prophecy had this comminatory character in Samuel. The degeneracy of Priests and Rulers awoke its stern denunciations². It did not occupy itself so much with revelations of the Future, as in the reformation of the Present by recollections of the Past. It endeavoured, if we may so speak, to bring Israel back to Horeb, to listen to the terrors of the Law sounding forth in peals of thunder, and with flashes of lightning and vapour of smoke, and denouncing woe on the ungodly.

Such especially was the office of the great Prophet Elijah the Tishbite, in the days of Ahab. To bring back the heart of the children to the fathers was his work³. "Hear me, O Lord, hear me," was his prayer, when he stood alone on Carmel amid four hundred and fifty priests of Baal, "that this people may know that Thou art the Lord God, and that Thou hast *turned their heart back again*."⁴ Elijah was a second Moses; Carmel became another Sinai.

The prophetic work of the Divine Word in Elijah was continued by God working in Elisha, after his going up into heaven, and foreshadowed the operations of the Incarnate Word working in His holy Apostles after His Ascension⁵.

Hence we recognize the reason why Elijah and Elisha were enabled by God to work miracles, which have dazzled some by their splendour, number, and power, and have even been encountered and gainsaid by uncritical scepticism⁶. Why (it is asked) should Elijah and Elisha the Prophets be supposed to have worked miracles, when we hear of no miraculous powers being claimed by succeeding Prophets, Isaiah, Jeremiah, and Ezekiel?

Let us discriminate times, and we shall harmonize actions; and Wisdom will be justified of her children.

The prophetic mission of Elijah and Elisha was designed to avouch the Divine origin of the Mosaic Law, and to revive it in its pristine vigour, as a moral Code obligatory on the Hebrew Nation. In this respect there is a striking difference between Elijah and Elisha and the Hebrew Prophets who followed them—Joel, Jonah, Amos, Hosea, Isaiah, Micah, Nahum, Habakkuk, Jeremiah, Ezekiel, Zephaniah, Daniel, Haggai, Zechariah, Malachi. None of these Prophets (as far as we know) worked miracles, properly so called, as Elijah and Elisha had done.

Elijah and Elisha were enabled to work miracles because their prophetic office consisted, not so much in foretelling the future, as in authenticating the past, and in recalling the people to it.

The succeeding Prophets did not *work* miracles, but (if we may so say) they *spoke* miracles; that is, their divine mission was proved by the immediate fulfilment of *some* of the prophecies which they uttered⁷, and this fulfilment was a pledge and earnest that their *other* prophecies concerning

¹ This is well expressed by *S. Hippolytus*, in his recently discovered Treatise, the "Philosophumena," p. 337: "After Moses, righteous men were born, beloved of God, who were called Prophets, because they foretold the future; to whom the Word came, not of one time only, but through all generations the voices of things spoken before were manifestly present to them, not only when they gave answers to persons who consulted them, but in every age they pre-announced what would happen hereafter, and *reciting* what was *past*, they *reminded mankind of its duty*." Cp. what *S. Hippolytus* also says on the same subject (De Anti-Christo, § 2).

² See above, *Introd.* to the Books of Samuel, p. xiv; and

Introd. to the Books of Kings, p. x; and *Prelim. Note* to 1 Kings xvii.

³ Cp. Mal. iv. 5, 6.

⁴ 1 Kings xviii. 37.

⁵ See above, on 2 Kings ii. 9–24; v. 1–19.

⁶ See above, *Introd.* to Kings, p. x; *Prelim. Note* to 1 Kings xvii.; and on 1 Kings ii. 17.

⁷ e.g. Isaiah's prophecy concerning Hezekiah's perfect recovery in *three days* from "a sickness unto death," and the extension of his life for *fifteen years*, and the destruction of the Assyrian army in the *third year*. See above, 2 Kings xx. 5; and cp. below, on Isa. xxxviii.; and *Prelim. Note*; and note

distant events would be fulfilled also¹; and in many instances their divine mission was avouched by God Himself by signal interventions in their behalf².

The circumstances of time and place in which the Prophets respectively were raised up to execute their office, and the results arising therefrom, afford additional evidence of God's presence with them, and of His working in them.

Consider ISAIAH.

He prophesied at Jerusalem for more than sixty years, from about 760 B.C. (namely, seven years before the foundation of Rome) to about 698 B.C. Providentially, Isaiah was called to the prophetic office *before* the destruction of the kingdom of Israel³. He had therefore a vast future before him. The kingdom of Syria was still standing, but that Monarchy was soon about to fall⁴. Assyria was rising to the zenith of its glory; Egypt was its rival in the south; Babylon was in the far-off future.

Observe, therefore, Isaiah's prophetic position.

He was at Jerusalem, the religious centre of Israel and Judah. Judah itself is called in Scripture "the midst of the Nations⁵." On the north-east was Assyria, and after it Babylon; on the north were the kingdoms of Israel and Syria, and the rich commercial city Tyre on its island rock, the Queen of the Seas; on the east and south-east were Ammon, Moab, and Edom, connected by community of origin with Israel, but Israel's bitter foes,—and further to the south-east the desert of Arabia, where his fathers had wandered; and on the south-west was Philistia, Judah's near neighbour and inveterate enemy; on the south was the great kingdom of Egypt, distinguished by arts and arms, and ever and anon making hostile inroads into Judah, or alluring it to court its alliance as a defence against its northern enemy Assyria; and still further south, the tribes of Ethiopia, stately in stature⁶, and renowned and feared for their warlike prowess.

Isaiah looked forth on these empires and kingdoms from his watch-tower in Zion; he contemplated them as a divine Astronomer, with his prophetic telescope, from his spiritual Observatory; and he was enabled by the Spirit of God to foretell the rising and setting of all these stars and constellations.

He looked down also upon what was at his feet, "the Valley of Vision" as it is called, Jerusalem⁷, and he foretold her destiny. And far beyond all these he beheld and described the dread transactions of the Day of Doom⁸.

This he has done in a series of prophecies, beginning with the thirteenth chapter⁹, and reaching to the end of the twenty-seventh.

Let us consider the spiritual results of these prophecies concerning the kingdoms of this world.

He thus refuted the prevalent notion of heathenism, according to which the several kingdoms of earth were governed by tutelary, local deities; and he has shown that all the Empires of the world are under the government of the One Supreme God Who was worshipped at Jerusalem, and Who enabled Isaiah to foresee and to foretell their future destinies.

He has shown also that this One Supreme Governor of all the Nations of the Earth is a *moral* Governor; and that He rules according to that immutable Code of Morality which is co-existent with His own eternal divine attributes, and is an emanation from them; and which was given to man at the beginning in Paradise, and which was re-published in the Law delivered on Mount Sinai, and which has been promulgated to the world with greater fulness and clearness, and with higher and more authoritative sanctions, in Christianity.

He declared that the approaching destruction of the Kingdom of Israel by the hand of Assyria was the consequence of its rebellion against Him; and, beyond that, he foretold the Captivity of

(a xxxvii. 30. The prophecies of Jeremiah and Ezekiel with regard to the time and circumstances of an impending event,—the destruction of Jerusalem,—in opposition to the predictions of all their contemporary false prophets, were similar proofs of their divine commission.

¹ It will be found that Isaiah,—in full confidence in his own divine inspiration,—after having delivered a prophecy concerning some *distant* event, such as the destruction of Jerusalem, or of Tyre, or of Babylon, introduces another prophecy relating to something which he asserts to be *near at hand*. See xvi. 14; xx. 3, 4; xxii. 15—25; xxxvii. 30. And thus he stakes the credit of his prophetic character on something by which it would speedily be tested; and by means of which, when it had been tried and proved (and we may be sure that it *was* so tested and

proved, otherwise his prophecies would never have been received as divine by the Ancient Hebrew Church, and have been read as such in her synagogues), credence would be gained for his *other* prophecies concerning *distant* events.

² As in the case of Jonah, Jeremiah, and Daniel, in addition to the other evidence by interpretation of dreams.

³ Destroyed by Sargon, King of Assyria, B.C. 721. See on 2 Kings xvii. 4.

⁴ B.C. 740. 2 Kings xvi. 9.

⁵ Ezek. v. 5; xxxviii. 12, "The navel of the earth."

⁶ See on xviii. 2. 7.

⁷ See on xxii. 1.

⁸ xxiv.—xxvii.

⁹ Called "the *Massas*, or *Burdens*." See on xiii. 1.

Judah by Babylon, and he manifested that Captivity in its true light as a penal visitation for Judah's apostasy from Him.

Thus, on the one hand, Isaiah rescued Israel and Judah from the error of supposing that Assyria and Babylon, in conquering them, had conquered their God.

On the other hand, he warned those heathen Nations against such a presumptuous supposition; and he proclaimed to the world, that Assyria, and Babylon, and all the mightiest Empires of the earth, are only instruments in God's hand for executing His own purposes, and for manifesting His glory, and for punishing those who rebel against Him.

By revealing also the future fall of those proud Monarchies, he has given a solemn warning to all Nations, that if men and States imagine that what they do is done by their own might; and if they magnify themselves, instead of glorifying and adoring God, then they will be shattered in pieces, like brittle vessels of clay, by the iron rod¹ of Him Who uses them as His servants and vassals for vindicating His own honour, and for displaying His Almighty power, and the supremacy of His Divine Law.

He showed, also, that this One Supreme Moral Governor, the God of Nature and the God of Israel, and the God of all earthly empires, does every thing here on earth with a view to one great end and beneficent purpose, namely, the manifestation of His mercy and love to all Nations, both Jew and Gentile, in CHRIST. He has taught the great truth, that God is ever controlling and directing all things, by inscrutable means and hidden agencies, toward the establishment of His kingdom of grace here, and the consummation of His kingdom of glory hereafter.

Thus, for example, Isaiah represents the future humiliation of Ethiopia and Egypt, and of Assyria, as a merciful dispensation to them, designed with this view, that they may not trust in themselves, or in their own local deities, but may look to the Lord of Hosts, Who is worshipped at Jerusalem, and Whose dispensations are crowned in Christianity².

The prophecies of Isaiah reach from his own age, not only to the First Advent of IMMANUEL³, God with us, Very God and Very Man, Whose Name will "be called Wonderful, Counsellor, The MIGHTY GOD, the Everlasting Father, the Prince of Peace⁴," but also to His Second Coming.

Not only does Isaiah pre-announce Christ's rising from the stem of Jesse, when that stem was hewn down to its roots⁵; not only does he speak of His unction by the Holy Ghost⁶, and of His Ministry in Galilee⁷, and of the glorious light kindled by His rising; not only does he describe His miracles of mercy—the eyes of the blind opened, and the ears of the deaf unstopped, and the lame man leaping as an hart⁸, and the desert rejoicing and blossoming as the rose⁹; not only does he paint in beautiful colours the tender love of Christ's pastoral care¹⁰; not only does he portray His Death and Passion with the clearness of an Evangelist, and declare its salutary effects with the wisdom of an Apostle¹¹, and reveal the grace and glory of the Church Universal flowing forth from the Cross of Christ¹², and the fruitfulness of Zion, the mother of all Christendom¹³.

He does this and more; he rises on an eagle's wings from the graces of Christ's First Advent to the glories of His Second Appearing. To the Spirit Who speaks in him, a thousand years are but as one day. And to the Prophet who is inspired by Him, the First Advent of Christ is, as it were, the eve of the Second Advent; and the glories of the Second Advent of Christ coming to judge, are, as it were, the to-morrow's dawn of the graces of the First Advent of Christ coming to save. Therefore, as soon as the Prophet catches a glimpse of Christ's Incarnation, he sees at once, as with a lightning's glance, all the brightness of the Church triumphant revealed to his eye.

Hence it is difficult sometimes to draw a line between what portion of a prophecy belongs to the First Advent, and what belongs to the Second¹⁴. Isaiah beholds with his prophetic eye Jerusalem laid in the dust; but he also sees it spiritualized and transfigured, and stretching itself forth to embrace the world in the arms of the Gospel of Christ. Christ is the promised Seed of Abraham and of David; and the Gospel of Christ goes forth by the ministry of the Apostles filled with the Holy Ghost, from Zion even unto the ends of the earth. The material Temple of Jerusalem is dissolved, but the Church Universal rises on its ruins. The Prophet sees Zion desolate as a ploughed field, and yet lifted up "above the top of the mountains, so that all Nations flow into it" (ii. 2), and rising at last from earth to heaven with a glorious Ascension. The material

Ps. ii. 9.

² See xviii. 7; xix. 23. Cp. also xvi. 1, with respect to Moab; and xxiii. 17, 18, with regard to Tyre.

³ vii. 14.

⁴ ix. 6.

⁵ xi. 1.

⁶ lxi. 1—2.

⁹ xxxv. 1.

¹² liv. 1—17; lv. 1—13; lx. 1—22.

¹³ ii. 1—5; xl. 9—11; lii.

⁷ ix. 1.

¹⁰ xl. 11.

⁸ xxxv. 6.

¹¹ liii. 1—12.

¹⁴ See lxxv. 17—lxxvi. 24.

fabric on Zion melts away, by an almost imperceptible process of absorption, into the eternal splendours of the heavenly City.

The general Resurrection and the Day of Judgment are unfolded to his view; and the eternal joys of the righteous, and the eternal misery of the ungodly, to whom he declares, with the reiterated tones of a solemn alarum, "There is no peace, saith the Lord, unto the wicked;" "There is no peace, saith my God, to the wicked¹;" "Their worm shall not die, neither shall their fire be quenched²."

The fulfilment of Isaiah's prophecies concerning events *near at hand*, which were beyond all power of human foresight—such for example as the overthrow of the combined Powers of Egypt and Ethiopia (to which Judah had looked for help against Assyria), within a certain fixed time³; such, again, as the prophecy of the still more wonderful destruction of the victorious army of Assyria itself⁴, when, elated with its conquests, and confidently anticipating an easy triumph, it returned to Jerusalem—these and other similar predictions proved to King Hezekiah, and to his contemporaries, the divine mission of Isaiah⁵. His inspiration was further avouched and manifested by the fulfilment of his other prophecies—such as that concerning the siege and capture of Babylon, and the name of its conqueror, Cyrus, and the deliverance and restoration of Judah, which he foretold would be effected by him, after his conquest of Babylon, and the overthrow of that Power which had destroyed Jerusalem.

The name ISAIAH signifies SALVATION of JEHOVAH⁶; and a more appropriate name could not have been given him. The contents of his prophecies may be summed up in this word. They all look forward to the SALVATION wrought by JEHOVAH in CHRIST. Isaiah, whose mission from God has been proved by the fulfilment of his prophecies, makes all his prophecies to converge toward Christ, and they are all concentrated and consummated in Him. This fact shows the paramount importance of Christianity. It proves that the Gospel holds the first place in the counsels of the Divine Mind, in its dealings with man; and it shows the necessity of embracing the Gospel, and displays the great peril of despising it. The dignity and glory of the Gospel as revealed by Isaiah, and the unspeakable solemnity of the future retribution of the Great Day, and its everlasting consequences for weal or woe, display its imperative claims on the allegiance of men and Nations.

The divinely inspired Prophet passes immediately onward, from speaking of the overthrow of Sennacherib and the sudden destruction of the Assyrian army by the fiery blast in the valley of Tophet⁷, beneath the southern walls of Jerusalem, to speak of the "everlasting burnings⁸" which are prepared for God's enemies in the "lake of fire," of which that valley of Hinnom was a type. And after predicting the marvellous overthrow of the impious and blasphemous Assyrian, rushing onward in his furious course, against the majesty of the God of Israel, he proceeds to foretell the prostration of all Infidel and Antichristian Powers, symbolized by Sennacherib⁹.

In like manner, after predicting the conquests of Cyrus and his capture of Babylon, and his liberation of the captive Jews, and the promulgation of his decree for the restoration of the Temple at Jerusalem, he bursts forth into a rapturous ecstasy, and echoes the voice of the Baptist, wafted to him from the far-off future, and places before the eye the form of that noble herald of a more glorious victory, and of a more blessed return and restoration, "Prepare ye the way of the Lord; Make straight in the desert an highway for our God¹⁰." He is transported over an interval of seven hundred years, and proclaims the conquests of Christ, and His triumph over His enemies, and the liberation of exiled Israel, and the emancipation of a captive World, from the bondage of Sin and Satan; and the building up of the Temple of the Church Universal, and the restoration of all true Israelites to their Father's home in Christ; and the everlasting felicity reserved for all who believe, love, and obey Him.

To Isaiah's mind, all earthly retributions and all earthly restorations, vanish into utter insignificance in the presence of the Judgment Seat of Christ.

Isaiah thus teaches, that the God of Nature, the God of the Mosaic Law, the God of Nations, and the God of the Gospel, is one and the same God, and that all His dispensations are consummated in Christ.

The prophecies of Isaiah extend over more than twenty-five centuries. They reach from his own age to the Day of Doom.

¹ xlvi. 22; lvii. 21.

² See xx. 1—6.

³ lxvi. 24.

⁴ See xxxvii. 36.

⁵ The reliance of King Hezekiah on Isaiah the Prophet, when all other helps had failed him, is a signal proof of the effect produced by Isaiah's prophecies. See 2 Kings xix. 1—5. Cp.

xix. 20; xx. 1, as showing Isaiah's courage produced by his divine mission.

⁶ Literally, of *Jahu*, an abbreviated form of *Jehovah*.

⁷ See on xxx. 33.

⁸ See on xxxiii. 14.

⁹ See xxvi. 19—21; xxvii.

¹⁰ xl. 3.

The World is witness to their Truth. "Liber noster est Orbis terrarum, in quo lego completum, quod in libro Dei promissum¹." Isaiah's prophecies concerning the abortive issue of the godless league of Israel with Syria against Judah and the house of David², and concerning the destruction of the Kingdoms of Syria and Israel within a fixed time³—his predictions of the overthrow of the forces of Egypt and Ethiopia combined against Assyria, and promising to assist Judah⁴, and of the subsequent destruction of the army of Assyria⁵ when it had subdued Egypt and Ethiopia; and the deliverance of Judah from its grasp; and the future captivity and exile of Judah at Babylon; and the deliverance of the Hebrew Nation by Cyrus. All these have been fulfilled.

These prophecies, so numerous, and so circumstantial, and which must have seemed so strange when they were delivered, have been verified. The World is witness to their fulfilment.

But this is not all. The still more marvellous and almost incredible prophecies concerning the MESSIAH, suffering, despised and rejected by His own people, giving His "back to the smiters and His cheeks to them that plucked off the hair⁶," and "numbered with the transgressors," and yet a glorious Conqueror and King—"the MIGHTY GOD, the Everlasting Father, the Prince of Peace⁷,"—these have been fulfilled.

Let us put this question: Can it be denied that He was born of a Virgin, as Isaiah foretold He would be? and that He sprang from the stem of Jesse and of David, when it seemed to be hewn down to the roots?—that, as was predicted by Isaiah, the principal scene of His ministry was Galilee⁸? and that He wrought miracles⁹ such as the Prophet foretold? Can it be questioned, that, according to Isaiah's prophecies, He was rejected and put to death by His own Nation, the Jews¹⁰, and that therefore the truth of Isaiah's prophecies, and the Messiahship of Jesus of Nazareth, are proved even by their ignorance of the true meaning of those prophecies, which they held in their hands and heard in their synagogues, and by their condemnation of Christ; and that their *unbelief* is therefore an argument for our *belief*? As St. Paul, the great Hebrew of the Hebrews, said in his sermon at Antioch in Pisidia¹¹, they "that dwell at Jerusalem, and their Rulers, because they *knew Him not*, nor yet the voices of the *Prophets* which are read every Sabbath Day, have *fulfilled* them in *condemning Him*."

Can it be denied, that, as Isaiah also predicted, His Gospel has "gone forth from Zion, and the Word of the Lord from Jerusalem¹²," and has imparted to Zion and to Jerusalem a spiritual universality in every Nation under heaven?

All these things are evident: they are clear as noon-day. And now, what follows?

Surely this: Since all these prophecies of Isaiah have been fulfilled, can any reasonable person entertain a doubt, that the *other* prophecies of Isaiah, which still remain to be fulfilled, will in due time be fulfilled also?

Shall ninety-nine prophecies of a Prophet be fulfilled, and shall the hundredth fail? No; certainly not. The fulfilment of the former is a pledge of the fulfilment of the latter, and the more so in the present case, because these other prophecies of Isaiah, which remain to be fulfilled, have been reiterated and confirmed to us in the New Testament by the authority of Christ Himself, the Eternal Word, in Whom the prophecies of the Old are accomplished, and Who is the Divine Author and the End—the Alpha and the Omega—of all Prophecy.

This, therefore, we may hold fast and certain: that, as Isaiah has foretold, all Earthly Powers will be made subject to Christ; and that there is a Resurrection of the Dead¹³; and an Universal Judgment to come; and a future Reward of everlasting glory and bliss to those who believe and obey God, and of everlasting shame and woe to those who resist Him.

Let us also observe this—

Isaiah sees nothing *between* the Gospel of Christ and the Day of Judgment. To Him, the days of the Christian Dispensation are "*the last days*¹⁴." He knows of no other Law than that which went forth in primitive times from Zion; he knows of no other Word of the Lord than that which went forth from Jerusalem.

Here is a wholesome warning to such persons as dream of some "Church of the future," or who propound or embrace any new "developments of Christian doctrine," which were never preached by Christ or His Apostles, and which form no part of the "faith once for all delivered to the Saints¹⁵;" or who imagine that Christianity is a plastic thing, which may be modelled, moulded, and adjusted,

¹ *S. Augustine*, Ep. 162.

² vii. 8.

⁴ Chap. xx

⁶ l. 6.

³ vii. 16.

⁵ xxxvii. 36.

⁷ ix. 6.

⁸ ix. 1.

¹¹ Acts xiii. 27.

¹³ See on xxvi. 19.

¹⁵ Jude 3.

⁹ xxxv. 5, 6.

¹⁰ Chap. liii.

¹² ii. 3.

¹⁴ ii. 2, 3. Cp. Micah iv 1.

by "the human consciousness," with pliant elasticity, to suit the shifting caprices and fickle fashions of popular opinion.

Isaiah has no sympathy with such religionists as these; and they cannot justly look for any approval from that Divine Spirit Who wrote by him.

Let us pass on to observe, that the Prophecies of Isaiah have cheering consolations and encouragements, as well as salutary and solemn warnings, which are specially applicable to the present age. If we may venture so to speak, Isaiah seems to anticipate the difficulties of the latter days, and to make spiritual provision for them.

The States and Empires of Christendom seem now to be undergoing a process of disintegration and decomposition, if not of disruption.

Isaiah has a special message for such a crisis as this.

From his spiritual watch-tower at Jerusalem, he beheld the sea of the World around him agitated with storms. In the winds and waves raging beneath him, he foresaw the wrecks of mighty Kingdoms—Syria, Israel, Assyria, Tyre, Egypt, Babylon. He saw in the far-off future the dissolution of the fabric of the Earth itself¹. In this panoramic view of futurity, while contemplating the events present to his prescient eye, he proclaimed the insignificance of all earthly pride, pomp, and power, and the Omnipotence and Majesty of God; and the glory of the Kingdom of Christ². "Thus saith the LORD, Heaven is My Throne, and Earth is My Footstool." "Behold the Nations are as a drop of a bucket, and are counted as the small dust of the balance; behold He taketh up the isles as a very little thing³." All earthly Kingdoms will be shaken, all worldly Thrones will fall, all sublunary Empires will float away in dreamlike evanescence, as Assyria, Babylon, and Tyre have done, and be mingled with the shadowy phantoms of the past, as the Prophet describes in that sublimest of all pictures of departed earthly grandeur⁴.

But he assures us that there is one Throne that can never be shaken, one Kingdom that can never be moved—the Throne and Kingdom of CHRIST.

"Look," he says, "upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken⁵." "Thine eyes shall see the KING in His beauty; they shall behold the Land that is very far off."

And in still more glorious language he says to the Church of God, "O thou afflicted, tossed with tempest . . . I will lay thy stones with fair colours, and lay thy foundations with sapphires; I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. In righteousness shalt thou be established, thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come nigh thee. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the LORD⁶."

Such are the promises of the Holy Spirit, speaking by the Prophet, to the Christian Church militant for a while here, in order to be glorified hereafter.

Therefore, whatever may be the vicissitudes of earthly States and Empires, the Church of God is able to look upon the gathering storms of Revolution with calmness and composure. She raises her eyes upward, and beholds the City of God. And though her own civil relations on earth may be changed, though all her worldly helps and supports may fail, though secular Powers may forsake her, and even be arrayed against her, though her material fabrics may be wrested from her, or fall into decay and ruin—as Isaiah foretold would be the fate of the glorious Temple at Jerusalem, and of all its splendid ceremonial—though she may be a captive and exile, without settled sanctuaries for her sacred assemblies; though she may sing no more the songs of Zion⁷, but hang up her harp on the willows of Babylon, yet even there she may hear the prophetic voice, "Comfort ye, comfort ye My people⁸."

She knows that it is good for her to learn—as Israel and Judah were taught by Isaiah—that it is a vain thing to rely on earthly Powers, and to resort for help to the Egypts and Assyrias⁹ of this world. She knows that it is well for her to be taught by the severe discipline of affliction to lean

¹ ii. 10—22; xxiv. 20—23.

² lxvi. 1.

³ xl. 15.

⁴ See xiv. 9—19. Cp. Ezek. xxxii. 21—32.

⁵ xxxiii. 20.

⁶ liv. 11—17.

⁷ Ps. cxxxvii. 1—4.

⁸ xl. 1.

⁹ "Woe to them that go down to Egypt; but they look not to the Holy One of Israel." Cp. xxx. 2; xxxvi. 6. Judah and Israel are also reproved for resorting to Assyria for help. See on vii. 12; lvii. 9; and 2 Kings xvi. 8. Jer. ii. 18. 36. Hos. v. 13.

upon God's arm, and to cleave more closely to Him, and to quicken all her own energies, and to cherish more thankfully and lovingly all her own spiritual gifts and graces received from Him. It is well for her to feel, that as long as she is here on earth, she is a pilgrim, a stranger, and a sojourner; that here is not her rest; and that God chastens her in love, in order that her affections may be weaned from earth, and that she may learn more and more to hold communion with what is unseen and eternal¹, and to have her conversation in heaven², and may dwell in heart and soul in her future home, and may realize more and more that her true heritage is *that* Kingdom which cannot be moved³, and *that* City which hath foundations, "whose builder and maker is God"⁴.

In the earlier part of the fifth century after Christ, when the World was sounding with the crash of the ruins of the mighty Roman empire, a Christian Father, S. Jerome, dwelling in solitude at Bethlehem, and more venerable by old age, and then recovering from a severe sickness⁵, composed his Commentary on Isaiah; and in the Preface to one of the books of that exposition⁶ he uses the following words, which have a special interest for the expounder and reader of the prophecies of Isaiah in the present times:—

"The Lord, Who looketh down upon the earth, and maketh it to tremble, and Who toucheth the mountains and they smoke, and Who saith in the song of Deuteronomy⁷, 'I kill and I make alive, I wound and I heal;' hath made my earth to tremble with frequent sicknesses, and hath said to me, 'Dust thou art, and unto dust thou shalt return'⁸.' When I was forgetting the frail condition of humanity, He often warned me to remember that I am mortal and old, and now on the brink of the grave. But He Who smote me hath healed me, and hath filled me with fear rather than with sorrow, and hath corrected rather than wounded me. Therefore, well knowing, by Whose only gift it cometh that I still live, and that haply my falling asleep in Christ is now deferred for a time, in order that I may complete my labours on the Prophets, I devote myself wholly to this work; and, being placed on a spiritual beacon-tower, I contemplate the hurricanes and shipwrecks of this World, not without sighs and groans. I do not fix my thoughts on the present, but on the future; I do not fear the opinions and petty rumours of this World, but I dread the Judgment of God."

Another reflection may be allowed here in connexion with this subject. Isaiah made a prophetic provision for the time when the religious services of the Temple of Jerusalem would be abolished, and the Temple itself would be destroyed; and the people of Judah would be carried away captive to Babylon, as Israel in his own age had been taken to Assyria, and was dispersed in that distant land; and he looks far beyond that catastrophe, and sees the time when the spiritual fabric of the Church Universal would rise up on the ruins of the material Temple at Jerusalem.

These works of dissolution would, he shows, be overruled by God to all who love Him, so as to have a conservative and constructive character; and he reminds his readers of every age, that even in the midst of God's penal visitations, and indirectly by the means of their stern discipline, the principles of vital and essential religion are tested and may be invigorated. He declares in the strongest terms that true religion is a practical thing, a thing of the heart and of the life. He declares that external religious ceremonials, festal anniversaries, and sacrificial oblations, are of little value in comparison with the moral duties of piety, justice, and mercy⁹. He declares that the Temple in which God most delights to dwell, is the human heart¹⁰; the heart of the meek and contrite; and that all material fabrics, be they even as magnificent as the Temple of Solomon itself, are of no account in comparison with it¹¹.

This doctrine—which is inculcated by the Prophets and by our Blessed Lord in the Gospel¹²—contains wholesome and seasonable warnings, instructions, and encouragements to our own age. The time may come, when the faithful servants of God may be driven from the sanctuaries of their own land. Isaiah does indeed declare, that it is the paramount duty, and noblest privilege, of Kings and Queens, to be "the nursing fathers and nursing mothers" of the Church¹³, and that their true welfare consists in promoting hers; and that "the Nation and Kingdom which will not serve her" (that is, will not maintain, cherish, and foster the true Church of God) "shall perish"¹⁴.

¹ 2 Cor. iv. 18.

³ Heb. xii. 28.

⁵ About A.D. 410.

⁶ S. Jerome, in Esai. lib. xiv. cap. l., ed. Bened. tom. iii. p. 359, Paris, 1704.

⁷ Deut. xxxii. 39.

⁸ Gen. iii. 19.

⁹ i. 13–15; xxix. 13; lxvi. 3. Cp. Bp. Butler's Analogy,

² Phil. iii. 20.

⁴ Heb. xi. 10.

part ii. chap. i.; Davison on Prophecy, pp. 207–209, 6th ed., 1857.

¹⁰ lvii. 15; lxi. 1; lxvi. 1, 2. "Volens in templo Dei orare, in te ora. Ipse templum Dei esto" (S. Augustine).

¹¹ lxi. 1, 2.

¹² 1 Sam. xv. 22. Micah vi. 6. 8. Hos. vi. 6. Jer. vii. 22, 23. Matt. ix. 13; xii. 7.

¹³ xliii. 23.

¹⁴ lx. 12.

And how much more will they, who injure, despoil, and persecute her, incur misery and ruin!

But he also warns her of evil days to come. The spiritual expansion of the Church may be cramped and hampered by the Powers of this world; her energies may be crippled and paralyzed; her liberty and her life may be imperilled; severe and unjust conditions may be imposed upon her by secular authority, which may render it no longer possible for her faithful members to minister or to worship in her sanctuaries. Such a calamity happened in our own country more than two centuries ago; and it may happen again.

When the Temple of Jerusalem was profaned by worship which God loathed, then the Divine Glory floated away on the Cherubim from the courts of the Hebrew Sanctuary of Sion to the far-off banks of the river of Chebar¹. And the Prophet Ezekiel then delivered a prophetic homily to the exiles there, on the importance and acceptability of *personal religion*².

Isaiah had already taught the same truth. And at a time when National Establishments of Religion appear to be threatened, and the condition of some may be, before long, like that of the exiles at Chebar—where every man was thrown on the support of those gifts and graces which he received from spiritual communion with God—it is the duty of all to listen to that prophetic teaching; and, while we have the comfort of knowing that the Scriptures will never perish, and the Sacraments will never cease to be administered³; and while it is a happy result even of our religious divisions, that there is now no ecclesiastical power on earth which can impair or affect the ancient Creeds, received from an united Christendom; and while we cherish, with grateful reverence and love, all those external accessories which impart dignity and beauty to religion, we shall not allow our own supply of religious life to depend upon those accessories, but shall seek more and more for nearer personal communion with God, and cherish more and more those spiritual graces of Faith, Love, and Holiness, which are most pleasing to Him, Who will impart fresh beauty to that spiritual Temple of the soul, which is adorned by those virtues, and which will acquire new loveliness from Death, and has been solemnly consecrated by the Holy Spirit to His honour and service.

Analysis of the Contents of the Book of ISAIAH.

The Book of Isaiah consists of Two great Portions, each of which is subdivided into several Parts.

The First Portion contains chaps. i.—xxxix., and ends with a prophecy of the Captivity of Judah at Babylon.

The Second Portion contains chaps. xl.—lxvi.; it begins with the words, “*Comfort ye, comfort ye My people, saith your God;*” and is continued to the end of the Book.

The first of these two great Portions is formed of five Parts.

The First Part of the First great Portion consists of the first five chapters, which may be called a Prologue to the rest; and, like other Prologues of the Books of Scripture⁴, it contains a brief summary of the contents of the whole.

These first five chapters present an introductory and compendious Prophecy, extending from the days of Isaiah to the first Advent of Christ, and even to His Second Coming.

The Second Part, beginning with the sixth chapter, opens with Isaiah’s vision of the glory of the Ever-Blessed Trinity, adored by the Seraphim, in the Temple at Jerusalem⁵. He then receives a commission—not his primary commission, as some have thought⁶, but a second and enlarged commission—to declare the punishment of the unbelieving Jews for their obduracy⁷, and to foretell the evangelization of Israel and of all Nations by CHRIST.

Henceforth, therefore, he proceeds to predict the birth of IMMANUEL from the Virgin of the House of David⁸. Christ’s double office, in overthrowing all His enemies, and in delivering the faithful residue of His People, is declared by the symbolical names of Isaiah’s two sons, Maher-shalal-hash-baz (*spoil speeds, prey hastens*), and Shear-jashub (*a remnant shall return*⁹); and the Prophet hails the orient beams of evangelical light, shed forth by His rising on the people that walked in darkness and dwelt in the shadow of death¹⁰, and the glorious career and conquests of Him

¹ Ezek. viii., ix., and x.

² See Ezek. xviii. 1–32, and xxxiii. 1–20.

³ Matt. xxviii. 19. 1 Cor. xi. 26.

⁴ e.g. of the PSALMS and PROVERBS. See the notes above, on

the opening chapters of those Books.

⁵ See below, on vi. 1–8.

⁶ vi. 9–11.

⁷ See on vii. 3; viii. 3; viii. 8.

⁸ See on vi. 1.

⁹ vii. 13, 14.

¹⁰ ix. 1–3.

Who is the Great Deliverer of His People¹, and is a Victorious Warrior and Everlasting King on the "throne of David." And being filled with the Holy Ghost, Isaiah exclaims in the name of redeemed Humanity, "Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder, and His Name shall be called Wonderful, Counsellor, the MIGHTY God, the Everlasting Father, the Prince of Peace."

The Prophet then displays a view of the proud Power of this World, opposed to God and His Church. This Power is represented by Assyria, the mighty Empire, which in Isaiah's time was the adversary of Judah, and gloried in its own strength², and blasphemed the God of Israel.

Observe the contrast between the two successive Kings of Judah to whom Isaiah was sent, Ahaz, and his son Hezekiah.

Ahaz, alarmed by the league of Syria and Israel against him, resorted to Assyria for help. Isaiah assured the faithless king that no confederacy of earthly powers could destroy the House of David, from which IMMANUEL would be born³, and that the kingdoms of Syria and Israel would be overthrown by Assyria; and he warned him that Assyria would be used by God to punish him for his sins⁴.

Isaiah was also employed by God to comfort Hezekiah, the faithful son and successor of the faithless Ahaz, with the cheering words that he and his city would be delivered from the same power of Assyria, when it appeared to be on the point of destroying them; and that Assyria itself would be broken in the land of Judah⁵. These predictions were fulfilled.

Why (it may be asked) does Assyria occupy so large a space in the prophetic picture?

The reason, doubtless, was this, not only because Assyria—by its power, its conquests, its pride, its impiety, and the sudden destruction of its mighty army, in the presumptuous self-confidence of its most brilliant hour of glory, when, laden with the spoils of Egypt and Ethiopia, it encamped before Jerusalem⁶ and menaced it with immediate ruin,—displayed in a signal manner to the Nations of the Earth, the supremacy of the God of Israel; but because Assyria stands forth in these prophecies, as the type of that infidel and impious form of Antichristianism which will rise up against God in the latter days; and because, in reading the history of the one, we may see the destiny of the other; and because, in the wonderful deliverance of Hezekiah from the ruthless arm of Assyria, the faithful of every age may see a pledge of their own preservation from all the overflowings of Ungodliness in times of deep distress.

This will be evident to an attentive reader of these prophecies. Isaiah passes on by a sublime transition, from speaking of the pride and overthrow of Assyria, to speak of the future prostration of all earthly Powers at the feet of Christ. We shall also see hereafter, in the thirty-eighth and thirty-ninth chapters of Ezekiel, that Isaiah's language concerning Assyria is adopted by that Prophet, when he foretells the insolent haughtiness of the impious Antichristian Power, and the abortive issue of the assaults which will be made by it on the Church of God in the last days.

These truths are also displayed by Isaiah in a clear light, by the contrast between the overthrow of Assyria, when flourishing in all its vigour, like the cutting down of a mighty forest of Lebanon by a fell swoop of Omnipotence, and the rise of Christ, the lowly Branch and Rod from the stem of Jesse, when hewn down to its roots and seemingly extinct, and His subsequent rapid growth to overshadow the earth, and to receive all Nations under His shade⁷. When Antichrist appears to be strongest, then he will be hurled to the ground. When Christ seems to be weakest, He will put all enemies under His feet. When Antichrist rages most fiercely, then will Christ come.

This contrast is followed immediately by a Song of Salvation⁸—a prelude to the Song of the Redeemed at the crystal sea, before the Throne of God⁹.

This Second Part of the First great Portion of Isaiah's prophecies, closes with a Hymn of Victory and Praise.

The Third Part begins at chap. xiii. and is continued to the end of chap. xxvii. It contains Prophecies, called *Burdens*¹⁰, of Judgments—tempered with mercy—on the Kingdoms of Earth—on Babylon¹¹, on Assyria¹², on Philistia¹³, on Moab¹⁴, on Damascus, the capital of Syria, and on

¹ ix. 4–7.

² See xxxvi. 18–20; xxxvii. 23–25.

³ vii. 14.

⁵ xiv. 25. Cp. xxxvii. 36.

⁷ See on xi. 1–16: "There shall come forth a Rod out of the stem of Jesse,"—a prophecy following immediately on the prediction of the campaign of the Assyrian army invading

⁴ vii. 17.

⁶ xxxvii. 36.

Judah, and spreading terror around it, and its sudden destruction (x. 24–34), like that of a forest of stately cedars, hewn down at once in all the lustiness of its strength.

⁸ xii. 1–6.

¹⁰ See below, on xiii. 1.

¹² xiv. 25–27.

¹⁴ xv. xvi.

⁹ See Rev. xv. 2–4.

¹¹ xiii. xiv. 1–24.

¹³ xiv. 28–32.

Israel (joined with Syria against Judah)¹, on Assyria², on Egypt and Ethiopia³ (to which Judah, in the days of Hezekiah and Isaiah, had for a time looked for succour against Assyria and Sennacherib); again, on Babylon⁴, called "the Desert of the Sea," on Edom⁵ (which would rejoice over Jerusalem's capture by Babylon), on Arabia⁶, on Jerusalem (called "the Valley of Vision"), with a prediction of its capture by the Chaldeans⁷, on Tyre⁸, and, finally, on the whole Earth.

In addition to the religious, moral, and political uses of these prophecies, as proving⁹ the Prescience and Omnipotence of the God of Israel, as the One Supreme Moral Ruler of all Nations of the World, they are so framed as to show that all God's dispensations are ordered with a view to the spread of the Gospel of Christ; and that His judicial visitations on earthly Kingdoms are designed to that end; and ought to be made subservient to it by the human Will, co-operating with Divine Grace¹⁰.

They serve also the purpose of showing that God in Christ will triumph over all opposition, whatever form it may assume.

Let it not be imagined, that the names of Nations in these "Burdens" or Prophecies of Judgment, are mere general, vague, and indefinite designations of enmity to God. No; this would be a very erroneous and profitless view of them. Let them only be subjected to a careful and discriminating analysis, and it will be found that each several Nation has not only an historic reality of its own, but it also represents *some special phase* of hostility to God and His Church¹¹.

Assyria symbolizes open Impiety: it is the infidel form of Antichristianism. Babylon typifies another form of Antichristianism—that of Idolatry and Superstition. Egypt, another—that of unsanctified Knowledge and proud Science and Philosophy falsely so called. Ethiopia is the figure of another form—that of physical force inspiring terror by its menaces¹². And both Egypt and Ethiopia are exhibited in these prophecies as worldly Powers to which Judah—the People of God—looked, and looked in vain, for help, instead of trusting in God. Judah sought to shelter itself under the "whirring of the wings"¹³ of Ethiopia and Egypt, which made a great flapping sound, but afforded no protection, rather than under the wings of the Cherubim, and under the pinions of Him Who sitteth upon them. Edom and Moab typify another form—that of those who are connected with the Church by community of origin and race (as Edom and Moab were with Judah), but who are her deadly enemies, and exult in her affliction, as Edom shouted with triumph at the downfall of Jerusalem¹⁴. Philistia represents another form—that of a near neighbour and inveterate foe. Tyre another form—that of maritime and commercial activity, power, and wealth, not hallowed by Religion, but engendering worldly pride and selfish idolatry.

These prophecies of Isaiah, directed against all these earthly Powers, embody the assurance, that if the Church of God is true to Him, and relies on His help, then He will defend her from all attacks, in whatever quarter they may arise, and whatever form they may assume, whether of open Infidelity, or corrupt Religion, or of a godless Philosophy, or a sensuous and slavish Idolatry of Wealth, or unbrotherly hate from treacherous friends, perfidious neighbours, and false brethren; and that no weapon that is formed against her shall prosper¹⁵; and that, in the Great Day, when the Lord shall arise to Judgment, and to call all men from their graves¹⁶, and to destroy all the Powers of Evil, then she will sing praise to Him Who has swallowed up Death in Victory¹⁷; and the Lord God will wipe all tears from all faces of those who have waited patiently on Him¹⁸.

The Third Part closes, as the Second did, with a Song of Praise, and a vision of glory¹⁹.

The Fourth Part of the Prophecies of Isaiah begins with chapter xxviii. and is continued to the end of chapter xxxv.

It contains six Woes, which are a sequel to God's denunciations of Judgment announced in the foregoing Part; and which extend to the Woes pronounced by Christ Himself on Jerusalem (Matt. xxiii. 13—29); and to the Woes of the Book of Revelation (Rev. ix. 12. 14.); and to the Woe which will be denounced on the wicked at the Great Day, and which is symbolized by the destruction of

¹ xviii. 1—11.

² xvii. 12—14.

³ xxi. 1—10.

⁴ xxi. 13—17.

⁵ xxiii.

⁶ See this moral end expressed in the prophecy concerning Philistia (xiv. 31, 32), Moab (xvi. 1—5), Ethiopia (xviii. 7), Egypt, Assyria, and Israel (xix. 23—25), Tyre (xxiii. 17, 18).

⁷ See below, in p. 28, *Prelim. Note* to chap. xiii. *S. Jerome*, *Præfat.* in *Isaiam*, well says, "Post historię veritatem spi-

⁸ xviii., xix., xx.

⁹ xxi. 11, 12.

¹⁰ See xxii. 1—14.

¹¹ See above, p. xi.

ritualiter accipienda sunt omnia, et sic Judæa et Jerusalem, Babylon et Philistiin, et Damascus et Tyrus, intelligenda sunt."

¹² See on xviii. 1, 2, 7.

¹³ See above, on Ps. cxxxvii. 7; and below, on Isa. xxxiv. 5;

¹⁴ xiii. 1.

¹⁵ liv. 17.

¹⁶ See xxiv., xxvi., especially xxvii. 1.

¹⁷ xxv. 8, 9; xxvi. 1—4.

¹⁸ See on xviii. 1.

¹⁹ xxv. 2, 8.

²⁰ xxvi., xxvii.

the great and godless power of Assyria with scorching fire¹, and by the desolation of Edom, the representative of false friends and sacrilegious spoilers of the Church of God².

These Woes are tempered with mercy; they are blended with promises of eternal benediction to all who repent of their sins³, and who love and serve God, and receive the Gospel of Christ⁴. "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away⁵."

The Fourth Part ends, as the two foregoing ones have done, with a revelation of glory and joy, and with a Doxology to God.

The Fifth and last Part of this First great Portion of Isaiah's Prophecies, consists of the historical record of the invasion of Judah by the army of Assyria under Sennacherib. It displays the arrogant pride and impious blasphemy of Assyria; Hezekiah's alarm and temporary weakness; his subsequent repentance, faith, and prayers to God in the Temple; the sudden overthrow of the Assyrian army on its return to Jerusalem in its triumphant march homeward from Ethiopia and Egypt⁶. It contains also a relation of Hezekiah's dangerous sickness, his prayers, and his miraculous restoration to health; and the going back of the sun on the dial of Ahaz ten degrees, and the extension of his life for fifteen years⁷; and his Psalm of thanksgiving after his recovery.

It ends with the narrative of the arrival of the ambassadors who were sent to Jerusalem by Merodach Baladan, king of *Babylon*, in order to congratulate Hezekiah on his recovery, and to "inquire of the wonder that had been done in the land⁸." It records Hezekiah's weakness in showing them all his treasures, and Isaiah's consequent reproof of Hezekiah; and it concludes with his prophecy that all these treasures "shall be carried to *Babylon*; nothing shall be left, saith the Lord⁹."

Thus ends the Fifth and last Part of the First great Portion of Isaiah's Prophecies. It ends with a prophecy of the *captivity* of Judah at *Babylon*. The Second Portion begins with a prophecy of Judah's *liberation* from *Babylon*.

This Second great Portion commences with chapter xl.—"Comfort ye, comfort ye My people, saith the Lord," and extends to the end of the Book.

It consists of three Parts, of which an analysis is given below in the preliminary note to that chapter (chapter xl.), and in the preliminary notes to the first chapters respectively of the other two Parts, viz. chapter xlix. and chapter lviii.

The reader is invited to refer to those notes for a summary of that portion and of its constituent parts.

Suffice it to say here, that this Second great Portion of the Evangelical Prophet's predictions reveals the deliverance and restoration of Judah from exile and captivity at Babylon, by Cyrus, the Conqueror of that city; and that it thence passes on, by an easy and beautiful transition, to foretell and describe the far more glorious emancipation and recovery of Israel and of the World, from spiritual banishment and bondage, by the Great Antitype of Cyrus—JESUS CHRIST¹⁰.

The clearness with which the circumstances of those two great Restorations are displayed in these prophecies, has been and is a trial and touchstone of the faith of their readers. The meek and gentle, and they who have that true wisdom which is the fruit of humility, have recognized and adored in them the operation of the Holy Spirit of God, Who speaks by Isaiah, and have greeted with joy, in the history of Cyrus and in the fulfilment of these prophecies, proofs of Divine Inspiration, and evidences of the truth of Christianity which is revealed in them.

The feelings of such readers as these have found utterance in language like the following:—

"To be ignorant of the Scriptures" (says *S. Jerome*¹¹) "is to be ignorant of Christ. Therefore I shall so comment on the Prophecies of Isaiah, that I may show him to have been not only a Prophet, but also an Evangelist, and an Apostle. The Book of Isaiah contains all the mysteries of the Lord. Here He is preached not only as IMMANUEL, born of the Virgin, but as the Worker of signs and wonders; as dying, buried, and rising again for us; and as the Saviour of all Nations. Isaiah unfolds so

¹ See xxx. 27. 30—33; xxxi. 9; xxxiii. 1—14; and on xxxvii. 11. 36.

² See xxxiv. 5—15.

³ xxx. 22.

⁴ See xxviii. 16; xxxii. 18—20; xxxiii. 6. 16. 22.

⁵ xxxv. 10.

⁶ xxxvi., xxxvii.

⁷ xxxviii.

⁸ 2 Chron. xxxii. 31.

⁹ xxxix. 6.

¹⁰ The judgment of the ancient Hebrew Church on the eschatological character of these prophecies is expressed by the

Son of Sirach (Ecclus. xlviii. 22—25): "Esay the prophet was great and faithful in vision, and saw by an excellent spirit what should come to pass in the *last times*, and he comforted them that mourned in Sion" (he refers here to the first words of this Second Portion). "He showed what should *come to pass for ever*." This is also a clear testimony from the ancient Hebrew Church to the *genuineness* of this Second Portion.

¹¹ *S. Jerome*, Præf. ad Esaiam; and see his Epist. ad Paulinum (Ep. 103).

clearly the mysteries of Christ and the Church, that he seems to be an historian of the past, rather than a Prophet of the future."

"Isaiah" (observes *S. Cyril* of Alexandria¹) "is ever speaking of the Redemption of the World by Christ; and he foretells that for a time the Jews will be rejected from the favour of God, and that the multitude of the Gentiles will be accepted by Him, being justified by faith; so that God seems to crown the blessed Prophet Isaiah not only with prophetic grace, but with apostolical glory."

"Isaiah" (says *S. Augustine*²) "pre-announces future punishment to the rebellious people of Israel, and he delivers more prophecies than all the rest concerning Christ and the Church, so that by some he is called an Evangelist, rather than a Prophet."

On the genuineness of the Second Portion of this Book (chapters xl.—xlv.).

But unhappily, others there are, who in the very clearness of Isaiah's prophecies have seen an argument *against* them.

They allege, that these predictions concerning the capture of Babylon by Cyrus, and the restoration of the Jews by him, could not have been written in the age of Isaiah; and they would separate³ this second Portion of Isaiah from the first; and they ascribe this Portion to a writer who lived more than a century after Isaiah's death, and (to borrow the words of a writer⁴ who has rendered this opinion popular by the attractive graces of his style, "even after Jerusalem had been destroyed, and when the persons to be consoled were already in exile, and Babylon was in the height of her power, and Cyrus and his conquests were already well known."

Objections are urged by that writer⁵ against the genuineness of this Portion of Isaiah, which demand notice here; and which, it is earnestly hoped, he may be induced to reconsider.

Objection 1. In this Portion (he says), the Messiah is designated as "the servant of God" (see xlii. 1), which is not the case in the first Portion; therefore, it is alleged, the second Portion was not written by the author of the first—Isaiah.

Reply. The Prophet in this second Portion provides a supply of future comfort to the exiled captives at *Babylon*; and no better consolation could be ministered to them than that which is derived from the sufferings of "the servant of God," the Messiah, rising by affliction to glory. See chaps. liii. and liv.

Objection 2. In the catalogue of Sacred Books in the Talmud (*Bava Bathra*, 14. b), the Book of Isaiah is placed *after* Jeremiah and Ezekiel; therefore we may infer that this second Portion was not written by Isaiah, but was written *after* Jeremiah and Ezekiel.

Reply. In some Hebrew MSS. Jeremiah and Ezekiel are placed after the Second Book of Kings, because they are a prophetic comment on that Book. But Isaiah is placed *before* Jeremiah in the Masora and in very many MSS. of the Hebrew Bible⁶, and occupies the *first* place among the Greater Prophets in ancient catalogues of the canonical Books (such as those preserved by *Melito* and *Origen*) of the Old Testament⁷.

Objection 3. This latter Portion is popularly ascribed to Isaiah because it has been attached to his prophecies, and "similar instances of agglomerating several works" (by different authors) "under the same name, are to be found, probably in the prophecies of Zechariah—certainly in the Psalter of David."

Reply. As to Zechariah, this allegation will be examined hereafter. As to "the Psalter of David," the case is not parallel. In the Psalter, various Psalms by different authors are intermingled and blended together in one collection; but here, twenty-seven chapters, forming one integral whole, are attached to Isaiah's prophecies. And all the Psalms are nowhere ascribed to *David* in the New Testament, nor in the Old; on the contrary, many of the Psalms are expressly assigned to other authors besides David⁸ in the titles (which constitute a part of the Psalms to which they are prefixed), in Hebrew Manuscripts, and in our own Authorized Version of the Bible.

¹ *S. Cyril*, Alex. Prolog. in Esaiam. Similar language is used by *Theodoret*, in the Preface to his Commentary on Isaiah.

² *De Civ. Dei*, xviii. 29.

³ In the *Prelim. Note* below, to chap. xl. (below, p. 113), I have endeavoured to show that it was morally impossible that the prophecies of Isaiah should have ended with the thirty-ninth chapter; and that the *second* portion of them is a natural and, in some respects, an almost necessary sequel and corollary to the first.

To the names of those who have maintained the genuineness
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of this Second Portion, which are specified in that *Prelim. Note*, p. 113, may be added those of *Prof. Lee*, *Prof. Payne Smith*, *Dr. Henderson*, *Dr. Pye Smith*, *J. A. Alexander*, *Dr. McCaul* (*Aids to Faith*, pp. 122—124).

⁴ *Stanley*, *Lectures on the Jewish Church*, 2nd Series, p. 583.

⁵ *Stanley*, *Lectures on the Jewish Church*, 2nd Series, pp. 583—585.

⁶ *Cp. Vitringa*, p. 21; *Delitzsch*, p. xxii.

⁷ See *Euseb.* iv. 26; vi. 25.

⁸ See above, *Introduction* to the Psalms, pp. xii, xiii.

Objection 4. "In Ezra i. 1, it is *not* *Isaiah*, but *Jeremiah*, who is quoted as having foretold the deliverance by Cyrus;" and we are thence intended to infer that Isaiah's prophecies concerning Cyrus were not known to Ezra, or, if known, were not owned by him to be genuine.

Reply. Ezra referred to *Jeremiah*, because Jeremiah had defined beforehand the *precise year* in which the edict of Cyrus was issued for the restoration of the Jews (Jer. xxv. 11, 12; xxix. 10). There was something more specific in that definition of *the year*, than even the mention of the name of the *person*, Cyrus, by whom the deliverance was to be effected (Isa. xlv. 28; xlv. 1); and it is of the *year* in which the liberation took place that Ezra is speaking,—“In the *first year* of Cyrus king of Persia” (he says), “that the word of the Lord by the mouth of *Jeremiah* might be fulfilled.” And precisely the same words are used in the Chronicles (2 Chron. xxxvi. 22) concerning the *year*, where there is a similar reference to Jeremiah.

In speaking of the *year* of the restoration of the Jews, it would *not* have been relevant to refer to *Isaiah*, who had said *nothing* concerning the *year*; but it *was* very pertinent to appeal to *Jeremiah*, by whom the year of the return had been foretold. But in referring to the Prophet Jeremiah, Ezra did not intend to exclude the Prophet Isaiah. And *Josephus*¹ reports the judgment of the Jewish Church on these prophecies of *Isaiah*, when he says that they were shown to Cyrus, and that he was induced by them to restore the Jews.

The present canon of the Hebrew Scriptures was completed in the days of Ezra; and the fact that the whole of what is commonly ascribed to Isaiah, including chapters xl.—lxvi. is contained in the Hebrew Canon, and was received as genuine by the Hebrew Church, and was acknowledged as such by our Blessed Lord and His Apostles, and is recognized as genuine by the whole Christian Church, is a proof that the whole is the genuine work of Isaiah the Prophet, and was accepted by Ezra as such.

This is further confirmed by the fact, that the language of this Portion of Isaiah is adopted by Prophets who lived *before* the taking of Jerusalem and during the Captivity, especially Jeremiah and Ezekiel.

Compare Isaiah xlvii. 1—3 with Jeremiah xlviii. 18. 22. 26².

lvi. 9	”	”	xii. 9.
lvii. 1	”	”	xii. 11.
lix. 1, 2	”	”	v. 25,
lix. 9—11	”	”	xiii. 16.

Compare Isaiah lix. 12 with Jeremiah xiv. 7.

xliv. 23	}	”	li.
xlvi. 20			
lxvi. 6			
lxvi. 16		”	li. 55, 56.

Compare Isaiah lvii. 9. 11 with Ezekiel xxiii. 40; xxxiv.

Objection 5. “The *style* of this Portion, though in many respects similar to the earlier chapters, differs essentially, in its ease and continuous flow, from the first Portion;” and also the differences of *language* are stated by the most distinguished Orientalists to be “distinctly marked.”

Reply. To this objection an answer may be made in the following words from a learned philological work³:

“The language of the Second Portion of Isaiah vouches for itself, not only by its freedom from later idioms and Chaldaisms, but also by characteristic peculiarities, as that of Isaiah.

“That the mode of representation in chapters xl.—lxvi. has on the whole more clearness, transparency, ease, fluency, detail, and breadth, than the language of the First Portion, which is recognized as genuine—in which conciseness and condensation of expression, rapid change of figures (often only slightly indicated), predominate, and, consequently, here and there obscurity of style arises—cannot but be acknowledged.

“But this difference is fully accounted for by the difference of the subject.

“The language of the First Portion, recognizable by these peculiarities, is denunciatory in its contents; and brevity and vigour of expression are as suitable to this minatory character as, in the present chapters, a clear and easy flow of language, and a rich fulness of graphic description, constituting a life-like representation, are suitable for the announcement of infinite salvation. Here, also, the accumulation of manifold appositions, and especially in regard to the naming of Jehovah, will appear the less surprising, the more we consider the immensity of the salvation, surpassing all hope, which the Lord prepares for His people.

“Besides, it must be added, that the prophecies of the First Part consist of speeches which, under difficult circumstances, and in times of great excitement, were openly pronounced to the

¹ Ant. xi. 1. 1.

² See *Kueper, Caspari, Keil*, and others.

³ *Keil*, Einleitung, § 71, p. 245.

people; while, on the other hand, the chapters of this latter Portion contain the well-considered result, wrought out in its relation to the outward life of the Prophet, and recorded for posterity, of his spiritual functions with respect to the future of the Theocracy, and also of the higher revelations and manifestations communicated to him by reason of these functions." Further, "this expressly establishes the greatness of Isaiah, and generally one of his most prominent excellences, that, accordingly as the subject requires it, he has easily at command every variety of language and every species of description."

"Finally, these chapters show not a few of Isaiah's characteristic peculiarities of manner and setting forth, e. g. the frequent and peculiar application and conjunction of antithesis, paronomasia, and play on words, crowded details, clauses for the formation of refrains and gradual rhythms, insertion of songs, chiefly hymns of thanksgiving, rarity of visions, and symbolical treatment¹."

Yet further, it is alleged², that the Writer of this Second Portion lived more than a century and a half after Isaiah, and toward the close of the Captivity, and when "Cyrus and his conquests were already well known."

If these allegations were well grounded, then the Author of this Second Portion ought not to be honoured as a Prophet, but to be stigmatized as an impostor³.

He represents himself as living long before the age of Cyrus. He propounds it as a marvellous thing, and as a signal proof of divine foresight, that God should call Cyrus by name⁴.

But if "Cyrus and his conquests were already well known" when the author wrote, was it any proof of Omniscience to be able to utter a name with which the world rang?

In other places the writer represents himself as living at a time *before* the Captivity. For example, he calls the Church *Hephzibah*, the name of the wife of king Hezekiah⁵. Such a designation of the Church was very appropriate in the age of Isaiah and Hezekiah, for the reasons stated in the following notes. But it was not at all likely to have been *originated* in the latter times of the Babylonish Captivity (to which the author is assigned by the objectors), a hundred and fifty years after the death of Hezekiah. Therefore we do not hesitate to repeat, that if the writer of this Second Portion did not live *before* the Captivity, he is not to be revered as a prophet, but to be rejected as guilty of forgery; and yet this Second Portion of this Book is quoted as Scripture by the Holy Spirit at least twenty-six times in the New Testament. Would the Holy Spirit of Truth cite the words of an Impostor as the oracles of God?

Isaiah	
xl. 3,	quoted Matt. iii. 3. Luke iii. 4. John i. 23.
xl. 6,	" 1 Pet. i. 24, 25.
xl. 13,	" Rom. xi. 34. 1 Cor. ii. 16.
xliv. 23,	" Rom. xiv. 11.
xliv. 6,	" Acts xiii. 47.
xliv. 8,	" 2 Cor. vi. 2.
lii. 5,	" Rom. ii. 24.
lii. 7,	" Rom. x. 15.
lii. 11, 12,	" 2 Cor. vi. 17, 18.
lii. 15,	" Rom. xv. 21.
liii. 1,	" Rom. x. 16.
liii. 4,	" Matt. viii. 17.

Isaiah	
liii. 5,	quoted 1 Pet. ii. 24.
liii. 7,	" Acts viii. 32, 33.
liii. 12,	" Mark xv. 28.
liv. 1,	" Gal. iv. 27.
lv. 3,	" Acts xiii. 34.
lvi. 7,	" Matt. xxi. 13. Mark xi. 17.
lix. 7, 8,	" Rom. iii. 15.
lix. 20, 21,	" Rom. xi. 26.
lxiv. 4,	" 1 Cor. ii. 9.
lxv. 1, 2,	" Rom. x. 20, 21.
lxvi. 1, 2,	" Acts vii. 49, 50.

¹ Cp. the evidence of this in *Klein*, p. 279, &c.; and *Hävernick*, p. 191, &c. The few Chaldaisms, as *אֲנִי־יְהוָה* (lxiii. 3) and *יְהוָה* (liii. 10), are of a poetical kind, and testify as little to the period of exile as *תְּהִיָּה* (xli. 25),—a word Isaiah may very well have appropriated from the intercourse of the Jews with the Assyrians, which took place in his time. Cp. *Hävernick*, i. p. 228, &c. The idioms adduced by the opponents (namely, *Knobel*, Jes. i. p. xxvii, &c.), and accumulated in an uncritical manner, either explain themselves from the nature of the subject, since a piece of such extent must, it is easily imaginable, contain many peculiar ideas and words (cp. *Klein*, p. 250; and *Delitzsch* to *Drechsler*, iii. p. 403); or are not general, as e. g. *עֲבַד יְהוָה* of Israel or of the Messiah, is only to be found in ch. xl.—xlvi.; or rest only on false interpretation, as *יָצָא* in the presumed sense = *Salvation, Victory*; *מִשְׁפָּחַת* for *Religion*, *בָּרַךְ* for *prove*, &c.; or occur in the "genuine" Isaiah also, as *אֲדָמָה*, *Islands*, distant coast-lands, cp. xi. 11; *הָרִי*, cp. xxix. 21; *דִּשְׁחָה*, darkness for *misfortune*, cp. viii. 22; ix. 1.

On the other hand, the "*Isaianic*" idioms are so remarkable and so emphatic, that they cannot be overlooked as trifles, and explained away as imitations or repetitions. So, for example,

we often find *קָרוֹשׁ וְנִקְרָא*, xli. 14. 16. 20, &c. (about fourteen times in these chapters); the use of *יִקְרָא*, *to be named*, for *to be*, and *to be recognized*, xlvii. 1. 4, 5; xlviii. 8, &c. (cp. *Gesen.* ii. p. 29); the formula *יִשְׁמַר לְיְהוָה*, lxi. 6; lxii. 4—cp. iv. 3; xix. 18; the *יִשְׁמַר יְהוָה* in parenthesis for " *אֲמַר* " (cp. *Klein*, p. 239—250); *אֲמַר* for God, xlix. 26; lx. 16. Cp. i. 24; the poetical *מִצְרַיִם*, xlii. 5; xlv. 3; xlviii. 19; lxi. 9; lxv. 23—as xxii. 24; *לְעֵצָה* for Egypt, li. 9—as xxx. 7; *נֶזֶק*, *truncus*, xl. 24—as xi. 1; *חֲרָוֶה*, *tribula*, xli. 15, and xxviii. 27; *יְבֵלִי מִים*, xlv. 4, and xxx. 25; *נִצְחָיו*, only lv. 13, and vii. 19; *סָפָה*, xlv. 8; xlv. 11; xlviii. 3. 5. 7—as xvi. 13; the conjunction *וְיָשָׁא* of the water, lvi. 15—as ii. 13; vi. 1; *נֶשֶׁחַת*, of the drying up of the water, xli. 17, and xix. 5; *יְהוָה לִנְצָה*—as v. 5; vi. 13; *נֶשֶׁחַת*, liii. 2—as xi. 10, &c. Cp. *Klein*, S. 220—279.

² By *Stanley*, *ibid.* p. 583.

³ "It is difficult to acquit such passages as the following (xli. 1—7. 21—24; xliii. 8—13; xlv. 20, 21; xlvii. 10—13), of impudent, and indeed suicidal mendacity, if they were not written before Cyrus appeared on the political scene" (*Preb. Huxtable*, in *Dr. W. Smith's Bibl. Dict.* i. 886).

⁴ xlv. 3. 6.

⁵ lxii. 4.

Besides, if Isaiah, who was a divinely-inspired Prophet, could not be enabled to foretell clearly the restoration of the Jews by Cyrus, which took place about a century and a half after Isaiah's death, how came it to pass that he was enabled to foretell with even greater distinctness (and with the clearness of an Evangelist) the restoration of the human race by Jesus Christ, more than 700 years after Isaiah's time?

And yet some of those who allege that this Second Portion was *not* written by Isaiah, are constrained to allow that "these six-and-twenty" (seven-and-twenty) "chapters are the most deeply inspired, the most truly evangelical portion of the prophetic writings¹." Was the author of the "most deeply inspired and evangelical of all prophecies" not enabled to foretell clearly what would happen within two centuries after his own death?

It is also alleged that this Second Portion, containing these twenty-seven chapters, could not have been written by Isaiah, but was written by some Hebrew author in the time of the Chaldean Captivity, "because the standing-point of the writer is Babylon."

But it may be replied, that this would prove a great deal too much; for in some of these twenty-seven chapters the "standing-point of the writer" is not Babylon in the age of Cyrus, but it is Palestine in the age of Christ. The Prophet has *no* fixed stand-point. He is not riveted to one place; "*modo me Thebis, modo ponit Athenis*;" he is translated from his own age across an interval of seven centuries, and stands on the banks of the Jordan and hears the words of John the Baptist². He is present at Calvary, and beholds Christ on the cross³; and he sees the "glory that should follow" the sufferings of Christ; the extension of the Church militant, and the felicity of the Church triumphant.

Some of the critics, who deny the genuineness of this Portion, and are pressed with this argument, resort to the bold expedient of denying that the writer of this Portion has any notion of a personal, suffering Messiah, even in the fifty-third chapter; and they refuse to see Christ in it, and in the other prophecies concerning "the servant of the Lord" giving His back to the smiters and His cheeks to them that plucked off the hair⁴; and they apply them to an ideal Israel, although the Holy Spirit in the New Testament expressly affirms that fifty-third chapter to have been fulfilled in Christ on the cross⁵. Thus, in order to be consistent in denying the genuineness of these twenty-seven chapters, they plunge from one depth of scepticism into another.

Isaiah himself, in the first words of his prophecy, characterizes his prophecies as the *vision*⁶ which he *saw*⁷. The words which are rendered *vision* and *saw*, are applied in the Hebrew Scriptures to objects at the greatest possible distance from the *seer*, even the last things of all⁸; and therefore, even at the beginning of his Book, he prepares us for the revelation of future events far more distant than the return from Babylon.

The fact, that various parts of these last twenty-seven chapters must have been composed at a time *before* the Captivity⁹, is candidly admitted by some, who assert that the residue was not written by Isaiah; and they therefore reject those parts as *interpolations*¹⁰.

Nor is this all. It has been shown that the captivity of Judah at Babylon, and the destruction of Babylon, and the deliverance of Judah, are distinctly foretold, not only in the Second Portion of Isaiah, but in sundry chapters and sections of the *First* Portion also¹¹. How is this to be accounted for? Was Isaiah not the author of the *First* Portion? To which question the objectors reply, We will not say this; but those "chapters and sections in the *First* Portion are also spurious *interpolations*."

To such shifts are men reduced, when they reject the testimony of the ancient Hebrew Church, and of Christ Himself, authenticating the Hebrew Canon of the Holy Scriptures, and delivering them to us as genuine and inspired. Truly, Scepticism is cruel to its votaries; and they who serve it, serve a hard task-master. They who believe Christ and His Church, believe One "Whose service is perfect freedom;" but they who rely on themselves, or bow to the arbitrary dogmatism of some few Critics, who, in the eighteenth or nineteenth century, rise up in opposition to Christ and His Church, are the slaves of a merciless tyranny, which exacts from them an unlimited amount of credulity and vassalage.

¹ *Stanley*, *ibid.* p. 577.

³ *lil.* 3—11.

⁵ See Mark xv. 28. John xii. 38. Acts viii. 32, 33—35.

⁷ Pet. ii. 24.

⁸ Heb. *cházón*.

⁹ See Job xix. 26. Ps. xvii. 15. Isa. xxxiii. 17. Dan. vii. 13;

² xl. 3.

⁴ Ch. i. 5. 6.

⁷ Heb. *cházón*.

ix. 24.

⁹ Such as *lvi.* 9—lvii. 11: *lxi.* 1—lxiii. 6; *lxiii.* 7—lxvi.

¹⁰ So *Ewald*, and after him, partly, *Stanley*, p. 583, who says that *lvi.* 9—lvii., "has all the appearance of an earlier fragment incorporated."

¹¹ See *chaps.* xii., xiii., xiv. xxi. xxxix. 3—7.

The Second Portion of Isaiah is found in the many hundred extant Manuscripts of the original Hebrew Copies and Ancient Versions of Isaiah in various languages.

If these twenty-seven chapters had been forged in the name of Isaiah more than a century and a half after Isaiah's age, and after the destruction of Jerusalem, it is absolutely impossible that they should have found their way into all the copies of Isaiah in the hands of the Ten Tribes of Israel, and of the Two tribes of Judah, then separated from one another, and scattered in innumerable places over the vast empire of the East, and have been *received by them all* as the genuine production of Isaiah, and as the inspired Word of God.

The Holy Spirit cites this Second Portion by name as the work of Isaiah the prophet. It is expressly ascribed to Isaiah by Him, speaking by the Apostles and Evangelists in the Christian Scriptures¹. The Book which was given to our Blessed Lord in the Synagogue at Nazareth, and which contained this Second Portion, is called "the Book of *Esaias the Prophet*"². And what was named the Book of Isaiah by the whole ancient Hebrew Church, and what is declared to be the Book of Isaiah by the Holy Ghost in the New Testament, and what was received as the Book of Isaiah by Jesus Christ Himself, and by His holy Apostles and Evangelists, and by the Ancient Universal Church of Christ, and was never ascribed to any one else but Isaiah for sixteen centuries after Christ, will surely be received as the genuine work of Isaiah by all who revere the divine authority of Christ and of the Holy Spirit, and who, in their journey through this transitory life, love to be like the faithful Ethiopian, who had the care of all the treasure of Queen Candace, and felt, to his inexpressible joy, that he held in his hands a far greater treasure than all, when he sat in his chariot and was reading one of these twenty-seven chapters,—namely, the fifty-third, a chapter quoted five times in the New Testament,—and when St. Philip the Evangelist joined himself to his chariot, and preached to him Jesus from that chapter, and baptized him in the Name of Christ; and of whom it is said by the sacred historian, that in reading that fifty-third chapter he was "reading *Esaias the Prophet*"³.

The most important Commentaries on Isaiah are—

1. By ancient Christian Expositors, those of *S. Jerome*, *S. Cyril of Alexandria*, and *Theodoret*; the two former are of great value. The Exposition of *S. Chrysostom* extends only to the first eight chapters; and that of *S. Basil* to chapters i.—xvi. The writings of *S. Justin Martyr*, especially his Dialogue with Trypho the Jew, abound with expository remarks on Isaiah.

2. Later Interpreters, *Calvin*, *Maldonatus*, *Forerius*, *Corn. A. Lapide*, *W. Lowth*, *M. Henry*, *Varenius*, and especially *Campegius Vitringa*, 2 vols. folio, Leovardiae, 1724, ed. nov., an inestimable work.

3. Of more recent Commentators may be mentioned, *Bp. Lowth*; *Rosenmüller*, 1829; *Gesenius*, 1821-29; *Hitzig*, 1833; *Hendewerk*, 1836-44; *Henderson*, 1840; *Umbreit*, 1841; *Knobel*, 1843; *Drechsler* (chapters i.—xxvii.), 1845-49, completed by *Delitzsch*; *Alexander*, 1848; *Schegg*, 1850; *Meier* (the first half), 1850; *Caspari*, the first five chapters; *Stier*, 1850, the last twenty-seven chapters; and especially *Delitzsch* (Leipz., 1866), whose excellent Commentary has been translated into English by the *Rev. James Martin*, and published in *Clark's Foreign Theological Library*. 2 vols, Edinburgh, 1867.

¹ See the passages cited below, on xl. 3.

² Luke iv. 17. Cp. Luke iii. 4. John i. 23.

³ Acts viii. 30—39.

CHRONOLOGICAL ORDER OF THE PROPHETS.

Some of the Prophets, e.g. HOSEA and ISAIAH, prophesied during a much longer time than others; and therefore some of their prophecies may be later in date than some of the prophecies of Prophets who began to prophesy after them. Their dates for the most part cannot be precisely determined. It is probable that the books of most of the Prophets contain the substance and pith of prophecies delivered by them at intervals on several occasions. In the following Table, some modifications have been adopted of that order which is exhibited in the Table prefixed to ISAIAH.

HOSEA	In the days of Jeroboam II., King of Israel, and Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah	<div style="display: flex; align-items: center;"> <div style="font-size: 4em; margin-right: 10px;">}</div> <div> <p>These Prophets prophesied in the time between</p> <p style="text-align: center;">B.C.</p> <p>810—710.</p> </div> </div>
ISAIAH	In the days of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah	
JOEL	Probably in the days of Uzziah, King of Judah	
AMOS	In the days of Jeroboam II., King of Israel, and Uzziah, King of Judah	
OBADIAH	Probably in the days of Uzziah	
JONAH	Probably in the days of Uzziah	
MICAH	In the days of Jotham, Ahaz, and Hezekiah, Kings of Judah. Cp. Jer. xxvi. 18	<div style="display: flex; align-items: center;"> <div style="font-size: 4em; margin-right: 10px;">}</div> <div> <p>710—625.</p> </div> </div>
NAHUM	Probably in the reign of Hezekiah, King of Judah	
HABAKKUK	Probably in the reign of Manasseh or Josiah, Kings of Judah	
ZEPHANIAH	In the days of Josiah, King of Judah	
JEREMIAH	From the thirteenth year of Josiah, and in the reigns of Jehoahaz (Shallum), Jehoiakim, Jehoiachin (Jeconiah, or Coniah), and Zedekiah, Kings of Judah, and after the destruction of Jerusalem	<div style="display: flex; align-items: center;"> <div style="font-size: 4em; margin-right: 10px;">}</div> <div> <p>629—580.</p> </div> </div>
EZEKIEL	From the fifth year of Jehoiachin's captivity, and in the reign of Zedekiah, and after the destruction of Jerusalem	
DANIEL	In the days of Nebuchadnezzar, Belshazzar, Darius, and Cyrus	603—534.
HAGGAI	In the second year of Darius Hystaspes	519.
ZECHARIAH	Associated with Haggai	519—487.
MALACHI	"The Seal of the Prophets"	430—400.

For a synoptical view of the historical events of the above period, the reader is requested to refer to the Chronological Table prefixed to the Books of Kings, pp. xx—xxii, and the *Introduction* to Ezra, p. 295.

THE BOOK OF THE PROPHET

ISAIAH.

I. ¹THE ^avision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

Before
CHRIST
about
760.
a Num. 12. 6.

ISAIAH AND DEUTERONOMY.

CH. I.] This chapter to v. 27 was appointed by the ancient Hebrew Church to be read in the synagogues as the *Haphtarah* or prophetic proper lesson, together with the beginning of Deuteronomy (Deut. i. 1 to iii. 22); also all the *Haphtarahs*, or prophetic Proper Lessons appointed to be read together with Deuteronomy, to the end of the thirtieth chapter of that Book, are taken from Isaiah.

This is remarkable. It declared the sense of the ancient Hebrew Church, that ISAIAH stands in an intimate relation to DEUTERONOMY. Indeed, the opening words of Isaiah's prophecies, "Hear, O heavens, and give ear, O earth," are an echo of those of Moses in his prophetic song, in Deuteronomy (xxxii. 1; cp. xxxi. 28, 29). Isaiah was filled with the Spirit which animated Moses, and, like him, he appeals to the heavens and the earth, which were created by Jehovah, the God of Israel, and which faithfully observed the laws imposed upon them by their Creator, and which were witnesses of the giving of the Law at Sinai, and which had seen the unthankfulness and apostasy of Israel, and which would be witnesses also of the fulfilment of his prophecies in future ages and at the Great Day.

This connexion of Isaiah with Deuteronomy in spirit and language, which produced the juxtaposition of the one with the other in the ancient Hebrew Calendar, supplies a strong argument for the genuineness of Deuteronomy, and affords a refutation of the strange theory of some in modern times assigning its composition to Jeremiah. See above, *Introd.* to Deuteronomy, pp. 195—208; cp. *Delitzsch* here on v. 2.

These first five chapters of ISAIAH form an INTRODUCTORY and compendious PROPHECY concerning JERUSALEM and the CHURCH, from the days of Isaiah to those of Christ, and even to His SECOND COMING.

These first five chapters are like a PROPHETICAL PROLOGUE to the whole book; and they are like a PROPHETICAL SUMMARY of it. They foretell the taking of Jerusalem by the Chaldean armies, and the captivity of its people for their sins (v. 13—30), and the later destruction of the City by the Romans, and the merciful alleviation of that judgment, by the blessings consequent on Christ's first coming; the going forth of the Gospel from Zion to all the world (ii. 3), and the extensions of the Church, which had its origin in Jerusalem, unto all Nations of the World, and the Second Coming of Christ. See ii. 12—22.

Therefore with great propriety has the Church of England appointed these first two chapters of Isaiah to be read as Proper Lessons on ADVENT SUNDAY, and the fifth chapter to be read on the Second Sunday in Advent.

1. *The vision—which he saw*] These words give the clue to the right interpretation of what follows. The description which we are about to read of the moral and religious state of Judah and Jerusalem is a very unfavourable one; and yet it was written during the time of Uzziah (see below, vi. 1), who was one of the best of the kings of Judah (see 2 Kings xv. 1—3), at least as long as he listened to Zechariah, "who had understanding in the visions of God" (2 Chron. xxvi. 5). But Isaiah was enabled to see the moral corruption which was lurking beneath the fair surface of external forms and specious shows of reli-

gion; and he was also enabled to foresee the results of it in the future outbursts of open rebellion against God, and in the pouring out of His wrath and indignation on the people in the Babylonish captivity, and even (as *S. Cyril* and *S. Jerome* observe) in the Roman siege and destruction of Jerusalem, and in the scattering of its inhabitants over the face of the earth; and also to foretell the gracious visitations which awaited the faithful in Christ. See v. 26, 27, "I will restore thy judges as at the first, and thy counsellors as at the beginning. Afterward thou shalt be called the city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness." This could only be said of the Zion of Christ, and of the Apostles. See below, ii. 2, 3.

The Expositors, who have neglected this clue, have placed the composition of this chapter in the days of Ahaz, in the time of the invasion of the Syrians and Israelites (*Gesenius, Rosenmüller, Maurer, Movers, Knobel, Hävernick*); and others have brought it down to the time of the Assyrian Invasion in the reign of Hezekiah (*Hitzig, Umbreit, Drechsler*; see *Delitzsch* on v. 31); and much confusion has thus been introduced into the order of Isaiah's prophecies.

The word *vision* solves the difficulties which these Expositors have found in the language of this chapter. The whole Book is well called a *vision*, Hebr. *châzôn*, connected with the words *châzâh*, to see (cp. Amos i. 1. Mic. i. 1. Hab. i. 1), and with the word *chôzeh*, a seer; see 2 Sam. xxiv. 11. 2 Kings xvii. 13; and rendered *prophet* below, xxx. 10. It reveals the far-off future as *present* to the sight.

The unfavourable picture drawn by Isaiah in this and other parts of his prophecies (see chapters xxix.; xlviii. 1—8; liii. 1; lviii. 1—13; lix. 1—14; lxv. 1—7; lxvi. 1—4), and the contrast which he presents of the obstinacy and unbelief of the Jews to the docility and faith of the Gentiles receiving the Gospel, are strong evidences of Isaiah's courage, and also of the *inspiration* of his prophecies. The Jews would never have received and read in their synagogues such a censure on themselves, and such an eulogy on the Gentiles, if they had not been convinced that it was from GOD.

— *of Isaiah*] A providential name, signifying *salvation of Jehovah*, and very appropriate for the "Evangelical Prophet" who speaks in this Book.

— *Amoz*] Supposed by some Hebrew Rabbis to have been brother of Amaziah, king of Judah (*Seder Olam*, and the *Gemara*, Cod. Megill. fol. x. col. ii), but this is very doubtful.

— *Judah and Jerusalem*] And which he saw also concerning other Nations in relation to Judah and Jerusalem (xiii.—xxiii.). The Church of God, under Christ its Head, is the centre to which all the prophecies of Holy Scripture converge.

— *Uzziah, Jotham, Ahaz, and Hezekiah*] Kings of Judah from B.C. 810 to B.C. 698 (see above, the Chronological Table in the *Introduction* to Kings and Chronicles, p. xxi.). It is probable that Isaiah survived Hezekiah; for he wrote a history of his reign (2 Chron. xxxii. 32), and there is a credible tradition that Isaiah suffered martyrdom under Hezekiah's son and successor Manasseh. See above, on 2 Kings xxi. 16, and below, on Heb. xi. 37; and *Hengst.*, *Lecture on Isaiah*, pp. 360—362.

Before
CHRIST
about
760.

b Deut. 32. 1.
Jer. 2. 12. &
6. 19. & 22. 29.
Ezek. 36. 4.
Micah 1. 2. &
6. 1. 2.
c ch. 5. 1. 2.
d Jer. 8. 7.

e Jer. 9. 3, 6.

f ch. 5. 12.

† Heb. of heaviness.
g ch. 57. 3, 4.
Matt. 3. 7.

† Heb. alienated,
or, separated,
Ps. 58. 3.
h ch. 9. 13.
Jer. 2. 30. & 5. 3.
† Heb. increase
revolt.

i Jer. 8. 22.

|| Or, oil.

k Deut. 28. 51, 52.

† Heb. as the
overthrow of
strangers.
l Job 27. 18.
Lam. 2. 6.

m Jer. 4. 17.

n Lam. 3. 22.

Rom. 9. 29.

o Gen. 19. 24.

² ^b Hear, O heavens, and give ear, O earth :

For the LORD hath spoken,

^c I have nourished and brought up children,
And they have rebelled against me.

³ ^d The ox knoweth his owner,
And the ass his master's crib :

But Israel ^e doth not know,
My people ^f doth not consider.

⁴ Ah sinful nation, a people [†] laden with iniquity,
^g A seed of evildoers, children that are corrupters :
They have forsaken the LORD,
They have provoked the Holy One of Israel unto anger,
They are [†] gone away backward.

⁵ ^h Why should ye be stricken any more ?
Ye will [†] revolt more and more :
The whole head is sick, and the whole heart faint.

⁶ From the sole of the foot even unto the head *there is* no soundness in it ;
But wounds, and bruises, and putrifying sores :

ⁱ They have not been closed, neither bound up, neither mollified with
|| ointment.

⁷ ^k Your country *is* desolate,
Your cities *are* burned with fire :
Your land, strangers devour it in your presence,
And *it is* desolate, [†] as overthrown by strangers.

⁸ And the daughter of Zion is left ^l as a cottage in a vineyard,
As a lodge in a garden of cucumbers,
^m As a besieged city.

⁹ ⁿ Except the LORD of hosts had left unto us a very small remnant,
We should have been as ^o Sodom,

2. *Hear, O heavens*] An appeal derived from Moses in Deut. iv. 26 ; xxx. 19 ; xxxi. 28 ; xxxii. See above, *Prelim. Note*.

— *I have nourished and brought up children*] Israel is God's son (Exod. iv. 22, 23), His most favoured child (Jer. xxxi. 9).

3. *The ox—and the ass*] The prophet had appealed to the heavens, which obey the law of their being (cp. *Hooker's* eloquent words, E. P. I. ; iii. 2), and now he descends to the lower animals of creation. They also are witnesses against the unthankfulness and apostasy of Israel, and condemn it ; as Jeremiah says, "The stork in the heavens knoweth her appointed times ; and the turtle and the crane and the swallow observe the time of their coming ; but My people know not the judgment of the Lord" (Jer. viii. 7).

4. *Ah !*] Hebr. *hōi*, rendered *ah !* also v. 24. In six places in ch. v. it is rendered *woe*, and in eleven other places in this book, and in four places in Jeremiah, and always in Ezekiel, Amos, Micah, Nahum, Habakkuk ; in one place in Isaiah it is rendered by *O* (x. 5), and in one by *ho !* (lv. 1), the only place where it does not seem to imply pain and sorrow.

— *sinful nation*] Instead of being "a holy nation, a kingdom of priests" (Exod. xix. 6).

— *they have provoked—to anger*] Probably by blasphemy (*Vulg.*) ; cp. 2 Sam. xii. 14. Ps. lxxiv. 10. 18, where the same verb (*naats*) is used, and below, lii. 5 ; cp. xxxvii. 3, where the cognate substantive occurs.

— *the Holy One of Israel*] A very solemn appellation occurring in three places of the Psalms, all of them emphatical ; Ps. lxxi. 22 ; lxxviii. 41 ; lxxxix. 18, and only once in the historical Books ; and there it is uttered by Isaiah himself, 2 Kings xix. 22. It occurs twenty-five times in Isaiah ; twice only in Jeremiah, i. 29 ; li. 5 ; once only in Ezekiel, xxxix. 7, and is never used by any other prophet. The occurrence of this appellation in *both* portions of the prophecies of Isaiah equally, is a

strong argument for the genuineness of the latter portion (chap. xl. to the end).

5. *ye will revolt*] Rather, interrogatively, *will ye revolt more and more ?*

6. *not been closed*] Or, *not been pressed together* (*Gesen.* 242 ; *Fuerst*, 390).

— *ointment*] Rather, *oil*.

7. *Your country is desolate*] The Prophet has a vision of the future miseries which the nation, though now enjoying peace under Uzziah, is bringing upon itself by its sins ; see on v. 1. He takes up the language of Moses in Leviticus (xxvi.), and Deuteronomy (xxviii. 20—58), and foresees and foretells the accomplishment of this denunciation (*Caspari*).

8. *the daughter of Zion*] Jerusalem, the city grouped round the fortress, and nestling beneath its shade (cp. x. 32 ; xvi. 1. Zech. ix. 9 ; and above, on Ps. ii., p. 3).

— *is left as a cottage in a vineyard*] The lonely temporary booth of the watchman guarding the vineyard before the vintage ; cp. Job xxvii. 18, "a booth that the keeper maketh."

— *a lodge*] For sleeping in at night ; a hammock slung up on a tree (*Gesen.* 476).

9. *a very small remnant*] A band of refugees (see Deut. ii, 34 ; iii. 3, where the same word *survived* is used ; cp. *Gesen.* 795), a mere handful. St. Paul teaches us to extend this prophecy to the last days of Jerusalem (Rom. ix. 29), and thus helps us to understand it as reaching forward from the age of Isaiah even to the days of Christ ; cp. on i. 1. As *S. Jerome* well says here, "What is uttered in this prophecy is not to be referred to the Chaldean invasion, but to that of the Romans. It foretells the time when the remnant of Jerusalem was saved, in and by the Apostles of Christ, and 3000 believed in one day (Acts ii. 41), and the Gospel was preached to the world."

And we should have been like unto Gomorrah.

- ¹⁰ Hear the word of the LORD, ye rulers ^p of Sodom ;
Give ear unto the law of our God, ye people of Gomorrah.
- ¹¹ To what purpose is the multitude of your ^a sacrifices unto me ? saith the LORD :
I am full of the burnt offerings of rams, and the fat of fed beasts ;
And I delight not in the blood of bullocks, or of lambs, or of † he goats.
- ¹² When ye come † ' to appear before me, who hath required this at your hand,
To tread my courts ?
- ¹³ Bring no more ^s vain oblations ; incense is an abomination unto me ;
The new moons and sabbaths, ' the calling of assemblies, I cannot away with ;
It is || iniquity, even the solemn meeting.
- ¹⁴ Your " new moons and your ^{*} appointed feasts my soul hateth :
They are a trouble unto me ; ^v I am weary to bear *them*.
- ¹⁵ And ^z when ye spread forth your hands, I will hide mine eyes from you :
^a Yea, when ye † make many prayers, I will not hear :
Your hands are full of ^b † blood.
- ¹⁶ ^c Wash you, make you clean ; put away the evil of your doings from before
mine eyes ;
^d Cease to do evil ; ¹⁷ learn to do well ;
^e Seek judgment, || relieve the oppressed, judge the fatherless, plead for the
widow.
- ¹⁸ Come now, and ^f let us reason together, saith the LORD :
Though your sins be as scarlet, ^g they shall be as white as snow ;
Though they be red like crimson, they shall be as wool.
- ¹⁹ If ye be willing and obedient,
Ye shall eat the good of the land :
- ²⁰ But if ye refuse and rebel,
Ye shall be devoured with the sword :
^h For the mouth of the LORD hath spoken *it*.

Before
CHRIST
about
760.
p Deut. 32, 32.
Ezek. 16. 46.
q 1 Sam. 15. 22.
Ps. 50. 8, 9. &
51. 16.
Prov. 15. 8. &
21. 27.
ch. 66. 3.
Jer. 6. 20. & 7. 21.
Amos. 5. 21, 22.
Micah 6. 7.
† Heb. *great*
he-goats.
† Heb. *to be seen*.
r Exod. 23. 17.
& 34. 23.
s Matt. 15. 9.
t Joel 1. 14. &
2. 15.
|| Or, *grief*.
u Num. 28. 11.
x Lev. 23. 2, &c.
Lam. 2. 6.
y ch. 43. 24.
z Job 27. 9.
Ps. 134. 2.
Prov. 1. 28.
ch. 59. 2.
Jer. 14. 12.
Micah 3. 4.
a Ps. 66. 18.
1 Tim. 2. 8.
† Heb. *multiply*
prayer.
b ch. 59. 3.
† Heb. *bloods*.
c Jer. 4. 14.
d Ps. 34. 14. &
37. 27.
Amos. 5. 15.
Rom. 12. 9.
1 Pet. 3. 11.
e Jer. 22. 3, 16.
Micah 6. 8.
Zech. 7. 9. &
8. 16.
|| Or, *righten*.
f ch. 43. 26.
Micah 6. 2.
g Ps. 51. 7.
Rev. 7. 14.

h Num. 23. 19.
Tit. 1. 2.

10. *ye rulers of Sodom*] A noble apostrophe; ye will be desolate as Sodom; yes, because ye "declare your sin as Sodom" (iii. 9). Sion is another Sodom in sin and punishment. Cp. Deut. xxxii. 32, "Their vine is of the vine of Sodom, and of the fields of Gomorrah," and Ezek. xvi. 46, and Rev. xi. 8; and Isaiah is a second Lot, a preacher of righteousness and of judgment to come. The sun may shine brightly, the landscape may look beautiful; but the Prophet hears the distant rumbling of the coming storm of desolation, and sees the LORD rising from His throne, to rain down the fire of His wrath on the guilty city.

11. *To what purpose*] The people of Jerusalem pleaded their displays of religious zeal and devotion in the services and sacrifices of the Temple, and in their festal observances, as a bar to the Prophet's severe verdict upon them. But he rejects the plea, and exclaims, "To what purpose is the multitude of your sacrifices?" They are mere empty shows; hypocritical masks and disguises; leaves of the fig-tree without the fruit. Therefore the tree will be withered by the breath of God (Matt. xxi. 19. Mark xi. 13). His prophecy extends even to that act of our Lord; and to the outburst of His fury in the pouring out of the vials of His wrath in the conflagration of the Temple by the armies of Rome.

— *unto me*] Observe the rapid transition with which the Prophet passes from what he says in his own person (v. 9) to what the LORD says by him. This is genuine inspiration: cp. v. 18.

— *I am full—he goats*] For I desire obedience, repentance, and mercy, rather than sacrifice (1 Sam. xv. 22. Ps. li. 16). And the sacrifice of the wicked is an abomination to Me (Prov. xv. 8; xxi. 27. Amos v. 21. Cp. Davison on Prophecy, pp. 207, 208. Ed. Oxf. 1856).

12. *to tread my courts*] Who hath required this of you—merely to tread the floor of My courts with your feet, when

your heart is far from Me, and when you walk not in the paths of My law? Cp. note above, on Eccles. v. 1, "Keep thy foot when thou goest to the house of God, and be more ready to *hear* (i.e. to *obey*) than to give the sacrifice of fools, for they consider not that they do evil;" and see Mic. vi. 6—8, and see Rev. xi. 2, where there is a description of mere formal religion combined with much internal corruption.

13. *vain oblations*] Literally, with great emphasis, *lying meat-offerings*; your very incense is abomination to me.

— *It is iniquity, even the solemn meeting*] The words "it is" are not in the original, and would be better omitted; the sentence runs on in a continuous rapid stream. *I cannot away with—iniquity, even the solemn meeting*. The combination of *iniquity* and the pompous religious ceremonial—the *solemn meeting* in My courts—is execrable to Me. "Wash you, make you clean," if you desire to be accepted. Ye "spread forth your hands" in prayer, but those "hands are full of blood" (cp. Amos v. 21).

18. *Come now, and let us reason together*] The mention of judicial processes in the foregoing verse suggests the thought that there is another great judicial process to be gone through between the Lord and His people, in which they must plead guilty. But He graciously remits the sentence, and offers free pardon on the condition of their repentance. God speaks by the Prophet; He speaks in him with divine authority. The Prophet's personality is absorbed into the Divine Majesty of Him Whose messenger he is; cp. v. 11.

20. *Ye shall be devoured*] Lit. *ye shall be eaten*. The contrast here is marked by the repetition of the word. If ye obey, *ye shall eat*—if not, *ye shall be eaten* by the sword—the edge of which in Hebrew, as in Greek, is called its mouth.

— *the mouth of the Lord hath spoken it*] This sentence is the Divine seal set on Isaiah's prophecies; see xxi. 17; xxii. 25; xlii. 3; xxv. 8; xl. 5; lviii. 14.

Before
CHRIST
about
760.
i Jer. 2. 20, 21.

21 ⁱ How is the faithful city become an harlot !
It was full of judgment ; righteousness lodged in it ;
But now murderers.

k Jer. 6. 28, 30.
Ezek. 22. 18, 19.

22 ^a Thy silver is become dross,
Thy wine mixed with water :

l Hos. 9. 15.
m Prov. 29. 24.
n Jer. 22. 17.
Ezek. 22. 12.
Hos. 4. 18.
Micah 3. 11. &
7. 3.
o Jer. 5. 28.
Zech. 7. 10.

23 ⁱ Thy princes *are* rebellious, and ^m companions of thieves :
ⁿ Every one loveth gifts, and followeth after rewards :
They ^o judge not the fatherless,
Neither doth the cause of the widow come unto them.

p Deut. 28. 63.
Ezek. 5. 13.

24 Therefore saith the Lord, the LORD of hosts, the mighty One of Israel,
Ah, ^p I will ease me of mine adversaries,
And avenge me of mine enemies :

† Heb. according
to pureness.
q Jer. 6. 29. &
9. 7.
Mal. 3. 3.
r Jer. 33. 7.

25 And I will turn my hand upon thee,
And [†] purely purge away thy dross,
And take away all thy tin :

s Zech. 8. 3.

26 And I will restore thy judges ^r as at the first,
And thy counsellors as at the beginning :
Afterward ^s thou shalt be called, The city of righteousness, the faithful city.

|| Or, they that
return of her.
t Job 31. 3.
Ps. 1. 6. & 5. 6.
& 73. 27. & 92. 9.
& 104. 35.
† Heb. breaking.

27 Zion shall be redeemed with judgment,
And || her converts with righteousness.

u ch. 57. 5.

28 And the [†] destruction of the transgressors and of the sinners *shall be*
together,

x ch. 65. 3. &
66. 17.

And they that forsake the LORD shall be consumed.

29 For they shall be ashamed of ^u the oaks which ye have desired,
^x And ye shall be confounded for the gardens that ye have chosen.

y Ezek. 32. 21.
z ch. 43. 17.

30 For ye shall be as an oak whose leaf fadeth,
And as a garden that hath no water.

|| Or, and his
work.

31 ^y And the strong shall be ^z as tow,
|| And the maker of it as a spark,
And they shall both burn together, and none shall quench *them*.

21. *How is the faithful city become an harlot*] The Hebrew Nation, espoused in mystical wedlock to Jehovah at Sinai, has become a harlot, by following strange gods. On this metaphor see above, *Prelim. Note* to Prov. viii., and the *Introd.* to the Song of Solomon, p. 124, and below, on Rev. xvii. 1, p. 252. — *righteousness lodged in it*] Compare the personification in Ps. lv. 9.

22. *mixed with water*] Literally, *wounded, stabbed*, with water ; as the Latin Poet expresses it,

“Scelus est jugulare Falernum”

(*Martial*, i. 19. 5).

24. *the Lord, the Lord of hosts*] The title which God assumes in the prophecies of Isaiah when He is about to announce His judicial visitations. See iii. 1 ; x. 16. 33 ; xix. 4.

25. *purely*] So *Sept.*, *Vulg.*, and *Vitringa* ; or it may mean (as some Hebrew Expositors say) *as with alkali* (*Gesen.* 138. 142 ; *Fuerst*, 234, and *Delitzsch* here).

— *tin*] Rather, *lead*, the alloy of silver mentioned in v. 22 (*Gesen.* 103).

The purpose of all God's judicial visitations on Jerusalem, especially in the Babylonish Captivity and the destruction of Jerusalem by the Romans, was a righteous and merciful one ; namely, to refine and purge her people in the furnace of affliction, and to smelt away the dross from the pure ore.

26. *I will restore thy judges—thou shalt be called—the faithful city*] This was fulfilled in Christ and in His Apostles, and in those faithful multitudes who were brought into the true Zion of His Church by the Evangelical preaching after the taking of Jerusalem. See *S. Cyril*, and *S. Jerome*, who says, “Hæc perspicuè de Ecclesiâ, quæ in Dominum creditura est.”

27. *Zion shall be redeemed with judgment, and her converts with righteousness*] The righteous and judicial visitations of

the Lord have their merciful ends in *redeeming* from the bondage of Sin and Satan the *converts* of Zion, those who *turn to Him* with true repentance. “As many as I love, I chasten ; be zealous therefore and repent” (Rev. iii. 19). The bright sun of God's love shines behind the dark thunder-clouds of His justice. Cp. iv. 4.

There is another interpretation of these words which is not to be neglected. The *judgment* of which the Prophet speaks, may be interpreted as signifying God's justice requiring a satisfaction and propitiation, which was made by Christ's sinless sacrifice of Himself ; and the *righteousness* may designate the perfect righteousness of Christ, offering Himself as an atonement. See below, on Rom. iii. 24, and *Vitringa* here.

28. *And*] Or, *But*.

29. *oaks* (or, *terebinths*)—*and gardens*] Objects of idolatry, and resorts for false worship. Deut. xvi. 21. Ezek. vi. 13 ; below, lvii. 5 ; lxx. 3 ; lxxvi. 17.

30. *an oak*] Or, *terebinth*, usually green, but now withered. He takes up the words *terebinth* and *garden* from the former verse, and says, that they themselves who resort to the shade of terebinths and the secret haunts of gardens, to practise their idol-worship, shall be like a blighted terebinth, and a parched-up garden. This *taking up* and *repetition* of words from a previous sentence may be noted as characteristic of Isaiah's style ; it is called *palindromy* (or *running back*) by some writers ; we have examples of it in vv. 9, 10, and in 13, 14 ; 22, 25, in this chapter. Cp. ii. 9. 11. 17.

31. *and the maker of it*] Rather, *and his work* (*Sept.*, *Vulg.*, the *Targum*, *Vitringa*, *Gesen.*, *Del.*), i. e. *his idol*. The strong man shall be weak as tow, and his idol—the wooden image which he worships—shall be like a spark to set him on fire. Sin is the match which ignites the sinner with the fire of the punishment that will consume him.

II. ¹ The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

² And ^a it shall come to pass ^b in the last days,

^c That the mountain of the LORD's house shall be || established in the top of the mountains,

And shall be exalted above the hills;

^d And all nations shall flow unto it.

³ And many people shall go and say,

^e Come ye, and let us go up to the mountain of the LORD,

To the house of the God of Jacob;

And he will teach us of his ways,

And we will walk in his paths:

^f For out of Zion shall go forth the law,

And the word of the LORD from Jerusalem.

⁴ And he shall judge among the nations,

And shall rebuke many people:

And ^g they shall beat their swords into plowshares,

And their spears into || pruninghooks:

Before
CHRIST
about
760.

a Micah 4. 1, &c.
b Gen. 49. 1.
Jer. 23. 20.
c Ps. 68. 15, 16.
|| Or, prepared.

d Ps. 72. 8.
ch. 27. 13.

e Jer. 31. 6. &
50. 5.
Zech. 8. 21, 23.

f Luke 24. 47.

g Ps. 46. 9.
Hos. 2. 18.
Zech. 9. 10.
|| Or, scythes.

THE FUTURE EXALTATION OF ZION, AS THE MOTHER CHURCH OF ALL CHRISTENDOM.

CH. II.] From a denunciation of judgment, with which the former prophecy closes, Isaiah returns to the announcement of grace and glory (which had been recorded in some of its bright gleams in i. 25—27), and displays them in fuller splendour, in a prediction of the exaltation of Zion as the Mother Church of Christendom.

1. *The word that Isaiah—saw*] The seer, being in a prophetic ecstasy, becomes, as it were, *all eye*, and *sees*, with the optical organ of his spirit, the *word* which God speaks. This mode of speech proceeds from the fact that the eye has more sensibility than the ear:—

“Segniùs irritant animos demissa per aurem,
Quàm quæ sunt oculis subjecta fidelibus”

(Horat., A. P. 180).

2. *And it shall come to pass*] This prophecy of grace is linked on to the foregoing one of judgment by the initial *vau* (and), as is the case in Micah iv. 1—4, where the same words occur. The declaration prefixed to this prophecy, that it is the *word* which *Isaiah saw*, seems to intimate that it was given first to Isaiah, and afterwards repeated by God to *Micah*. But the question of priority is of minor importance. The words are the words of the HOLY GHOST; and it matters little by whose mouth He first uttered them.

— *in the last days*] Or, *in the end of the days*, that is, in the time of the MESSIAH. It is a phrase taken up from the prophecy of Jacob on his death-bed (Gen. xlix. 1), and of Balaam (Num. xxiv. 14), speaking of the Messiah, and continued in the New Testament. See Acts ii. 17. Heb. i. 2. 1 Pet. i. 5. 20. 2 Pet. iii. 3.

— *the mountain of the LORD's house shall be established in the top of the mountains*] Though despised by the world, in comparison with the lofty mountains of Basan, and other huge emblems of earthly power (see above, on the Pentecostal Psalm, Ps. lxxviii. 15, 16), the lowly hill of Zion, on which God's Church is built, will be exalted above them all.

This has been fulfilled already in part (as is noted by *S. Cyril*, *Eusebius*, and *S. Athanasius*) in the spiritual elevation of ZION into an Evangelical SINAI (if we may so speak), to which God's presence was vouchsafed in Christ, teaching in the Temple, and dying and rising again, and ascending into heaven, and in His sending forth of the Apostles from Zion to preach the Gospel, and to baptize all Nations into the Name of the Blessed Trinity; and in the coming down of the Holy Spirit upon them in Zion, in order to enable them to evangelize the World; and it will be completely accomplished, when the kingdoms of this world shall become the kingdom of the Lord, and of His Christ (Rev. xi. 15).

— *all nations shall flow unto it*] It shall be more glorious than the Hebrew Temple, to which devout Jews flocked from

all parts of the world at the great yearly festivals. *All nations shall flow together*, with the eager and joyous streaming onwards of mighty rivers, into the common sea of the Catholic Church. Cp. Matt. xxviii. 19. Mark xvi. 15.

Observe the Evangelical paradox here. In the natural world rivers flow *down* from mountains; but in the spiritual world, the streams of nations are made by God's grace to run together *upward* to the *mountain* of God's Church. Here also is the antithesis of *Babel*, which means *confusion*. There, men's language was confounded, and they flowed away into different lands. Here, all in different lands are united and flow together into one. See above, note on Gen. xi. 8; and below, Acts ii. 6.

3. *out of Zion shall go forth the law*] As it did at Pentecost. See Luke xxiv. 47—49. Acts i. 4; ii. 1—8. 39—41. There is a comparison between Sinai and Sion. The Law was given to Moses at Sinai, and that Law was written on tables of stone; but the Gospel, the fulfilment of the Law, is given to all the world at Sion, and is written on the heart by the Holy Ghost. Thus all the glory of Sinai is transferred to Sion, and is absorbed into it. Sinai melts away into Sion. See above, on the Pentecostal Psalm, lxxviii. 17.

The Church which was first founded at Jerusalem, was the seminary or seed-plot of all Churches of Christendom. And well might the prophet say, that the Law shall go *forth* from Zion; for the Gospel streamed forth with its living waters from that fountain and well-spring, and irrigated the world (*S. Jerome*).

See below, on lix. 20; and chaps. lx. lxi. lxii. lxv. 10; lxvi. 10.

4. *many people—they shall beat their swords into plowshares, and their spears into pruning-hooks*] A prophecy of the diffusion of the Holy Spirit of peace, which is the characteristic of the Gospel of Christ, Who is “the Prince of Peace,” at Whose birth the angels sang, “Glory to God in the highest; and on earth *peace*” (Luke ii. 14).

The contrast to this is in the words of the Latin poet, describing the warlike temper of his time:—

“Squalent abductis arva colonis,
Et curvæ rigidum falces confiantur in ense”

(Virg. Georg. i. 507).

Although this prophecy has not been yet fully accomplished in fact, yet great is the change that has been already wrought in the world by Christianity, wherever its principles have been received and acted on: whence the early Fathers do not hesitate to apply this prophecy to their own times (see *Justin Martyr*, Apol. i. 39, p. 216; *Tertullian*, c. Marcion, iii. 21; and so *Arnobius*, Contra Gentes, i. 5; *Vitringa*, p. 74); and if men would comply with God's commands, and profit duly by His grace, it would be fully verified. And this seems to be the sense of this and other prophecies, such as

Before
CHRIST
about
760.
h Ps. 72. 3, 7.

Nation shall not lift up sword against nation,

^h Neither shall they learn war any more.

i Eph. 5. 8.

⁵ O house of Jacob, come ye,

And let us ⁱ walk in the light of the LORD.

|| Or, more than
the east.

k Num. 23. 7.
l Deut. 18. 14.

m Ps. 106. 35.
Jer. 10. 2.

|| Or, abound
with the chil-
dren, &c.
n Deut. 17. 16, 17.

⁶ Therefore thou hast forsaken thy people the house of Jacob,

Because they be replenished || ^k from the east,

And ^l are soothsayers like the Philistines,

^m And they || please themselves in the children of strangers.

⁷ ⁿ Their land also is full of silver and gold,

Neither *is there* any end of their treasures ;

Their land is also full of horses,

Neither *is there* any end of their chariots :

o Jer. 2. 28.

⁸ ^o Their land also is full of idols ;

They worship the work of their own hands,

That which their own fingers have made :

⁹ And the mean man boweth down,

And the great man humbleth himself :

Therefore forgive them not.

p ver. 19. 21.
Rev. 6. 15.

¹⁰ ^p Enter into the rock, and hide thee in the dust,

For fear of the LORD, and for the glory of his majesty.

q ver. 17.
ch. 5. 15, 16. &
13. 11.

¹¹ The ^q lofty looks of man shall be humbled,

And the haughtiness of men shall be bowed down,

And the LORD alone shall be exalted ^r in that day.

r ch. 4. 1. &
11. 10, 11. &
12. 1. 4. & 24. 21.
& 25. 9. & 26. 1.
& 27. 1. 2. 12, 13.
& 28. 5. & 29. 18.
& 30. 23. & 52. 6.

¹² For the day of the LORD of hosts *shall be* upon every one that is proud and
lofty,

And upon every one that is lifted up ; and he shall be brought low :

Jer. 30. 7, 8.
Ezek. 38. 14, 19.
& 39. 11, 22.

¹³ And upon all ^s the cedars of Lebanon, *that are* high and lifted up,

And upon all the oaks of Bashan,

Obad. 8.
Micah 4. 6. &
5. 10. & 7. 11, 12.
Zeph. 3. 11, 16.
Zech. 9. 16.

¹⁴ And ^t upon all the high mountains,

And upon all the hills *that are* lifted up,

s ch. 14. 8. &
37. 24.
Ezek. 31. 3.
Zech. 11. 1, 2.
t ch. 30. 25.

¹⁵ And upon every high tower,

And upon every fenced wall,

Ps. lxxii. 7: "In His days shall the righteous flourish, and abundance of peace, so long as the moon endureth." Cp. Jer. xxiii. 6. Zech. ix. 10. They declare God's desire and design ; they affirm that He has done *all that could be expected of Him* for their fulfilment ; but He does not force any to receive His gracious offers : and that fulfilment is conditional on men's performance of their duty ; and thus these prophecies are practical exhortations, as well as prophecies. Cp. below, on Luke xii. 49 ; and *Vitringa's* note here. In will and work, Christ is "the Saviour of the world" (John iv. 2) ; and yet, through Satan's power and man's sin, the "whole world lieth in wickedness" (1 John v. 19). Hence arises a gracious encouragement on one side, and a solemn warning on the other. On this subject, see more below, xi. 6—9.

6. *they be replenished from the east*] With oriental luxuries and idolatries. The word rendered *replenished*, suggests, as *Vitringa* observes, a reference to the pythons, and other diviners, who were filled with an *afflatus*, from an evil spirit (an *ob* : see Lev. xix. 31 ; xx. 6. Deut. xviii. 11. 1 Sam. xxviii. 3—7. Cp. below, viii. 9 ; xix. 3 ; xxix. 4, where that word occurs). Instead of being filled with grace from God's good Spirit, they seek for inspiration from familiar spirits.

— *soothsayers like the Philistines*] Sorcerers practising hidden arts (see Lev. xix. 26. Deut. xviii. 10. 14. 1 Kings xxii. 6. *Gesen.* 644), like the Philistines of Ekron, where was the shrine and oracle of Baal-zebub (2 Kings i. 2—16).

— *they please themselves in*] They strike hands with, they make a covenant with (*Gesen.* 793).

7. *silver—horses*] Contrary to the Divine command (Deut. xvii. 14—17), they rely on an arm of flesh rather than on God.

9. *the mean man boweth down, and the great man humbleth himself*] This seems to be the true interpretation, and is supported by *Sept.*, *Vulg.*, and *Syriac*. Most modern interpreters (since *Vitringa*, p. 81) render it, the mean man *shall be bowed down*, and the great man *shall be humbled* ; but then there would be a superfluous repetition in v. 11, where the words here used are taken up ; and the prophet declares, that they who bow themselves down to idols, will be bowed down ; and they who humble themselves before false gods, will be humbled by the true God. The verbs *shachach* and *shaphel* may well bear the sense given to them in our version. See Job ix. 13. Ps. xxxv. 4. Hab. iii. 6 ; below, xxix. 4 ; xxxii. 19. Ps. cxiii. 5. Jer. xiii. 18.

10. *Enter into the rock*] As a routed army, fleeing before a conqueror, for refuge. See Josh. x. 17, where the five kings flee to the cave at Makkedah, after their defeat at Bethhoron ; and compare on Rev. vi. 15 ; and below, *vv.* 19 and 21.

— *hide thee in the dust*] As travellers endeavouring to escape the sweeping simoom in the desert.

13. *cedars of Lebanon—oaks of Bashan*] The proud princes and potentates of Israel. See x. 33. Ezek. xvii. 3.

¹⁶ ^u And upon all the ships of Tarshish,

And upon all † pleasant pictures.

¹⁷ ^x And the loftiness of man shall be bowed down,

And the haughtiness of men shall be made low :

And the LORD alone shall be exalted ^v in that day.

¹⁸ And || the idols he shall utterly abolish.

¹⁹ And they shall go into the ^z holes of the rocks,

And into the caves of † the earth,

^a For fear of the LORD, and for the glory of his majesty,

When he ariseth ^b to shake terribly the earth.

²⁰ ^c In that day a man shall cast † his idols of silver, and his idols of gold,

|| Which they made *each one* for himself to worship,

To the moles and to the bats ;

²¹ ^d To go into the clefts of the rocks,

And into the tops of the ragged rocks,

^e For fear of the LORD, and for the glory of his majesty,

When he ariseth to shake terribly the earth.

²² ^f Cease ye from man, whose ^g breath *is* in his nostrils :

For wherein is he to be accounted of ?

III. ¹ For, behold, the Lord, the LORD of hosts,

^a Doth take away from Jerusalem and from Judah

^b The stay and the staff,

The whole stay of bread, and the whole stay of water,

² ^c The mighty man, and the man of war,

The judge, and the prophet, and the prudent, and the ancient,

³ The captain of fifty, and † the honourable man,

And the counsellor, and the cunning artificer, and the || eloquent orator.

⁴ And I will give ^d children *to be* their princes,

And babes shall rule over them.

Before
CHRIST
about
760.

u 1 Kings 10. 22.

† Heb. *pictures of desire.*

x ver. 11.

y ver. 11.

|| Or, *the idols shall utterly pass away.*

z ver. 10.

Hos. 10. 8.

Luke 23. 30.

Rev. 6. 16. & 9. 6.

† Heb. *the dust.*

a 2 Thess. 1. 9.

b ch. 30. 32.

Hag. 2. 6, 21.

Heb. 12. 26.

c ch. 30. 22. &

31. 7.

† Heb. *the idols of his silver, &c.*

|| Or, *which they made for him.*

d ver. 19.

e ver. 10, 19.

f Ps. 146. 3.

Jer. 17. 5.

g Job 27. 3.

a Jer. 37. 21. &

38. 9.

b Lev. 26. 26.

c 2 Kings 24. 14.

† Heb. *a man eminent in*

countenance.

|| Or, *skilful of*

speech.

d Eccles. 10. 16.

16. ships of Tarshish] All the noble vessels and instruments of commercial prosperity. Cp. Ps. xlviii. 6.

— *all pleasant pictures]* All beautiful spectacles of curiosity, desire, and delight. Cp. *Gesen.* 286, and 789.

18. the idols he shall utterly abolish] Rather, *the idols shall utterly perish* (*Vulg., Syriac, and Targum*);—they shall glide away like a stream in summer. The plural noun with the singular verb shows that all idols, however numerous and magnificent they may seem, are only like one bubble of nothingness, and will all burst and vanish at once.

19. to shake terribly the earth] To shake the Earth as easily as a tree is shaken by the wind, and all its leaves and fruit are scattered. Cp. Job xiii. 25. Rev. vi. 13. Observe the paronomasia in the Hebrew *laarots haarets*, which may be reproduced in Latin,—*ut terreat terram* (*Delitzsch*).

22. Cease ye from man] “Put not your trust in princes, nor in the sons of men, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish” (Ps. cxlvi. 3, 4).

There is an ancient interpretation of these words,—sanctioned by *Origen, Vulgate* (which renders *bammeh*, viz. in what? by *excelsus*), *Jerome, Lyranus, Corn. A. Lapide, Menochius, Luther, Calovius*, and others,—which is not to be neglected, according to which these words are understood to mean, “Hold off your hand from Man, in Whose nostrils is the breath of life; for how great is He to be esteemed!” Cp. Ps. ii. 2. And in this sense there is a warning here against incurring the wrath of the Divine Son, as in Ps. ii. 12.

But the other interpretation seems more easy and natural, and is confirmed by what follows, as it is by *Targum, Syriac, and Arabic* here in the Oxford MS. The *Sept.* does not translate the words at all.

“Cease ye from man;” for, adds the prophet, “The Lord, the Lord of hosts,” will sweep mighty and shrewd men away, and there is no help in them.

1. The stay of bread] Isaiah adopts here also the language of the Pentateuch (see Lev. xxvi. 26): “When I have broken the *staff of your bread*,” as a punishment for your sin. Cp. Ezek. iv. 16; v. 16; xiv. 13. This prophecy, like that of Moses, in Deut. xxviii. 56, 57, reaches onward through the siege of Jerusalem by the Chaldeans (see Lam. ii. 20), to its capture and destruction by the Romans. See note above, on Deut. xxviii. 56.

2. the prudent] *The diviner* (*Vulg., Syriac, and Arabic*).

3. the honourable man] Literally, whose *person* or *countenance is accepted*, welcomed with honour by kings and people.

— *cunning artificer]* Skilled in mechanical arts, especially in making engines of war and erecting fortifications, for which King Uzziah was famous. See 2 Chron. xxvi. 9—15; and cp. 2 Kings xxiv. 14, 15, where it is recorded that artificers were carried away captive by the Chaldeans.

— *eloquent orator]* Rather, the man *skilled in enchantment*, literally, in *muttering*, or *whispering* (Heb. *lachash*) of incantations. See Eccl. x. 11. Jer. viii. 17, where the same word is used; and Ps. lviii. 5, where the verb is used; and cp. *Gesen.* 437. The *Vulgate* has rightly “*prudentem eloquii mystici*.”

4. children to be their princes] “Woe to thee, O land, when thy king is a child!” See Eccl. x. 16.

— *babes]* Spoilt children. The Hebrew word here used (*taalulim*) is from *alal*, to be silly and petulant (*Gesen.* 633. 870. Cp. lxi. 4, where the word is rendered *delusions*). Jehoiachim, who was eight years old when he began to reign (2 Chron. xxxvi. 9), was a specimen of these princely infants.

- Before CHRIST about 760.
- 5 And the people shall be oppressed,
Every one by another, and every one by his neighbour:
The child shall behave himself proudly against the ancient,
And the base against the honourable.
- 6 When a man shall take hold of his brother of the house of his father, *saying*,
Thou hast clothing, be thou our ruler,
And *let this ruin be* under thy hand:
- † Heb. *lift up* the hand.
Gen. 14. 22.
† Heb. *binder up*.
- 7 In that day shall he † swear, saying,
I will not be an † healer;
For in my house *is* neither bread nor clothing:
Make me not a ruler of the people.
- e Micah 3. 12.
- 8 For ^e Jerusalem is ruined, and Judah is fallen:
Because their tongue and their doings *are* against the LORD,
To provoke the eyes of his glory.
- f Gen. 13. 13. & 18. 20, 21. & 19. 5.
- 9 The shew of their countenance doth witness against them;
And they declare their sin as ^f Sodom, they hide *it* not.
Woe unto their soul! for they have rewarded evil unto themselves.
- g Eccles. 8. 12.
- 10 Say ye to the righteous, ^g that *it shall be well with him*:
^h For they shall eat the fruit of their doings.
- h Ps. 128. 2.
- i Ps. 11. 6.
Eccles. 8. 13.
† Heb. *done to him*.
- 11 Woe unto the wicked! ⁱ *it shall be ill with him*:
For the reward of his hands shall be † given him.
- † Heb. *done to him*.
- k ver. 4.
- 12 *As for* my people, ^k children *are* their oppressors,
And women rule over them.
O my people, ^l || they which lead thee cause *thee* to err,
And † destroy the way of thy paths.
- l ch. 9. 16.
|| Or, *they which call thee blessed*.
† Heb. *swallow up*.
- m Micah 6. 2.
- 13 The LORD standeth up ^m to plead,
And standeth to judge the people.
- 14 The LORD will enter into judgment
With the ancients of his people, and the princes thereof:
For ye have || eaten up ⁿ the vineyard;
The spoil of the poor *is* in your houses.
- n ch. 5. 7.
Matt. 21. 33.
- o ch. 58. 4.
Micah 3. 2, 3.
- 15 What mean ye *that* ye ^o beat my people to pieces,
And grind the faces of the poor?
Saith the LORD God of hosts.
- 16 Moreover the LORD saith,
Because the daughters of Zion are haughty,

5. *And the people shall be oppressed*] Or, *shall oppress one another*.

— *The child shall behave himself proudly against the ancient*] As the king and princes of Judah behaved themselves against Jeremiah (Jer. xxvi. 11; xxxii. 2), and as Manasseh did against Isaiah himself.

6. *When a man shall take hold of his brother*] Such shall be the confusion and misery of the nation, that instead of the government of it being an object of honourable ambition, men will decline to take part in the administration of its public affairs, though earnestly solicited by others to do so. Cp. above, on Prov. xxviii. 28: “When the wicked arise, men hide themselves.”

8. *their tongue and their doings are against the LORD, to provoke* (or rather, to rebel against and defy) *the eyes of his glory*] As Nimrod did, who is called a mighty hunter before the LORD, i.e. in His sight, and in defiance of Him (see on Gen. x. 9); and as the “men of Sodom” (cp. v. 9) are described as sinners before the LORD (Gen. xiii. 13). The Hebrew word *marah*, rendered in our Version to *provoke*, signifies to be contumacious, to resist, and to defy. Cp. Deut. xxi. 18.

Ps. lxxviii. 8; cvi. 7, whence Babylon derived its symbolical name *Merathaim*, i.e. repeated rebellion, Jer. l. 21 (*Gesen.* 508).

10. *Say ye to the righteous*] Or, *Declare ye of the righteous*.

12. *women rule over them*] The queen mother, or the women of the seraglio, ruled during the childhood of the king; or, figuratively, the kings themselves are not men, but women.

— *destroy the way*] Literally, *swallow up the way*.

14. *ye have eaten up the vineyard*] The Lord’s vineyard, the Hebrew nation (v. 7). Ye, who ought to have guarded and dressed the vineyard, have become like wild beasts, and devoured it.

15. *beat—to pieces*] Or, *crush*. Two words are used here,—to crush, and to grind,—one signifying to pound, as in a mortar, the other to grind, as in a mill.

16. *the daughters of Zion*] The childishness and foolishness of the later monarchs of Judah, which Isaiah foresaw, and the consequent importance given to the women of the court, who ruled over them and by them (see v. 12), gave occasion to the prophet to inveigh against the luxury, pride, and vanity of the daughters of Zion. Compare below, xxxii. 9—12.

- And walk with stretched forth necks and † wanton eyes,
 Walking and || mincing as they go,
 And making a tinkling with their feet :
- 17 Therefore the Lord will smite with ^p a scab
 The crown of the head of the daughters of Zion,
 And the Lord will †^a discover their secret parts.
- 18 In that day the Lord will take away
 The bravery of *their* tinkling ornaments *about their feet*,
 And *their* || cauls, and *their* ^r round tires like the moon,
- 19 The || chains, and the bracelets, and the || mufflers,
 20 The bonnets, and the ornaments of the legs, and the headbands,
 And the † tablets, and the earrings,
 21 The rings, and nose jewels,
 22 The changeable suits of apparel, and the mantles,
 And the wimples, and the crisping pins,
 23 The glasses, and the fine linen,
 And the hoods, and the vails.
- 24 And it shall come to pass, *that* instead of sweet smell, there shall be stink ;
 And instead of a girdle, a rent ;
 And instead of well set hair, ^a baldness ;
 And instead of a stomacher, a girding of sackcloth ;
 And burning instead of beauty.
- 25 Thy men shall fall by the sword,
 And thy † mighty in the war.
- 26 ^a And her gates shall lament and mourn ;
 And she *being* || † desolate ^a shall sit upon the ground.

IV. ¹ And ^a in that day seven women shall take hold of one man, saying,

Before
CHRIST
about
760.

† Heb. *deceiving*
with their eyes.
|| Or, *tripping*
nicely.
p Deut. 28. 27.

† Heb. *make*
naked.
q ch. 47. 2, 3.
Jer. 13. 22.
Nahum 3. 5.

|| Or, *networks*.
r Judg. 8. 21.
|| Or, *sweet balls*.
|| Or, *spangled*
ornaments.

† Heb. *houses of*
the soul.

s ch. 22. 12.
Micah 1. 16.

† Heb. *might*.

† Jer. 14. 2.
Lam. 1. 4.
|| Or, *emptied*.
† Heb. *cleansed*.
u Lam. 2. 10.
a ch. 2. 11, 17.

— *wanton eyes*] Literally, *winking with the eyes* (Gesen. 794). Cp. Prov. xvi. 30.

— *tinkling with their feet*] With ankle-rings, still worn by Eastern ladies. On the dress of the Hebrew women, see Hartmann, "Die Hebräerin," Amst. 1809; Winer, R. W. B., i. p. 661; Bevan, in Bibl. Dict., i. 456.

It is observable, that in the Hebrew original the pronominal affix to feet (*their feet*) is in the masculine gender; as if to denote the masculine boldness of the women of Zion, in contrast with the effeminate imbecility of the men.

17. *the Lord will smite with a scab the crown of the head*] The eye of the Prophet pierces through all the flimsy and dazzling disguise of female fascinations, in attire and personal charms, and sees the moral corruption lurking within; and he reveals the abject misery and foul shame which it will entail upon these fair sirens of Israel.

— *will discover*] When you are carried captive. Cp. xx. 4; xxxii. 1; xlvii. 43; and below, v. 24.

18. *tinkling ornaments*] Ankle-clasps.

— *cauls*] Head-bands.

— *round tires—moon*] *Lunulas* (Vulg.). Cp. Judg. viii. 21.

19. *chains*] Rather, *ear-drops*. Cp. Judg. viii. 26.

— *mufflers*] *Fluttering veils* (Gesen. 774).

20. *bonnets*] *Tiaras* (Gesen. 665).

— *ornaments of the legs*] *Stepping-chains*; chains fastened to the ankle-bands, so that they who wore them could only take short and mincing steps (Gesen. 714). Cp. S. Cyprian, De Habitu Virginum, near the end; a tract well worthy of being read by women together with this chapter. "Maneat in vobis facies incorrupta, cervix pura, forma sincera—sint a compedibus pedes liberi;" and Clem. Alexand., Pædag. ii. 12; and Tertulian, De Cultu Fæminarum, lib. ii., on the subject generally.

— *head-bands*] Rather, *girdles*. Cp. xlix. 18. Jer. ii. 32.

— *tablets*] Literally, *houses of breath*, holders of scent, smelling-bottles.

— *earrings*] Rather, *amulets*, charms (Gesen. 437).

21. *rings*] Seal-rings.

— *nose jewels*] Nose-rings. See Gen. xxiv. 22.

VOL. V. PART I.—9

22. *changeable suits of apparel*] Mutatoria (Vulg.), gay gold dresses worn in society, but changed and taken off at home.

— *mantles*] Worn over the inner tunic.

— *wimples*] Mantles. Cp. Ruth iii. 15.

— *crisping pins*] Purses; 2 Kings v. 23 (Gesen. 305).

23. *glasses*] Hand-mirrors; Exod. xxxviii. 9. Job xxxvii. 18 (Gesen. 171).

— *fine linen*] Inner robes of the finest linen, sindonas (Gesen. 579).

— *hoods*] Turbans.

— *vails*] Gauze mantles; *theristra* (S. Jerome). Cp. Gen. xxiv. 65. Cant. v. 7.

24. *stink*] Rottenness; see v. 24 (Gesen. 502).

— *instead of a girdle, a rent*] Rather, *instead of a girdle, a rope* (funiculus, Vulg., and so Sept. and Syr.), with which they will be tied together, and led as slaves and captives in a string; see on v. 17.

— *baldness*] Being led slaves and captives, they would be deprived of their artificial hair, and their natural hair would be shorn off.

— *instead of a stomacher*] Instead of their beautiful festal garment (Gesen. 697, and Delitzsch).

— *a girding of sackcloth*] A smock of sackcloth, such as mourners and captives were clothed in. Cp. Lam. ii. 10.

25. *thy mighty*] Literally, *thy might*.

26. *she—desolate shall sit upon the ground*] As Palestine is represented sitting a captive under her palm-tree, on the coins of Vespasian, the conqueror and destroyer of Jerusalem by the arms of his son Titus, with the inscription "JUDÆA CAPTA."

THE EAGER FLOWING TOGETHER OF THE NATIONS INTO
THE TRUE ZION, THE CHURCH OF CHRIST.

CH. IV.] From denunciations of Judgment, the Prophet proceeds to speak of future Mercy reserved for the Sion of all true believers at the Coming of Christ.

1. *in that day*] In the day when God's judgments are poured forth on Jerusalem, there shall be a gathering together

Before
CHRIST
about
760.
h 2 Thess. 3. 12.
† Heb. *let thy
name be called
upon us*
|| Or, *take thou
away.*
c Luke 1. 25.
d Jer. 23. 5.
Zech. 3. 8. &
6. 12.
† Heb. *beauty
and glory.*
† Heb. *for the
escaping of
Israel.*
e ch. 60. 21.
f Phil. 4. 3.
Rev. 3. 5.
|| Or, *to life.*

We will ^beat our own bread, and wear our own apparel:

Only † let us be called by thy name,

|| To take away ^cour reproach.

² In that day shall ^dthe branch of the LORD be † beautiful and glorious,
And the fruit of the earth *shall be* excellent and comely
† For them that are escaped of Israel.

³ And it shall come to pass, *that he that is left in Zion,*
And *he that remaineth in Jerusalem,*

^e Shall be called holy,

Even every one that is ^fwritten || among the living in Jerusalem:

to Him. The visitations of God's severest wrath on Jerusalem were always tempered with love. So it was in the Chaldaean Captivity, when God healed them of the sin of idolatry, and brought them nearer to Himself by suffering; and when He weaned them from material objects to a more spiritual religion, and raised up to them a Daniel and other Prophets, and gave them fresh hopes and predictions of Christ's Coming, and restored them to their own home. See above, *Introduction to Kings*, p. xiv. and *Introduction to Ezra*, pp. 298, 299.

This was still more remarkably the case after Christ's Coming. When Jerusalem and its Temple were destroyed by the Romans, then the glorious fabric of the Universal Church of Christ rose on its ruins. The Apostles of Christ, all of whom were Jews, went forth from Sion, the spiritual metropolis of Christendom, to plant Christian colonies in all Nations, and to evangelize the world. See on ii. 2, 3; below, on liv. 1.

— *seven women shall take hold of one man*] Observe the connexion here. He had said before that "a man would take hold of his brother" and implore him to be a ruler, saying, "Thou hast clothing;" but he would decline, saying, "I will not be a healer, for in my house is neither bread nor clothing. Make me not a ruler of the people" (iii. 7). And now the Prophet says, that "in that day seven women shall take hold of one man, saying, We will eat our own bread and wear our own apparel, only let us be called by thy name, to take away our reproach."

What is the meaning of this appeal?

These words have a twofold sense, literal and spiritual;

(1) The destruction of men will be so general, "when men shall fall by the sword, and the mighty in the war" (iii. 25); that women shall be as seven to one (cp. Ps. lxxviii. 63), and there will be seven candidates for one husband. And they would waive the legal claim to conjugal maintenance (Exod. xxi. 10), and would lay aside their maiden modesty, and would be content if they could only be called by his name, as his wife, so that their reproach among men might be taken away. Cp. Luke i. 25, where Elizabeth adopts the Prophet's words.

(2) But this literal interpretation cannot satisfy the devout reader. It does not exhaust the prophecy. Indeed, the idea which the literal meaning gives, is itself of a repulsive kind, and, taken abstractedly, not worthy of inspiration; and its unsatisfying character serves the purpose of constraining us to look beyond it for a spiritual meaning.

All the ancient Expositors, looking at the general tenour of this prophecy, which undoubtedly reaches to the days of the Messiah (see *vv.* 2—6), have recognized here an Evangelical prophecy; and many of them have seen here a joyful announcement of the eagerness with which Churches of Christ would spring up in all lands. *Seven Women will take hold of One Man*, namely, of Christ, the Incarnate God. *Seven* is a symbol of universality, see Rev. i. 12, where the *seven* candlesticks represent the *Universal Church*; and note on Rev. xi. 19, p. 220; They will embrace the Gospel preached by Him, and will cling to Christ, as very members of His mystical Body, by faith and obedience. (See *Origen*.) Cp. below on Micah v. 5.

These faithful virgin souls, which cleave to Christ, the One Bridegroom, with pure and holy love, are contrasted with the rain and immodest "daughters of Zion" described in the foregoing chapter. And they do not ask for temporal benefits in return from Him, such as food and raiment; rather, they gladly suffer the loss of all things for His sake, provided they can be called by His Name, and the reproach of their sin and misery can be taken away. Cp. below on Zech. viii. 23.

This interpretation is confirmed by the two phrases, *take hold of*; and *be called by thy name*. To *take hold of* is best illustrated by the act and words of Ruth at the threshing-floor

of Bethlehem, saying to Boaz, "Spread thy skirt over thine handmaid" (see above, on Ruth iii. 9), and by the words of the prophet Zechariah (viii. 23), "Ten men of all languages shall *take hold of* the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you;" and by our Lord's words to Mary Magdalene, "*Take not hold of Me now*;" but *take hold of Me* when I am *ascended* into heaven. See below, on John xx. 17.

— *let us be called by thy name*] Or, literally, *let thy name be called upon us*, which is adopted by the Apostles in the New Testament to describe the reverential affection of devout souls for Christ (see Acts xv. 17. James ii. 7, and *S. Cyril* here).

When men rely on themselves or other men, their supports fail in time of trial. They then take hold of their stays, which sink under them. No one then can be "a healer;" none can raise up "the ruin;" none can give "bread or clothing;" none can be "a ruler" (see iii. 6, 7). But let the devout soul, in every land and in every age, take hold of the ONE MAN, Christ Jesus; and they will find Him to be "a Healer" and "a Ruler," Who will take away all shame and sorrow, and supply all their needs. Cp. Ps. xxiii. 1.

². *In that day shall the branch of the LORD be beautiful and glorious*] Rather, *In that day the sprout of the Lord shall be for beauty and for glory*. He repeats the phrase, *in that day*, of the former verse, to show that he is speaking of the same time. Here is another proof that the announcement of that verse is evangelical; for here he speaks of the Branch, or rather the *Sprout* (Hebr. *tsemach*), which can be no other than Christ; see Jer. xxiii. 5; xxxiii. 5; and Zech. iii. 8 (my servant the Branch); vi. 12 (the Man whose name is the Branch), where the same word is used; and where the word "Branch," described as God's servant and as a *Man*, further explains the meaning here, where it is said that *seven women* shall take hold of *one Man*; for, though there be many Churches throughout the world, there is but *one Man*—one Husband to them all—Christ. The wedlock is mystical, such as has been celebrated in the Canticles, or Song of Solomon, which is the best commentary on such passages as these; and see 2 Cor. xi. 2, "I have espoused *you* (plural) to *One Husband*, that I may present you as a Chaste Virgin to Christ;" and the *Introd.* to Canticles, p. 123. Christ is the Branch, or *Sprout*, of the Lord, because He was raised up by God from the stem and root of Jesse (see on xi. 1) in a marvellous manner; and because from Him proceed all the beauty and glory of the Tree of the Church Universal, which bears fruit in all the world, and receives all nations under its shade.

— *the fruit of the earth*] Or, *of the land*; the fruit grows forth from the Sprout—the *Nazarene* (see below, on Matt. ii. 23; and *Hengstenb.*, Christology, ii. 12—15). This *fruit of the land* shall be *for glory and splendour*.

— *For them that are escaped of Israel*] Literally, *for the escaping* (the abstract for the concrete), the true Israel of God, who escape from a worse captivity than that of Babylon; namely, from the bondage of Sin and Satan, and lay hold of Christ their Redeemer by faith and obedience. See Isaiah's words in 2 Kings xix. 30, 31; and below, xxxvii. 31, 32, "The remnant that is *escaped of* the house of Judah shall yet again take root downward and bear fruit upward;" being engrafted in Christ, the Branch, they shall bear much fruit. See also below, x. 20. Joel ii. 32; and Obad. 17; in all which passages the same word (*peleytah*) is used as here.

³. *every one that is written among the living in Jerusalem*] Literally, *written for life*; as the Apostle says, "whose names are in the book of life." Phil. iv. 3; cp. Exod. xxxii. 32. Luke x. 20. Rev. iii. 5; xiii. 8; xx. 12.

The Prophet is describing the holiness and blessedness of

⁴ When ^e the Lord shall have washed away the filth of the daughters of Zion,
And shall have purged the blood of Jerusalem from the midst thereof
By the spirit of judgment, and by the spirit of burning.

Before
CHRIST
about
760.
g Mal. 3. 2, 3.

⁵ And the LORD will create upon every dwelling place of mount Zion,
And upon her assemblies,

^h A cloud and smoke by day,

h Exod. 13. 21.

And ⁱ the shining of a flaming fire by night :

i Zech. 2. 5.

For || upon all the glory shall be † a defence.

|| Or, above,
† Heb. a covering,
ch. 8. 14.

⁶ And there shall be a tabernacle for a shadow in the daytime from the heat,
And ^k for a place of refuge, and for a covert from storm and from rain.

k ch. 25. 4.

V. ¹ Now will I sing to my wellbeloved

A song of my beloved touching ^a his vineyard.

a Ps. 80. 8.
Cant. 8. 12.

ch. 27. 2. Jer. 2. 21. Matt. 21. 33. Mark 12. 1. Luke 20. 9.

the spiritual Jerusalem, "the Mother of us all" (Gal. iv. 26), the Christian Church, see Rev. iii. 12; xxi. 10; the true Zion, Heb. xii. 12. Rev. xiv. 1. Cp. above, on Ps. lxxxvii. 5, 6, "And of Zion it shall be said, This and that man" (i. e. this and that believer in Christ) "was born there. The Lord shall count when He writeth up the people, that this man was born there." Cp. on Cant. i. 5; and above, on ii. 3; and below, on liv. 1.

⁴ When the Lord shall have washed away the filth of the daughters of Zion—by the spirit of burning] The Prophet takes up the words of the former chapter, where he had spoken of the sins of the daughters of Zion (v. 16), and of the burning by which they would be punished (v. 24); and he declares that God's wrath would be like a burning fire, which would purge away their dross, as of silver (i. 22. 25); and that their filth (v. 24) would be washed away. This is done by the "fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness," as Zechariah declares (xiii. 1), by the blood of Him Whom he describes as the Branch; as the Apostle says, "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John i. 7).

— the spirit of burning] In the burning fire of God's judgment there is the Spirit of love, which, while it scorches, purifies. This was exemplified in the fire which consumed Jerusalem in the Chaldean and Roman invasions. See on v. 1.

⁵ And the LORD will create upon every dwelling place—a cloud—and fire] There was One pillar of cloud by day, and of fire by night for all Israel in the wilderness (Numb. ix. 15, 16); and so Israel was sheltered from the scorching glare and heat of the sun by day, and was illumined in the gloom of night. But in the Christian Church, which is expanded into all lands from Zion its origin, this blessing has been multiplied. All now may find shelter, light, and guidance in Christ. The grace and glory of God is extended throughout the world to every church, and to every household in it; and thus the Church Universal has become a Holy of Holies (S. Jerome, S. Cyril, S. Basil, Theodoret). See S. Cyril here, p. 77.

— a defence] Rather, a canopy, especially a bridal canopy over a nuptial bed (see Ps. xix. 9. Cant. i. 16; iii. 7—11. Joel ii. 16. Gesen. 295). A remarkable word, signifying the spousal union of Christ with His Church, and with every faithful soul in it. This bridal canopy will be like a bright halo, a beautiful coronal upon all the glory; surmounting the whole, and over-arching it, like the rainbow over the throne of God. Rev. iv. 3; x. 1.

⁶ there shall be a tabernacle for a shadow] In consequence of the Incarnation of the Son of God, Who has taken our nature, and Who tabernacles in us (John i. 14), the Presence of God, Who dwelt with Israel in a Tent in the wilderness (2 Sam. vii. 6), overshadowed all Nations in the one Church Universal; and all true Israelites will be gathered together under that shadow for ever in heaven, when the voice will be heard saying, "Behold, the Tabernacle of God is with men; and He shall dwell with them, and they shall be His people, and God Himself shall be with them and be their God." See below, Rev. xxi. 2—4; vii. 17; and above, on the typical meaning of the Feast of Tabernacles, in the notes on Levit. xxiii. 34—42. Deut. xvi. 13. 1 Kings viii. 65. Ezra iii. 4, Neh. viii. 16.

THE REJECTION OF UNBELIEVING ISRAEL.

CH. V.] In the foregoing chapter the prophet Isaiah has

foretold the extension of the kingdom of God from one central point, the literal Zion, the city of Christ's Teaching, Death, and Resurrection—the city where the upper-room was, in which He instituted the Holy Eucharist, and breathed on His disciples after His Resurrection, and gave them a commission to go forth and evangelize the world—the city in which the Holy Ghost came upon them at Pentecost. He has foretold the diffusion of the knowledge of God from Zion into every place, by the preaching of the Gospel, and the gathering together of all nations into the Church Universal, illumined and sanctified by His presence and Spirit.

This announcement would naturally awaken in the heart of the Jews a feeling of surprise; and they might be expected to inquire, whether the love of God to the Hebrew Nation had abated, and whether He had revoked His promises of blessing to them, and had transferred them to the Gentile world.

The prophet meets this inquiry by declaring that it would not be by any reason of God's change towards them, but on account of their rebellion against Him, that He would "take the vineyard from them, and give it to a nation bringing forth the fruits thereof." See Matt. xxi. 43.

This had been already declared by Solomon in the Canticles; a book which in many places anticipates and illustrates the imagery of Isaiah; and the Apocalypse more fully develops it. See above, on Cant. i. 6: "My mother's children were angry with me; they made me keeper of the vineyards."

Thus the present chapter of Isaiah forms a connecting link between what goes before and what follows. The rejection of Christ by the Jews led to the preaching of the Gospel to all Nations, and to the revelation to them of the Ever-blessed Trinity, into Whose Name they are all to be baptized; which is unfolded in the following chapter. See on ch. vi. 3—8; and cp. Matt. xxviii. 19.

At the same time, the prophet is careful to guard that gracious announcement of the universal extension of God's favour to all Nations, against all envious murmurings and jealous cavils of the Jews. He reminds them that they are not excluded from the Church of God, because the Gentiles are admitted into it; nay, rather they ought to rejoice with the Gentiles in their union with themselves; and the Jews ought to be thankful for the high privilege granted to them by God that their City was made the fountain and well-spring from which God's blessings in Christ flow to all nations. The Law was to go forth out of Zion, and the word of the Lord from Jerusalem (ii. 3); and the root was to be a root of Jesse, and He should reign over the Gentiles, and in Him should the Gentiles trust (xi. 1. 10). Cp. Rom. xi. 11. This was graciously provided for by our Blessed Lord Himself, Who commanded that the Gospel should be preached to all Nations, beginning at Jerusalem (Luke xxiv. 47. 49); and these truths are emphatically proclaimed by St. Paul (Rom. xi. 26; xv. 5—16), who was an example of them in his own person, being by birth a Hebrew of the Hebrews (Phil. iii. 5), and by training a Pharisee, brought up at Jerusalem (Acts xxiii. 6), and the chosen Apostle of Christ to the Gentile world (Rom. xi. 13).

1. I will sing to my wellbeloved a song of my beloved touching his vineyard] Although, says the prophet, I foresee that the Lord will cast off many in Israel, and lay waste the house of Judah, which is His Vineyard, on account of their sins, which will be brought to their height in the rejection of

Before
CHRIST
about
760.
† Heb. *the horn
of the son of oil.*
‖ Or, *made a wall
about it.*

† Heb. *hewed.*

b Deut. 32. 6.
ch. 1. 2, 3.

c Rom. 3. 4

d Ps. 80. 12.

† Heb. *for a
treading.*

† Heb. *plant of
his pleasures.*

† Heb. *a scab.*

e Micah 2. 2.

† Heb. *ye.*

f ch. 22. 14.
‖ Or, *This is in
mine ears, saith
the LORD, &c.*

My wellbeloved hath a vineyard in † a very fruitful hill :

² And he ‖ fenced it, and gathered out the stones thereof,

And planted it with the choicest vine,

And built a tower in the midst of it,

And also † made a winepress therein :

^b And he looked that it should bring forth grapes,

And it brought forth wild grapes.

³ And now, O inhabitants of Jerusalem, and men of Judah,

^c Judge, I pray you, betwixt me and my vineyard.

⁴ What could have been done more to my vineyard,

That I have not done in it ?

Wherefore, when I looked that it should bring forth grapes,

Brought it forth wild grapes ?

⁵ And now go to ; I will tell you what I will do to my vineyard :

^d I will take away the hedge thereof, and it shall be eaten up ;

And break down the wall thereof, and it shall be † trodden down :

⁶ And I will lay it waste :

It shall not be pruned, nor digged ;

But there shall come up briers and thorns :

I will also command the clouds that they rain no rain upon it.

⁷ For the vineyard of the LORD of hosts *is* the house of Israel,

And the men of Judah † his pleasant plant :

And he looked for judgment, but behold † oppression ;

For righteousness, but behold a cry.

⁸ Woe unto them that join ^e house to house,

That lay field to field, till *there be* no place,

That † they may be placed alone in the midst of the earth !

⁹ ^f ‖ In mine ears *said* the LORD of hosts,

Christ, yet still I do not murmur against Him. Christ is *my well-beloved* ; and the prophecy which I am about to utter is a song of Christ, *my well-beloved* : it is a song inspired by Him. It is a Song to be compared with the "*Song of Songs*," i. e. the Canticles of Solomon, concerning His Vineyard.

Here is asserted the Divine nature of Christ ; for the Vineyard is expressly declared to be the Vineyard of the LORD of HOSTS (v. 7) ; therefore Christ, the well-beloved, is one with JEHOVAH Himself.

The Hebrew word occurring here twice, and rendered here *well-beloved*, is *yedid*, which occurs in the title of Ps. xlv., the great prophetic Epithalamium of Christ and His Church ; and in the Psalm of Solomon (cxvii. 2), "So He giveth to His beloved" (even in) "sleep ;" where see note.

The word rendered *beloved*, is *dod*, which is applied to Christ about twenty-five times in the Canticles, or Song of Solomon. See there, vii. 11, 12 : "Come, *my beloved*, let us get up early to the *vineyards* ;" and viii. 11, 12, where mention is made of His *vineyard*.

— *in a very fruitful hill*] Literally, *on a horn, the son of oil*—a hill like a cornucopia, overflowing with fatness ; such was Palestine (Exod. iii. 8. 17 ; xiii. 5 ; xxxiii. 3), where the Vine of God's ancient Church was planted. See Ps. lxxx. 8, 9.

^{2. he fenced it—therein} Our Blessed Lord Himself has been pleased to explain these words, as spoken of the Jewish Nation. See in Matt. xxi. 33, where His words coincide almost exactly with those of the *Septuagint* here, which are *φραγμὸν περιέθηκα καὶ ἐφύτευσα τῷ ἀμπελώνι, καὶ ἐκοδόμησα πύργον, καὶ προλήνιον ἔρυστα*. The words of our Lord are, *ἐφύτευσεν ἀμπελῶνα*,
12

καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ἔρυσεν ἐν αὐτῷ ληνὸν, καὶ ἐκοδόμησε πύργον.

After His application of the prophet's words, it would be superfluous to say more.

— *choicest vine*] Literally, *vine of sorek*, a vine with dark red grapes (*Gesen.* 796), now called *serki*, or *zerka*.

— *winepress*] Or rather, *a wine-vat* or trough, in addition to the wine-press (see Prov. iii. 10) ; it is the *lacus* under the *torcular*.

— *wild grapes*] *Labruscas* (*Vulg.*).

^{5. I will take away the hedge thereof}] The spoiling of the Vineyard was due to the sins of those who were appointed to guard and to dress it. Here is the answer to the question suggested above (see *prelim. note* to this chapter).

^{7. he looked for judgment, but behold oppression ; for righteousness, but behold a cry}] Observe the play upon the words in the original, "he looked for righteousness (*mishpat*), and behold oppression (*mispach*) ; for righteousness (*tsedakah*), and behold a cry (*tseakah*) of the oppressed for help.

^{8. Woe}] Here follow *six woes*, which are also taken up by Christ, Who pronounces *eight woes* on the husbandmen of the vineyard, who neglected to keep and dress it, and slew the Son of the Lord of the Vineyard (see Matt. xxiii. 13—29) ; and there is a parallelism between our Lord's woes and those of the prophet. See what follows ; and compare below xxviii. 1.

— *Woe unto them that join house to house*] "*Woe* unto you, Scribes and Pharisees ! for ye devour widows' houses" (Matt. xxiii. 14).

— *that they may be placed alone*] Rather, "that ye may be placed alone." The address is direct, as in our Lord's denunciations of woe.

- † Of a truth many houses shall be desolate,
Even great and fair, without inhabitant.
- 10 Yea, ten acres of vineyard shall yield one ^g bath,
And the seed of an homer shall yield an ephah.
- 11 ¹ Woe unto them that rise up early in the morning, *that* they may follow
strong drink;
That continue until night, *till* wine || inflame them !
- 12 And ¹ the harp, and the viol, the tabret, and pipe,
And wine, are in their feasts :
But ^k they regard not the work of the LORD,
Neither consider the operation of his hands.
- 13 ¹ Therefore my people are gone into captivity, ^m because *they have* no
knowledge :
And † their honourable men *are* famished,
And their multitude dried up with thirst.
- 14 Therefore hell hath enlarged herself,
And opened her mouth without measure :
And their glory, and their multitude, and their pomp,
And he that rejoiceth, shall descend into it.
- 15 And ⁿ the mean man shall be brought down,
And the mighty man shall be humbled,
And the eyes of the lofty shall be humbled :
- 16 But the LORD of hosts shall be exalted in judgment,
And || † God that is holy shall be sanctified in righteousness.
- 17 Then shall the lambs feed after their manner,
And the waste places of ^o the fat ones shall strangers eat.
- 18 Woe unto them that draw iniquity with cords of vanity,
And sin as it were with a cart rope :
- 19 ^p That say, Let him make speed, *and* hasten his work,

Before
CHRIST
about
760.
† Heb. *If not, &c.*
g See Ezek. 45.
11.

h Prov. 23. 29, 30.
Eccles. 10. 16.
ver. 22.

|| Or, *pursue*
them.

i Amos 6. 5, 6.

k Job 34. 27.
Ps. 28. 5.

l Hos. 4. 6.
m ch. 1. 3.
Luke 19. 44.

† Heb. *their*
glory are men
of famine.

n ch. 2. 9, 11, 17.

|| Or, *the holy*
God.
† Heb. *the God*
that is holy.
o ch. 10. 16.

p ch. 66. 5.
Jer. 17. 15.
Amos 5. 18.
2 Pet. 3. 3, 4.

10. *ten acres*] Literally, *ten yokes*; ten *jugera*, ten days' work with a yoke of oxen.

— *shall yield one bath*] Ten acres shall produce only a *bath*, equal to the *ephah* of dry measure, which was the tenth part of a *homer*, and about eight gallons. Such is the scarcity here described, that an acre yields less than a gallon, the harvest is less than the seed sown: "Ye have sown much, and bring in little" (Hagg. i. 6; ii. 17).

12. *the harp, and the viol, the tabret, and pipe*] The guitar (Heb. *cinnór*), with strings upon a bridge, over a sounding-board; the harp (Heb. *nebel*), played with both hands; the tambourine (Heb. *toph*), and pipe, or flute (Heb. *chalil*). See above, Gen. iv. 21. 1 Sam. x. 5.

— *But they regard not the work of the LORD*] They regard not the providential dispensations of God in judgment and in mercy. See Deut. xxxii. 4. Ps. lxiv. 9; lxxvii. 12; xc. 16; xcii. 4; cxi. 3; cxliii. 5. Hab. i. 5; iii. 2, in all which places the same word is used.

The operation is the work made by Him (cp. ii. 8. Ps. viii. 3; xxviii. 5), whence Isaiah adopts the words here used. Cp. Amos vi. 5, 6: "They chant to the sound of the viol, and invent to themselves instruments of musick, like David; that drink wine in bowls: but they are not grieved for the affliction of Joseph."

13. *their honourable men are famished*] Rather, *their glory* is become, or is reduced to, *men of hunger*, men famished; they are no longer mighty men (see iii. 25, where the same word is used), no longer men of war, men of valour and of wealth, of pride, and of luxury, but *men of famine*. Cp. Job xix. 19, *margin*; and Ps. xvii. 14, where the same word for *men* (*methim*) is used with a genitive. All their glory has

faded away; it has vanished into a poor and pitiful handful of starvelings.

15. *And the mighty man shall be humbled*] Even to hell,—*hades*; see v. 14. Our Lord seems to refer to these words, when He says, "Thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell" (Matt. xi. 23), like Korah (Num. xvi. 30).

17. *Then shall the lambs feed after their manner*] Rather, *And lambs shall feed there as upon their pasture* (Heb. *dober*) Cp. Mic. ii. 12. *Gesen.* 188. Jerusalem shall become a waste, a pasture for flocks and herds. Cp. Lev. xxvi. 43; below, vii. 21, 22. The consequence of their surfeiting in eating and drinking shall be, that hell shall swallow them up, and their land shall become a wilderness for cattle to graze in, and strangers shall eat its produce.

18. *Woe unto them that draw iniquity*] Woe to them that harness themselves as brute beasts to iniquity, with cords of falsehood, and drag on the weight of sin, as a waggon, with the ropes of vicious habits, and of wilful and deliberate wickedness. Cp. the metaphor in 2 Cor. vi. 14, "unequally yoked with unbelievers." The opposite to this is our Lord's saying, "Take My yoke upon you, and learn of Me. . . . For My yoke is easy, and My burden is light" (Matt. xi. 29, 30).

19. *That say, Let him make speed*] When these prophecies of Isaiah were uttered, all looked fair and prosperous in Judah and Jerusalem. The prophet perceived the moral corruption festering beneath the specious surface, and foresaw and foretold the coming doom; as Christ pre-announced the judgment on Jerusalem, when some pointed His attention to the magnificent structure of the Temple, crowded with worshippers at the Passover (Matt. xxiv. 1—3). Isaiah was mocked

- Before
CHRIST
about
700.
- That we may see *it* :
And let the counsel of the Holy One of Israel draw nigh and come,
That we may know *it* !
- † Heb. *that say concerning evil, It is good, &c.* 20 Woe unto them † that call evil good, and good evil ;
That put darkness for light, and light for darkness ;
That put bitter for sweet, and sweet for bitter !
- q Prov. 3. 7.
Rom. 1. 22. &
12. 16.
† Heb. *before their face.*
r ver. 11. 21 Woe unto *them that are* ^q wise in their own eyes,
And prudent † in their own sight !
- s Prov. 17. 15. &
24. 24. 22 ^r Woe unto *them that are* mighty to drink wine,
And men of strength to mingle strong drink :
23 Which ^s justify the wicked for reward,
And take away the righteousness of the righteous from him !
- † Exod. 15. 7.
† Heb *the tongue of fire.* 24 Therefore ^t as † the fire devoureth the stubble,
And the flame consumeth the chaff,
So ^u their root shall be as rottenness,
And their blossom shall go up as dust :
Because they have cast away the law of the LORD of hosts,
And despised the word of the Holy One of Israel.
- v 2 Kings 22.
13, 17. 25 ^x Therefore is the anger of the LORD kindled against his people,
And he hath stretched forth his hand against them, and hath smitten them :
And ^y the hills did tremble, and their carcases *were* || torn in the midst of the streets.
- y Jer. 4. 24.
|| Or, *as dung.* ^z For all this his anger is not turned away,
But his hand *is* stretched out still.
- z Lev. 26. 14, &c.
ch. 9. 12, 17, 21.
& 10. 4. 26 ^a And he will lift up an ensign to the nations from far,
And will ^b hiss unto them from ^c the end of the earth :
And, behold, ^d they shall come with speed swiftly :
- a ch. 11. 12.
b ch. 7. 18.
c Deut. 28. 49.
Ps. 72. 8.
Mal. 1. 11.
d Joel 2. 7. 27 None shall be weary nor stumble among them ;
None shall slumber nor sleep ;
Neither ^e shall the girdle of their loins be loosed.
Nor the latchet of their shoes be broken :
- e Dan. 5. 6. 28 ^f Whose arrows *are* sharp, and all their bows bent,
Their horses' hoofs shall be counted like flint,
- f Jer. 5. 16.

as a fanatic by the sceptical scoffers of his age, who even turned God's long-suffering into an occasion of sneering and blasphemy against Him, and defied Him to come to execute His judgments upon them. Cp. Jer. xvii. 15. Amos v. 18. 2 Pet. iii. 3—9. The name of one of Isaiah's sons (Mabher-shalal-hash-baz), was a protest against such impiety as this (viii. 3).

PROPHECY CONCERNING THE DESTRUCTION OF JERUSALEM.

Isaiah follows up his prophecies concerning *distant* events by prophecies concerning *near* events. Thus he challenges inquiry concerning his own prophetic mission; and the fulfilment of the prophecy concerning the *near* event draws attention to prophecies concerning *distant* events, and is a pledge and earnest of their fulfilment. See on vii. 16; xvi. 14; xx. 3. His prophecies concerning distant events, such as Christ's coming, and the extension of the Church from Sion, and the destruction of Jerusalem by the Romans, and Christ's Second Advent, are followed here by a prophecy concerning a nearer event,—the Babylonish Captivity. See v. 26.

24. *as the fire*] Literally, *the tongue of fire shall consume them who sin with their tongues, in surfeiting, and in idle words against God.* Compare the punishment of Dives, in our Lord's parable: "Send Lazarus, that he may dip the tip

of his finger in water, and cool my *tongue*; for I am tormented in this flame" (Luke xvi. 24).

— *the flame consumeth the chaff*] Rather, *as the dry grass of the flame (of the furnace) is consumed.* Compare Matt. vi. 30: "The grass which to-day is, and to-morrow is cast into the oven" as fuel; and see Matt. iii. 12, the metaphor of the Baptist, speaking of judgment to come, as Isaiah is here.

25. *their carcases were torn*] *And their carcases are as sweepings (refuse, or dung) in the midst of the streets* (Gesen. 580; and *Delitzsch* here).

— *his hand is stretched out still*] To smite.

26. *an ensign*] Or banner, to summon His armies to battle. The hosts of Chaldea are regarded as the armies of God. He musters them against Jerusalem. Cp. Jer. v. 15—17.

— *from far*] From Babylon, described as "a far country" (below, xxxix. 3; cp. Jer. v. 15, 16; and Hab. i. 6—10).

— *he will hiss unto them*] The mighty hosts of those great nations are but as a swarm of bees in God's sight, and He hisses (*σφύζει*) to them, as a keeper of bees does to draw them to their hive. Cp. vii. 18. *Virg.* Georg. iv. 54.

27. *their loins—their shoes*] Rather, *his loins, his shoes.* See on ix. 5. The prophetic view reaches even to each individual warrior; so clear is the vision of the coming army.

The same correction of the plural into the singular is to be made in the three next verses.

Before
CHRIST
about
760.

- And their wheels like a whirlwind :
 29 Their roaring shall be like a lion,
 They shall roar like young lions :
 Yea, they shall roar, and lay hold of the prey,
 And shall carry it away safe, and none shall deliver it.
 30 And in that day they shall roar against them like the roaring of the sea :
 And if one ^a look unto the land, behold darkness and || sorrow,
 || And the light is darkened in the heavens thereof.
- VI. ¹ In the year that ^a king Uzziah died, I ^b saw also the Lord sitting upon a

g ch. 8. 22.
 Jer. 4. 23.
 Lam. 3. 2.
 Ezek. 32. 7, 8.
 || Or, distress.
 || Or, when it is
 light, it shall be
 dark in the de-
 structions thereof. a 2 Kings 15. 7. b 1 Kings 22. 19. John 12. 41. Rev. 4. 2.

29. Yea, they shall roar] Rather, it shall utter a deep growl. The roaring has been already described, when the army is seen in the distance; but it now utters a low, sullen growl when ready to seize its prey. Cp. *Gesen.* 807.

30. they shall roar] The word is the same (*naham*) as that specified in the last note. It (the army) shall be like a sea in its strength, and shall utter a long-drawn, deep murmur, like that of the ocean.

— And if one look unto the land] Rather, and it (the army) looks to the land (*Sept., Syriac, and Arabic*), and it comes against it like the sea upon a shore.

Thus ends the PROLOGUE, or FIRST PART of the PROPHECIES of ISAIAH. The next Parts reveal clearer visions in detail of what has been presented in a general outline in this introductory part.

PRELIMINARY NOTE TO CHAPTER VI.

VISION OF THE LORD OF HOSTS — THE EVER-BLESSED TRINITY—IN THE TEMPLE: MISSION OF ISAIAH.

CH. VI.] It has been supposed by many modern Expositors, that in the present chapter Isaiah is describing his *first call* to the prophetic office, and that the *foregoing* chapters are *subsequent* in order of time to the present.

But this opinion seems erroneous.

(1) It disturbs the arrangement of the Book.

(2) Isaiah says that he delivered prophecies in the days of Uzziah (i. 1); and if the foregoing prophecies are not to be assigned to the reign of that King, it is not easy to point to any in the Book which can be assigned to it.

(3) The present vision presupposes previous prophecies. It opens with a *copula*, which connects it with something before: "In the year that King Uzziah died I also saw."

(4) We should have no indication of the person to whom the pronoun *I* in that sentence refers, unless we supposed him to be known to us as *Isaiah* from foregoing prophecies.

(5) The five foregoing chapters are, as has been already observed (see on i. 1), designed to be a prophetic Prologue and general summary of the whole Book, and extend even to the Second Advent of Christ.

(6) It has been alleged that Isaiah could not have prophesied before, if he had been of *unclean lips*, as he states in v. 5, and that he would not have prophesied without a commission, which he receives here (v. 8, 9).

But he does not allege his unworthiness as a reason for not prophesying, but as a ground for fear, because he, being of unclean lips, and dwelling among people of unclean lips, had seen the Lord of Hosts. He remembered the words of the Pentateuch giving utterance to a similar sentiment. See on Gen. xvi. 13. Cp. Exod. xxiv. 11; xxxiii. 20. Deut. v. 24. Judges vi. 22; xiii. 22.

That Isaiah had no previous call, is not to be presumed from the fact that it is not expressly mentioned. He himself tells us that he had prophetic visions in the days of Uzziah (i. 1); and therefore we may be sure that he had a call to the prophetic office in the days of Uzziah.

The call which he receives in the present chapter is altogether a new one. We may compare it to the ordination of St. Paul at Antioch to be the Apostle of the Gentile world, about ten years after he had been called by Christ from heaven, on his way to Damascus. See below, on Acts xiii. 2.

The foregoing prophecies of Isaiah prepare us for this extension of his prophetic ministry. See above, *Prelim. Note* to chap. v. In the present chapter he has a vision of the EVER-BLESSED TRINITY, and he is commissioned to declare the future punishment of the Jews for their obduracy (v. 9—11), and the evangelization of all Nations by JESUS CHRIST. His Birth, Person, Office, Actions, Sufferings, Death, and Victories,

and His Espousal of a Church Universal in all the Nations of the World, and His Second Coming, and the General Resurrection, and Universal Judgment, henceforth begin to be revealed to us in a glorious series of prophetic visions.

1. In the year that king Uzziah died] What is the connexion between the death of Uzziah (B.C. 758), and the vision of the Lord of Hosts, adored by the Seraphim in the Temple? And why is this chronological date mentioned?

(1) This chronological date places us in the first year of the actual reign of Jotham, the son of Uzziah. This purpose would not have been answered so well by specifying the first year of Jotham, because Jotham was *regent* for some time during the life of Uzziah, who was smitten with leprosy for his sin in invading the priest's office in the Temple, and dwelt as a leper in a several house till the day of his death. See 2 Chron. xxvi. 16—21.

The mention of the death of Uzziah serves the double purpose of declaring that the foregoing prophecies were delivered in his lifetime, and that the present vision was vouchsafed to Isaiah at the beginning of Jotham's reign. This harmonizes with what is stated in the title of the whole Book; for there it is declared that he prophesied in the days of Jotham; and if this prophecy was not delivered in Jotham's reign, there is none that can be certainly connected with that time. The prophecy in the next chapter belongs to the time of Jotham's son and successor, Ahaz.

(2) Uzziah had profaned the Temple, and was punished for his sin by leprosy, even to the day of his death (2 Chron. xxvi. 23). Hence it seems too probable that he did not repent of his sin. He was succeeded by Jotham, who "did that which was right in the sight of the Lord, and prepared his ways before the Lord his God" (2 Chron. xxviii. 2, 6). Jotham is the only king of Judah whose character is represented in Holy Scripture without any censure.

Nothing could be more fitting, than that, when the leprous king of Judah had departed, the true KING should be revealed; that when the king was removed, who had desecrated the Temple, and a king succeeded in his place, who in evil days struggled against the waywardness of his people, which "did corruptly" (2 Chron. xxvii. 2), and who walked steadfastly in the right way before the Lord, the Lord should manifest His glory on His kingly throne, visible in that Temple, which had been desecrated by the earthly king, and should reveal Himself as adored by Seraphim there, and should encourage the pious sovereign who clave to Him, by assurance of His favour, and should denounce judgment on the people who did despite to the Divine Majesty, and did not profit by the religious example of their king.

(3) This sequence of events had its glorious Antitype in the Gospel. Leprosy is a type of sin. See above, the notes on Lev. xiii. and xiv. When the whole Jewish polity was smitten with leprosy and died, then Christ appeared, the true King of Israel, the Lord of Hosts. When the Jewish Nation perished as a Nation, by its rejection of Christ, then the Church of Christ received a prophetic commission to evangelize the world, and to baptize all Nations in the Name of the Trinity.

Ancient Expositors suggest another still larger sense. As long as the leprous Uzziah of spiritual pride rules in the Jerusalem of our moral being, we cannot hope to have a vision of the glory and beauty of the Ever-Blessed Trinity: "Regnante in, nobis leproso rege, non possumus Dominum in Sua majestate regnantem videre, nec Sanctæ Trinitatis nosse mysteria" (*S. Jerome, from Origen's spiritual Homilies* on Isaiah, Hom. 1, Hom. 4, Hom. 5). "Blessed are the pure in heart; for they shall see God" (Matt. v. 8). "Without holiness no man shall see the Lord" (Heb. xii. 14). Uzziah was guilty of pride, presumption, and sacrilege. We must mortify

Before
CHRIST
about
758.
|| Or, the skirts
thereof.
c Ezek. 1. 11.
† Heb. *this*
cried to this.
d Rev. 4. 8.
† Heb. *his glory*
is the fulness of
the whole earth.
e Ps. 72. 19.
† Heb. *thresholds*.
f Exod 40. 34.
1 Kings 8. 10.

g Exod. 4. 10. &
6. 30.
Judg. 6. 22. &
13. 22.
Jer. 1. 6.
† Heb. *cut off*.

† Heb. *and in his*
hand a live coal.
h Rev. 8. 3.

† Heb. *caused*
it to touch.
i See Jer. 1. 9.
Dan. 10. 16.

k Gen. 1. 26. &
3. 22. & 11. 7.
† Heb. *Behold*
me.

throne, high and lifted up, and || his train filled the temple. ² Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. ³ And † one cried unto another, and said,

^d Holy, holy, holy, is the LORD of hosts:

† ^e The whole earth is full of his glory.

⁴ And the posts of the † door moved at the voice of him that cried, and † the house was filled with smoke.

⁵ ^s Then said I, Woe is me! for I am † undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

⁶ Then flew one of the seraphims unto me, † having a live coal in his hand, which he had taken with the tongs from off ^h the altar: ⁷ And he † ⁱ laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

⁸ Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for ^k us? Then said I, † Here *am* I; send me. ⁹ And he said, Go, and tell this people,

these sins within us, if we desire to have a vision of God (*S. Gregory*). When the leprous Uzziah dies in us, and when the holy Jotham reigns in us, then we shall see God.

— *the Lord*] Heb. *Adonai*, the Ruler of all. He is revealed sitting on a throne, adored by Seraphim; and thus His divine supremacy over Judah, and all nations, is manifested.

This chapter is the prophetic Proper Lesson appointed to be read in the Synagogues with Exodus xviii.—xx.; and thus the revelation of God in Sion to Isaiah is connected by the Hebrew Church with the manifestation of God on Sinai.

— *his train*] The skirts of His glory. The word is used for the hem of a garment (Exod. xxviii. 33, 34).

— *temple*] Heb. *heycal*. Cp. 1 Sam. i. 9; iii. 3. 2 Sam. xxii. 7. 1 Kings vi. 3. Ps. v. 7; and below, xlv. 28; lxvi. 6. It is translated *palace* (below, xiii. 22; xxxix. 7); and here the Temple is regarded as the *Palace* of the King of kings. See v. 5; and *Vitringa*, p. 146.

The Vision of the Lord of Hosts (the TRINE GOD, see v. 3) is in the Temple at Sion. Sion is the Mother of Christendom. The Preachers of the Gospel, who were sent to teach all Nations, and to baptize them in the Name of the Father, Son, and Holy Ghost, went forth from Sion (see ii. 3). Thus the connexion is marked between the Temple at Jerusalem and the Christian Church. Both are from God. The former is universalized, spiritualized, and immortalized in the latter.

2. *Above it*] Rather, *above Him*. The Seraphim formed, as it were, a living canopy over His head; as the rainbow over-arches the Throne in the Apocalypse (Rev. iv. 3; x. 1).

— *stood the seraphims*] The word *seraphim* is from the Hebrew *saraph*, to burn; and being applied to holy angels, it seems, as the Hebrew Expositors testify, to signify their qualities of *light*, and *fervent zeal*, and *love*; like the tongues of fire at Pentecost (Acts ii. 3). One of the Seraphim is here represented as touching Isaiah's lips with *fire* (v. 7), to consume all that was unclean in them, like dross purged by fire, and to purify and refine them. This illustrates the meaning of the word as here used. Others (as *Gesen.* 796; and *Fuerst.* 41, 45) derive it from *saraph*, to be exalted; but the former seems the preferable etymology. Cp. *Vitringa*, pp. 147. 150; and Ps. civ. 4. Heb. i. 7.

— *each one had six wings*] Two to cover the face, in awful reverence of the Divine Glory, which dazzled their eyes; and two to cover the feet, in humble consciousness of their own unworthiness in His sight; and two wherewith to fly, with cheerful alacrity to execute His commands.

3. *Holy, holy, holy, is the LORD of hosts*] That a plurality of Persons in the One Godhead is here declared, may be inferred from the words in v. 8: "I heard the voice of the *Lord*, saying, Whom shall I send, and who will go for *us*?" Also it is expressly affirmed by St. John, that Isaiah saw here the glory of God *the Son*. See below, on John xii. 40. Further, St. Paul testifies that Isaiah here heard the words of God *the Holy Ghost*. See Acts xxviii. 26.

Hence we may conclude that Isaiah here had a vision of

the EVER-BLESSED TRINITY; and this is further confirmed by the repetition of the word HOLY *three times*, and by the iteration of this angelic Trisagion, in the worship of the Ever-Blessed Trinity, revealed in the Apocalypse to St. John. See on Rev. iv. 8; and the note above, on Gen. ii. 4; and on Exod. vi. 3; and on Num. vi. 24—27; and *Pfeiffer*, *Dubia*, 359; and *Vitringa*, p. 152.

This vision of the angelic adoration of the Ever-Blessed Trinity was an appropriate introduction to the extension of Isaiah's prophetic commission to foretell the preaching of the Gospel to *all Nations*. It was like a prelude to the commission given by Christ to the Apostles to go forth from Sion, and teach all Nations, and to baptize them *into* the Name of the Father, the Son, and the Holy Ghost (Matt. xxviii. 19).

4. *the posts of the door*] Rather, *the foundations of the threshold* (*Gesen.* 592), the lowest foundations of the Temple were stirred with reverential awe. Cp. Ps. xviii. 6, 7, 8. "He shall hear me out of His holy Temple." "The earth trembled and quaked: the very foundations of the hills shook, and were removed." "There went a smoke out of His presence."

— *filled with smoke*] As Mount Sinai, at the delivery of the Law (Exod. xix. 18), and as the Tabernacle and Temple, at their dedication (Exod. xl. 34. 1 Kings viii. 10); and as the heavenly Temple, in the Apocalypse, where these words are repeated (Rev. xv. 8).

5. *Woe is me!—for mine eyes*] See above, *Prelim. Note*. Isaiah imitates the seraphim in reverential awe (see v. 2); both are examples to us in reverence, and in alacrity. See v. 8.

6. *a live coal—from off the altar*] Either the altar of burnt-offering (*Vitringa*), or the golden altar of incense before the veil (*Delitzsch*). The purifying effects of fire, especially of holy fire, taken from the altar of God, and brought by the hand of the Seraphim, have been already noticed in v. 2; and this consecration of Isaiah's lips with holy fire, may be compared to the ordination of the Apostles, for the evangelization of the world, by the Holy Ghost descending upon them at Pentecost in *tongues of fire*, and consecrating them thereby (Acts ii. 3; and Matt. iii. 11). "He shall baptize you with the Holy Ghost, and with *fire*."

In a Christian sense, this may be applied to the Holy Communion. We must receive a *live coal from the altar*, if our *sin* is to be *purged*, and if we are to have grace to say, *Send me* (v. 8), and to obey the call.

7. *this hath touched thy lips*] The prophet Jeremiah was consecrated to his office by the Lord putting forth His hand and touching his mouth (Jer. i. 9).

8. *I—us*] Words declaratory of a plurality of Persons in the Unity of the Godhead. See above, on v. 3; and cp. Ezek. xxi. 10. Hosea xii. 5; and *Vitringa* here.

9. *Go, and tell this people*] "The people did corruptly" in the days of Jotham, the good king, when this vision was vouchsafed to Isaiah. See 2 Chron. xxvii. 2; and above, *Prelim. Note*; and this message was to be extended to their posterity. See what follows.

- ¹ Hear ye || † indeed, but understand not ;
And see ye † indeed, but perceive not.
- ¹⁰ Make ^m the heart of this people fat,
And make their ears heavy, and shut their eyes ;
ⁿ Lest they see with their eyes, and hear with their ears,
And understand with their heart, and convert, and be healed.
- ¹¹ Then said I, Lord, how long ?
And he answered,
^o Until the cities be wasted without inhabitant,
And the houses without man,
And the land be † utterly desolate,
- ¹² ^p And the LORD have removed men far away,
And *there be* a great forsaking in the midst of the land.
- ¹³ But yet in it *shall be* a tenth, || and *it* shall return, and shall be eaten :
As a teil tree, and as an oak, whose || substance *is* in them, when they cast
their leaves :
So ^q the holy seed *shall be* the substance thereof.

Before
CHRIST
about
758.

1 ch. 43. 8.
Matt. 13. 14.
Mark 4. 12.
Luke 8. 10.
John 12. 40.
Acts 28. 26.
Rom. 11. 8.
|| Or, *without censuring*, &c.
† Heb. *hear ye in hearing*, &c.
† Heb. *in seeing*.
m Ps. 119. 70.
ch. 63. 17.
n Jer. 5. 21.
o Micah 3. 12

† Heb. *desolate with desolation*.
p 2 Kings 25. 21.

|| Or, *when it is returned, and hath been broused*.
|| Or, *stock, or, stem*.

q Ezra 9. 2.
Mal. 2. 15.
Rom. 11. 5.
about
742.
a 2 Kings 16. 5.
2 Chron. 28. 5, 6.

VII. ¹ And it came to pass in the days of ^a Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the

9, 10. *Hear ye—but understand not ; and see ye indeed, but perceive not. Make the heart of this people fat*] Spiritual blindness is the punishment of the Jews for refusing to see; obduracy is their chastisement for hardening their hearts. This sin and its penalty are like that of Pharaoh; see above, the note on Exod. iv. 21; vii. 14; ix. 12. The judicial power of the Divine Word (like that of the Incarnate Word, punishing those who despise it: see Matt. xxi. 44. Luke ii. 34) is indicated by the imperative, "Make the heart of this people fat," &c.

The climax of this sin and punishment was reached by the Jews in our Lord's age, and in that of the Apostles after His Ascension. Our Lord, and the Apostles, and Evangelists quote these words (Matt. xiii. 14, 15,—where the words of the *Sept.* here are adopted,—Mark iv. 12. Luke viii. 10. John xii. 39, 40. Acts xxviii. 25—27), and interpret them as attaining their consummation at that time; and therefore what follows here, "Then said I, Lord, how long?" is to be extended beyond the Babylonish Captivity, even to the times of the destruction of Jerusalem by the Roman armies.

— *and convert*] *And turn*, repent.

— *be healed*] Literally, and *he heal*, impersonally (*Gesen.* § 137. 3).

11. *Until the cities be wasted*] These afflictions themselves,—the Chaldaean and Roman Captivities,—were designed by God to exercise a salutary discipline on His people; and many were healed thereby. See above, on i. 25—27.

13. *and shall be eaten*] Rather, *and for extermination, or consumption* (*Sept., Jerome, Arabic*) *for burning* (*Targum, Syriac*); that is, as the event showed, although the Jewish Nation returned after the Chaldaean Captivity, yet it would be for consumption by fire (*Heb. baer*: cp. Num. xxiv. 22; and see *Gesen.* 133); for they would be again taken captive by the Romans. But still the stump of the tree would not be destroyed, but it would spring up in Christ, and bear fruit for ever in Him. See xi. 1; xl. 10; liii. 2, where the prophecy is repeated and amplified.

— *teil*] *Terebinth*. See i. 30.

— *whose substance is in them, when they cast their leaves*] Rather, *whose trunk remains when they are cut down*.

— *the holy seed shall be the substance thereof*] The holy seed, CHRIST, the holy Seed of the Woman, the Seed of Abraham, the Seed of David, is the essence of vitality in the tree of the Hebrew Nation; and though it was felled once and again, yet the stump remained, and it sprouted up in Him, and covers the earth, and receives all Nations under its shade. Cp. xxvii. 6.

Thus we see a preparation made in this chapter for the still clearer prophecy which follows in the next chapter,

concerning the Birth of Christ, IMMANUEL, God with us, from the Virgin of the House of David (vii. 13, 14).

PRELIMINARY NOTE.

PROPHECY OF THE BIRTH OF IMMANUEL FROM THE VIRGIN OF THE HOUSE OF DAVID.

CH. VII.] The date of the following prophecy may probably be fixed at the critical time which followed the defeat of Ahaz, king of Judah, by the forces of Syria and Israel, who had begun to threaten Judah even in the days of the father of Ahaz (2 Kings xv. 37), and under whose hands he was brought into subjection by God for his sins; as described in 2 Chron. xxviii. 5.

Alarmed by the menaces of Syria and Israel, Ahaz appealed for succour to the king of Assyria, Tilgath-Pileser (2 Chron. xxviii. 16—20), instead of resorting to God, by faith and repentance, for protection; as was afterwards done with signal success by his son Hezekiah (see below, xxvii. 1), who stands in striking contrast, in the pages of Holy Scripture, to his father Ahaz.

Syria and Israel, being confederate against Judah, appear to have been elated by the victory over Judah which has been just mentioned, and to have proceeded with their combined forces toward the walls of Jerusalem, and to have besieged the capital itself (see v. 1, and 2 Kings xvi. 5), and had already fixed upon a person, "the son of Tabeal," whom they intended to place on the throne of David (v. 6).

It was in that time of alarm—a time which is to be compared with that of the later Assyrian invasion in the days of Hezekiah, to whom Isaiah the prophet was sent, as he now is to Ahaz—that the following prophecy was delivered.

In both cases, the ground for hope and assurance of continuance and indestructibility to the house of David, is one and the same, namely, the pledge of God to David that the MESSIAH should be born from his seed.

In the present chapter, the immutable faithfulness of God's promise to David is made more illustrious, because this prophecy of the Birth of Immanuel from the Virgin of David's house, is addressed to one of the worst princes of David's race.

In the *Arabic* Version it is noticed that this chapter is the Proper Lesson for the Festival of Christ's Nativity; and the Church of England has followed the uniform consent of all Christian antiquity by appointing it to be read in her churches on CHRISTMAS DAY. It is also appointed by her as the Epistle for the Festival of the Annunciation of the Blessed Virgin Mary.

1. *Rezin—Pekah—went up toward Jerusalem—but could*

Before
CHRIST
about
742.

† Heb. *resteth on*
Ephraim.

b ch. 10. 21.

|| That is, *The*
remnant shall
return: See ch.
6. 13. & 10. 21.
c 2 Kings 18. 17.
ch. 36. 2.

|| Or, *causeway.*

† Heb. *let not*
thy heart be
tender.

|| Or, *waken.*

d Prov. 21. 30.
ch. 5. 10.

e 2 Sam. 8. 6.

son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. ² And it was told the house of David, saying, Syria † is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

³ Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, ^b and || Shear-jashub thy son, at the end of the ^c conduit of the upper pool in the || highway of the fuller's field; ⁴ and say unto him,

Take heed, and be quiet;

Fear not, † neither be fainthearted

For the two tails of these smoking firebrands,

For the fierce anger of Rezin with Syria, and of the son of Remaliah.

⁵ Because Syria, Ephraim, and the son of Remaliah,

Have taken evil counsel against thee, saying,

⁶ Let us go up against Judah, and || vex it,

And let us make a breach therein for us,

And set a king in the midst of it, *even* the son of Tabeal:

⁷ Thus saith the Lord God,

^d It shall not stand, neither shall it come to pass.

⁸ ^e For the head of Syria is Damascus,

And the head of Damascus is Rezin;

not prevail against it] It is stated in 2 Kings xvi. 5, that they "came up to Jerusalem to war and besieged Ahaz, but could not overcome; where the verb is the same as that used here, the *niphal* of *laacham*, which is of very common occurrence, and almost always rendered to *fight* (see xxxvii. 9; cp. *Gesen.* 436). The sense is, they were not permitted by God to come to a pitched battle with Ahaz before *Jerusalem*. Perhaps they were dispersed by some divine intervention.

2. *the house of David*] To which God had assured His unflinching protection (see above, 2 Sam. vii. *Prelim. Note*); and yet his heart is now moved, and the hearts of his people, "as the trees of the wood with the wind."

— *Syria is confederate with Ephraim*] Literally, *Syria rests upon Ephraim*; see v. 19; xi. 2; xiv. 7, where the same verb is used, and is translated by *rests*. The word is applied to describe an object which *settles down* on another thing after motion; as the Ark of Noah, after its wandering voyage (Gen. viii. 4), and cattle after labour (Exod. xxiii. 12), and the Ark of the Covenant after its movements (see Josh. iii. 13). The use of the word here is to be explained by the fact, that the king of Syria had gone southward in a military campaign to Elath on the Red Sea (2 Kings xvi. 6); and, having recovered Elath to Syria, from which it had been taken by Uzziah (2 Kings xiv. 22; cp. 2 Kings xv. 16), had now returned after his excursion, and *settled* upon Israel, by joining his forces to those of the king of Israel which were marshalled against Ahaz.

— *his heart was moved*] The trepidation of Ahaz and his people is contrasted with the confident quiescence of Syria, which had *settled down on Israel*, who allowed itself to be made a *basis* by the heathen Syria, for organizing a solid and compact force against Jerusalem.

3. *Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou and Shear-jashub thy son*] *Shear-jashub*,—which signifies a *remnant shall return*.

Isaiah's sons were *signs* (see viii. 8). *Shear-jashub* was a sign, that, however Judah might be punished for its sins (like a tree felled to the ground), yet a *remnant* should be preserved and *return*; see the words at the close of the foregoing chapter, which explains this name: "In it shall be a tenth, and *it shall return*" (vi. 13); and cp. x. 21, "*The remnant shall return*" unto the mighty God. This had been already fulfilled in part, in the restoration of the captives of Judah in the days of Ahaz (see 2 Chron. xxviii. 5), and was further verified in the return after the Chaldean Captivity, and still more in the turning of the remnant to God in the persons of the Apostles and first disciples of Christ, all of whom were Jews; and in the conversion of 3000 Jews from all parts of the world to Christ on

the day of Pentecost; and in the gathering in of Jews into the Church by the ministry of the Apostles and their successors in all parts of the world; and it awaits its full consummation in the latter days, when the Jews shall *return* to God in Christ (Rom. ix. 27; xi. 25, 26).

— *at the end of the conduit of the upper pool in the highway of the fuller's field*] On the west side of the city. The two pools of Gihon have been described above, in the notes on 1 Kings i. 33, and on 2 Kings xviii. 17. The water of Gihon, on the west, was formerly connected by some subterranean channels with that of Siloam on the east. See above, on Neh. iii. 15.

Perhaps Ahaz was occupied at this time in considering how the water in the *upper pool* could be cut off from the besiegers, and secured to the inhabitants of Jerusalem. See below, on xxii. 9.

It is a remarkable coincidence, and serves to bring out more clearly the contrast between the unbelief of Ahaz and the faithfulness of his son Hezekiah, that this same spot was afterwards the scene of the proud menaces and defiance of the Assyrian captains and their host against Hezekiah (see 2 Kings xviii. 17, 18). Did not Hezekiah then call to mind the prophecy of Isaiah to Ahaz his father at that place, and was he not cheered thereby? Hezekiah must have been at least twelve years of age at the time when Isaiah met his father Ahaz at that spot. Cp. 2 Kings xvi. 2; xviii. 2.

4. *tails of these smoking firebrands*] Compare Zech. iii. 2. Amos iv. 11, where the same word is used, and *Fuerst*, 35. Those two brands burning themselves by their fury, and destroying themselves, are contrasted with the stump of Judah, which, though cut down, is preserved for ever by God (vi. 13).

— *son of Remaliah*] Observe this phrase often repeated here, *vv.* 1. 4. 5. 9. It is emphatic. What can the *son of Remaliah*, a murderer, an usurper (2 Kings xv. 32), do against the *son of David*? And see what follows.

6. *vex it*] Terrify it.

— *son of Tabeal*] *Son of Tabeal*, an unknown upstart against the *son of David*, to whom the Lord of Hosts has promised an eternal dominion! (2 Sam. vii. 16). The word Tabeal is supposed by some to signify *good god*; and to be equivalent to *Tab-Rimmon*, the god of Syria (see *S. Jerome* and *Vitringa*). If so, the contrast would be stronger between the proposed usurper and the lawful king, the representative of JEHOVAH.

8, 9. *Damascus — Samaria*] Two heads setting themselves up as rivals and enemies to Jerusalem, the chosen seat of the Lord of Hosts, and aspiring to occupy His kingdom; they shall not exceed the bounds of their own land; whereas Zion, the city of David, shall send forth her spiritual colonies

And within threescore and five years shall Ephraim be broken, † that it be not a people.

9 And the head of Ephraim *is* Samaria,
And the head of Samaria *is* Remaliah's son.

† If ye will not believe, surely ye shall not be established.

10 † Moreover the LORD spake again unto Ahaz, saying,

11 ^g Ask thee a sign of the LORD thy God;
‖ Ask it either in the depth, or in the height above.

12 But Ahaz said, I will not ask, neither will I tempt the LORD.

13 And he said, Hear ye now, O house of David;

Is it a small thing for you to weary men,
But will ye weary my God also?

14 Therefore the Lord himself shall give you a sign;

^h Behold, a Virgin shall conceive, and bear ⁱ a son,
And ‖ shall call his name ^k Immanuel.

Before
CHRIST
about
712.
† Heb. *from a
people.*

f See 2 Chron.
20. 20.
‖ Or, *Do ye not
believe? it is
because ye are
not stable.*
† Heb. *And the
LORD added to
speak.*
g Judg. 6. 36, &c.
Matt. 12. 38.
‖ Or, *make thy
petition deep.*

h Matt. 1. 23.
Luke 1. 31, 34.
i ch. 9. 6.
‖ Or, *thou, O
virgin, shall call:*
k ch. 8. 8.

See Gen. 4. 1, 25, & 16. 11, & 29. 32, & 30. 6, 8. 1 Sam. 4. 21. k ch. 8. 8.

into all the world, and make it God's kingdom in the universal Church of Christ. See on ii. 3; liv. 1.

Isaiah declares that in sixty-five years Israel would cease to be a kingdom; and he adds another prophecy concerning what was more near—viz. that Damascus and Samaria would not succeed in their invasion of Judah (*Chrys.*).

— *within threescore and five years shall Ephraim be broken, that it be not a people* Though Judah be taken captive, it shall return and be still a people; but Israel, as far as it is opposed to Judah, shall not return; and “shall be no more a people.”

Jerusalem was laid waste and became a desolation; but it was never peopled with heathen colonists; it remained, by God's providence, in a ruined state, in order to be inhabited again by the returning exiles from Babylon, and to become the spiritual mother of all Christendom. See ii. 3.

But the tribes of Israel were carried captive by the Assyrians; and their capital, Samaria, was colonized and planted with idolatrous foreigners by the son of Sennacherib, Esarhaddon, the king of Assyria (2 Kings xvii. 24. Ezra iv. 2). This colonization took place between B.C. 680 and B.C. 667, the time in which Esarhaddon reigned. From the second year of Ahaz to the middle of the reign of Esarhaddon, is a period of *threescore and five years*. As has been already observed, Isaiah generally couples his prophecies concerning distant events with prophecies concerning nearer events, for reasons above stated (see on v. 19). So it is here. He links his prophecy concerning the Messiah to a prophecy concerning the end of the rival kingdom of Israel.

It was little to be expected, humanly speaking, that Judah should survive the mightier kingdom of Israel; but divine prophecy had declared that it should be so; and so it came to pass. And Prophecy predicted the dissolution of Israel, without hope of national reintegration, and foretold the time of its decomposition; this also has been fulfilled. It has also foretold the perpetuity of Zion. This has been verified in the Church of Christ, which sprang forth from it. Here are clear proofs of divine Inspiration.

10. *Moreover the LORD spake again* Literally, *the Lord added to speak*. Probably Isaiah had waited to give Ahaz an opportunity of expressing his faith in God's promise; but as the king made no reply, he proceeded to add what follows. *The Lord spake again*,—a remarkable sentence, declaring the identity of the word of Jehovah Himself and that which the Prophet had spoken. How could Isaiah have said this, unless he had been fully persuaded that what he had spoken was not his own word, but that of Jehovah Himself; in sum, that Jehovah had spoken by him?

11. *Ask thee a sign* A sign, Heb. *ôth*, a present visible pledge of the certainty of something invisible or future. Cp. Exod. iv. 8, 9; xii. 13; and below, viii. 18, where Isaiah speaks of his own children as signs; and cp. xxxvii. 30; xxxviii. 22, and Luke ii. 12.

— *Ask it either in the depth* Ask it, descending down or mounting high; fetch the sign from above, or from below. Cp. Mark viii. 11, where the Jews ask for a sign from heaven; and

Matt. xii. 39, where our Lord gives them a sign from beneath—the sign of Jonas.

The confident persuasion that Isaiah felt of his own divine commission and inspiration is evident from this challenge to Ahaz.

12. *Ahaz said, I will not ask* Ahaz had already made up his mind to resort to Assyria for help; indeed, it is most probable that he had already despatched messengers to Tiglath-Pileser (2 Kings xvi. 7. 2 Chron. xxviii. 16); and he could not be dissuaded from his purpose by any promise of help from the Lord, in Whom he had no faith; and he hypocritically pretends that he is deterred from asking a sign by a religious fear of tempting the Lord. *S. Jerome, S. Cyril, S. Basil.*

13. *house of David* Ye house of David, to whom the Lord has pledged eternal continuance and dominion in his seed (2 Sam. vii. 16). Will ye also not believe?

The words “*house of David*,” used above, v. 2, are emphatic; and are taken up in the Gospel History of the Incarnation to mark the fulfilment of the prophecy. See Luke i. 27. 69; ii. 4; cp. Rom. i. 3.

— *to weary men* Such as Isaiah, and other faithful servants of God. Isaiah means to say, that Ahaz, in despising the prophets, was also despising the God Whose prophets they were. Cp. 1 Sam. viii. 7. Luke x. 6. *S. Jerome.*

— *will ye weary my God also?* By despising His gracious offers, and rejecting all His efforts to save you. Isaiah had before spoken gently to Ahaz, and had endeavoured to bring him to a sense of his duty by using the words “the Lord thy God?” but now he changes his tone, and says, “my God,”—no longer thine.

THE SIGN.

14. *the Lord* Heb. *Adonai*, the supreme Ruler of all.

— *shall give you a sign* A marvellous thing; and it will be both from the height and depth at once; from the height of the Godhead, stooping to the lowest depths of humility in the Incarnation of the Son of God. *S. Cyril.*

— *Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel* Literally, *Behold the Virgin (is) conceiving and bearing a Son; and calls his name Immanuel*. On the rendering “calls” see *Gesen.*, § 75. The Prophet utters these words with the vision of the Virgin present to his eyes, and calls Ahaz to behold what he himself distinctly sees.

The word rendered *Virgin* (Heb. *Almah*) occurs seven times in the Old Testament: Gen. xxiv. 43. Exod. ii. 8. Ps. lxviii. 25. Prov. xxx. 19. Cant. i. 3; vi. 8, and in no case does it signify a married woman. Cp. *Pfeiffer*, 358; *Hengst.*, Christol. 45.

The passage Prov. xxx. 19 is remarkable, and has already been compared with the present; see the note there. The *Septuagint*, therefore, is perfectly correct in rendering it by *παρθένος* (*Virgin*), and the Holy Spirit, by St. Matthew, confirms this rendering.

That the present prophecy reached its full and final accomplishment in the conception and birth of **JESUS CHRIST** from

Before
CHRIST
about
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1 See ch. 8. 4.

m 2 Kings 15. 30.
& 16. 9.

¹⁵ Butter and honey shall he eat,
That he may know to refuse the evil, and choose the good.
¹⁶ ¹ For before the child shall know
To refuse the evil, and choose the good,
The land that thou abhorrest shall be forsaken of ^m both her kings.

the Blessed Virgin Mary, is certain from the testimony of the Holy Spirit speaking by the Evangelist St. Matthew, who quotes these words as they stand in the *Septuagint* Version, and affirms that they were fulfilled in Him (see below, on Matt. i. 22, 23); and also from the angel Gabriel, who referred to them in his message to the Blessed Virgin. See Luke i. 31–35.

The objection that our Blessed Lord was not actually called Immanuel, is of no weight. What is meant by His Name being called Immanuel is, that this would be His real nature and office; so, in Jer. xxiii. 6 (cp. xxxiii. 16), it is said that this is the Name by which He should be called, “the LORD OUR RIGHTEOUSNESS,” because He would be to us what that Name imports. Cp. the similar passage below, ix. 6, and Pfeiffer, *Dubia*, 358, and *Tertullian*, c. Jud. 9.

That the house of David was indestructible, and that, if Ahaz had faith in God, he need not fear any injury to himself and people from any confederacy of his enemies, such as Israel and Syria, was clear to Isaiah, from the fact that the Virgin (the divinely-appointed Virgin, whom we know to have been of that house of David, who was then revealed as present to the Prophet) was to give birth to a Son, and that the Son Who would be born of her would be no other than God, *God with us*, IMMANUEL. Since *God is with us*, who can be against us? Cp. *Bp. Andrewes’* Sermon on this text, i. 134–152; and *Bp. Pearson* on the Creed, Art. III., p. 172, where is an answer to the Jewish perversion of this text; and note below, on Matt. i. 23; and see *Hengst.*, *Christol.*, pp. 59–63, where the erroneous interpretations are refuted which apply this prophecy to some other person than Christ.

Whether this prophecy did not receive a subordinate fulfilment in the reign of Ahaz himself, will be considered below, in the note after v. 16.

15. *Butter and honey shall he eat*] Although He is Immanuel, God with us, yet He shall be nourished, like other children, with butter, or curds (see Gen. xviii. 8. Deut. xxxii. 14. Judg. v. 25. 2 Sam. xvii. 29. Job xx. 17. Prov. xxx. 33; below, v. 22), and honey. He shall have a true human nature, being born of the seed of David according to the flesh (*S. Irenæus*, *S. Jerome*, *S. Cyril*, *S. Chrys.*, *S. Basil*; Pfeiffer, *Dubia*, p. 359). Some suppose that the eating of butter and honey by the child, was a sign that the land would be wasted at the time of His birth (see v. 22); but this is very doubtful.

— *That he may know*] That He may grow up to man’s estate, and exercise the faculties of the human will; as the Evangelist says, “Jesus increased in wisdom and stature, and in favour with God and man.” Luke ii. 52.

16. *For before the child shall know to refuse the evil*] Before he shall arrive at years of discretion. It has been supposed by some (e. g. *Vitringa*) that the Prophet, beholding the future child Immanuel present to his prophetic eye, makes the time of His growth from infancy to childhood to be a measure of time here; but this is doubtful; see below, after v. 16.

— *The land that thou abhorrest shall be forsaken of both her kings*] Or, as some interpret it, *the land will be desolate, of whose two kings thou art afraid*; or, on account of whose kings thou art distressed,—as one who is weary and loathes his life (cp. Gen. xxvii. 46. Num. xxi. 5; xxii. 3. *Gesen.* 729). But it does not seem necessary to abandon the Authorized Version, which follows the order of the words in the original. The Hebrew word for *land* is a general one (*adámah*), signifying *ground*, or *earth*; and the sense is, the very soil which thou loathest, as sending forth enemies to invade and occupy thy land, and to besiege thee, shall be forsaken of both its kings, who now occupy the territory of Judah and of Jehovah. The fulfilment of this prophecy was seen in the assassination of Pekah by Hoshea (2 Kings xv. 30), and in the destruction of Rezin and in the captivity of his people by the king of Assyria. 2 Kings xvi. 9.

RETROSPECT OF THE PROPHECY.

No one can read the foregoing prophecy without putting this question,—

Did it not receive a subordinate fulfilment in the time of Ahaz himself? How otherwise could it be a sign to him? (v. 14).

The passages usually quoted in reply to this question (Exod. iii. 12. 1 Sam. ii. 34. Isa. xxxvii. 30) are no sufficient answer to it. And it could not otherwise be said, that the destruction of the kings of Israel and Syria took place before the child, whose birth is foretold here, had arrived at years of discretion (v. 16).

An answer to this question may be prefaced by the words of *Lord Bacon*: “Divine prophecies partake of the nature of their Author, with Whom a thousand years are but as one day; and, therefore, are not fulfilled punctually at once, but have springing and germinant accomplishment throughout many ages, though the height or fulness of them may refer to some one age” (*Adv. of Learning*, p. 161); and they are to be interpreted accordingly.

There is scarcely one of the prophecies which St. Matthew applies to Christ in the earlier chapters of his Gospel, which had not a subordinate and preparatory tendency towards fulfilment in the ages long before Christ. The weeping of Rachel for her children; the call of the Son of God from Egypt; and other prophecies, which the Evangelist applies to Christ, had already had such tendencies in Hebrew history. And when the Evangelist declares that they were fulfilled in Christ, he means that they reached their full and final consummation in Him; and that no other fulfilment of them was to be looked for. They had put forth buds and blossoms in earlier days, but they all had their full ripeness and fruit in Him; or, to use another figure, they had been flowing onward in successive undulations in former ages, but they all reached their high-tide in Him. See the notes below on Matt. i. 22; ii. 15. 17. 23.

The question, therefore, may be reverently asked,

Whether some glimpses and gleams of the future glorious fulfilment of Isaiah’s prophecy in Christ were not given in the days of King Ahaz to be a present sign to that monarch, and a pledge and earnest of that future accomplishment which exhausted all its significance?

It seems that Isaiah himself has answered this question.

At the beginning of the next chapter he declares a consecutive message of Jehovah, which reflects much light on this prophecy: “Moreover, the Lord said unto me, Take thee a great roll, and write in it with a man’s pen concerning *Maher-shalal-hash-baz* (i. e. *spoil speeds*; *prey hastens*). And I took unto me faithful witnesses to record, Uria the priest, and Zechariah the son of Jeberchiah. And I went unto the prophetess; and she conceived, and bare a son. Then said the Lord to me, Call his name Maher-shalal-hash-baz. For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria” (viii. 1–4).

The immediate juxtaposition of these words, repeating those of the present chapter, “*The Virgin shall conceive and bear a Son, and shall call His name Immanuel*”;—*Before the child shall know to refuse the evil and choose the good*, the land that thou abhorrest shall be forsaken of both her kings” (namely, the two kings of Damascus and Samaria mentioned in viii. 4), shows that the prophecy in this chapter is to be illustrated by the following chapter:

Besides, the twofold element in *Maher-shalal-hash-baz*, with a similar sense (*spoil speeds*—*prey hastens*), was designed to indicate the taking by Assyria of the spoil from the two kings, who had come to despoil Jerusalem.

I do not say that the prophecy was fulfilled in the birth of Maher-shalal-hash-baz from Isaiah by the prophetess, who was probably a virgin when the present prophecy was uttered, for she would otherwise have been called his wife; and the existence of another son of Isaiah, *Shearjashub*, is no evidence to the contrary, for Shearjashub was now old enough to be his father’s companion, and his mother may have been dead. It is not to be supposed that the birth of Maher-shalal-hash-baz was an accomplishment of the prophecy, “Behold, the virgin shall conceive.” By no means. The prophecy of the birth of One who was to be called GOD WITH US, could not, it is obvious, have been supposed to be fulfilled in all its depth and height by any mere child of man. But the birth of the child of the prophet and the prophetess, and the routing of the two foes of

- 17 ⁿ The LORD shall bring upon thee,
And upon thy people, and upon thy father's house,
Days that have not come,
From the day that ^o Ephraim departed from Judah;
Even the king of Assyria.
- 18 And it shall come to pass in that day,
That the LORD ^pshall hiss for the fly that *is* in the uttermost part of the ^rch. 5. 26.
rivers of Egypt,
And for the bee that *is* in the land of Assyria.
- 19 And they shall come, and shall rest all of them
In the desolate valleys, and in ^q the holes of the rocks,
And upon all thorns, and upon all || bushes.
- 20 In the same day shall the Lord shave with a ^r razor that is hired,
Namely, by them beyond the river, by the king of Assyria,
The head, and the hair of the feet:
And it shall also consume the beard.
- 21 And it shall come to pass in that day,
That a man shall nourish a young cow, and two sheep;
- 22 And it shall come to pass,
For the abundance of milk *that* they shall give he shall eat butter:
For butter and honey shall every one eat
That is left † in the land.
- 23 And it shall come to pass in that day,
That every place shall be,
Where there were a thousand vines at a thousand silverlings,
^s It shall *even* be for briers and thorns.
- 24 With arrows and with bows shall *men* come thither;

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n 2 Chron. 28. 19.

o 1 Kings 12. 16.

q ch. 2. 19.
Jer. 16. 16.

|| Or, *commend-
able trees.*

r 2 Kings 16. 7, 8.
2 Chron. 28. 20,
21.
See Ezek. 5. 1.

† Heb. *in the
midst of the land.*

s ch. 5. 6.

Ahaz soon after that birth, was a *pledge* and an *earnest* of the future fulfilment and accomplishment in the Birth of IMMANUEL.

If Ahaz had been willing to believe, the birth of the prophet's child would have been a *sign* to him that the glorious prophecy concerning IMMANUEL would be fulfilled in all its divine plenitude, in course of time; and the execution of vengeance on Ephraim and Syria, the enemies of Jerusalem, by the king of Assyria, before the child of the prophetess (who became a mother very soon after this prophecy was delivered) had arrived at years of discretion (viii. 4), would be an *immediate* sign to him of the much greater mercies in store for Judah by its deliverance "from its enemies and from the hands of all that hated it" (Luke i. 71—74), by the almighty power of IMMANUEL, the Virgin-born, of Whose victories there was a pledge in the name of the child of the prophetess, and of Whom both the sons of the prophet Isaiah were signs and types. See viii. 18; and compare the excellent remarks of *Dean Jackson* on the Creed, book vii. chap. xxxiv.; and see below, notes on viii. 1—4.

Isaiah now turns to Ahaz, who had no faith in the announcement either of the immediate sign, or of that great future glorious event which was pre-signified by it; and the prophet denounces God's judgments on him and his for their incredulity.

17. *The LORD shall bring upon thee—the king of Assyria*] In whom thou trustest rather than in the Lord; see on v. 12. For the fulfilment see 2 Kings xvi. 7. 2 Chron. xxviii. 19, 20; in the ravages of Sennacherib, king of Assyria, who took "all the fenced cities of Judah" (2 Kings xviii. 13); and see the prophetic description of the alarm and devastation produced by that invasion of Judah, "He is come to Aiath, he is passed to Migron," &c. (x. 28—32).

The prophecy extends doubtless to the ravages and desolation of Jerusalem by kings of Babylon (such as Nebuchadnezzar), who are reckoned among the kings of *Assyria*, and are designated as such, as being their successors and representatives. See above, on Ezra vi. 22, and Neh. ix. 32.

Here is an evidence of the inspiration of Isaiah foreseeing the absorption of Assyria into the Chaldean monarchy.

18. *the LORD shall hiss for the fly—Egypt*] See above, v. 26, and 2 Kings xxiii. 29, 34, 35, for the history of the Egyptian conquests in Judah. The armies of Egypt are compared to swarms of flies, which abounded in the marshy lands of the Nile; the Assyrians are likened to bees, on account of the order, discipline, and energy of their forces under one king; and also on account of their obedience to God, "hissing to them" to do His will.

19. *desolate valleys*] Or, *of the steeps*. See *Gesen.* 149.

20. *a razor that is hired*] Assyria had been hired by Ahaz, who distrusted the Lord, to defend him; and Assyria would be the Lord's hireling, to execute His vengeance on Ahaz and Judah. Cp. 2 Chron. xxviii. 20, 21; below, x. 5, 6, "O Assyrian, the rod of Mine anger;" and x. 12.

The prophecy here (as before, v. 19) passes from the times of the Assyrian to those of the Chaldean supremacy; and sees them both as one continuous sovereignty, and embraces in its range the destruction of Jerusalem by Nebuchadnezzar. 2 Kings xxiv. 1. 10—12; xxv. 1, 2.

21. *a man shall nourish a young cow, and two sheep*] The land shall cease to be a land of corn, olives, and vines; and shall become a desolate wilderness, in which a few solitary inhabitants will be scattered here and there, with a poor miserable homestead of one or two animals only, instead of rich flocks and herds. Cp. Jer. xxxix. 10, where it is related that Nebuzar-adan, the captain of the Chaldean forces, "left of the poor of the people, which had nothing, in the land of Judah."

22. *abundance of milk*] Not from the multitude of cattle, but from the paucity of inhabitants.

— *butter and honey*] Not corn, oil, and wine.

23. *at a thousand silverlings*] At a thousand shekels for rent. Cp. Song of Solomon viii. 11.

24. *With arrows and with bows*] As huntsmen; and for self-defence. Compare the description of desolation and insecurity in Judg. v. 6. 11.

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Because all the land shall become briers and thorns ;
25 And on all hills that shall be digged with the mattock,
There shall not come thither the fear of briers and thorns :
But it shall be for the sending forth of oxen,
And for the treading of lesser cattle.

VIII. ¹ Moreover the LORD said unto me, Take thee a great roll, and
^a write in it with a man's pen concerning † Maher-shalal-hash-baz. ² And I
took unto me faithful witnesses to record, ^b Uriah the priest, and Zechariah
the son of Jeberechiah. ³ And I † went unto the prophetess ; and she
conceived, and bare a son. Then said the LORD to me, Call his name
Maher-shalal-hash-baz. ⁴ ^c For before the child shall have knowledge to
cry, My father, and my mother, || ^d the riches of Damascus and the spoil of
Samaria shall be taken away before the king of Assyria.

⁵ The LORD spake also unto me again, saying,

⁶ Forasmuch as this people refuseth the waters of ^e Shiloah that go softly,

a ch. 30. 8.
Hab. 2. 2.

† Heb. *In making speed to the spoil he hasteneth the prey, or, Make speed, &c.*
b 2 Kings 16. 10.
† Heb. *approach- ed unto.*

c See ch. 7. 16.
|| Or, *he that is before the king of Assyria shall take away the riches, &c.*

d about
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d 2 Kings 15. 29.

& 16. 9.

ch. 17. 3.

e Neh. 3. 15.

John 9. 7.

25. on all hills that shall be digged] Rather, *that were formerly digged* (when the land was cultivated, which it will cease to be); *thou shalt not go thither*; thou shalt not even venture to walk (where before thou didst plough), *for fear of briers and thorns*, such will be its desolation.

There was a providential dispensation in this devastation of Judah. If it had been colonized with idolatrous inhabitants from Media and Assyria, as Samaria, the capital of *Israel*, was, it would have been impossible, humanly speaking, for the captive exiles of Judah to re-enter and re-possess Jerusalem, and to rebuild the Temple, as they did on their return from Babylon; and it is not at all probable that Cyrus would have issued an edict authorizing the Jews to exterminate from Jerusalem Chaldean colonists, and to occupy their place.

CH. VIII.] This eighth chapter ought not to be separated from the foregoing. It forms a part of the same prophecy, and explains what has preceded. See the note after vii. 16.

1. *Take thee a great roll*] Rather, *a great tablet*, of metal or wood, so that all may see what is written on it. Cp. xiii. 23, where the word signifies a *mirror*; and *Gesen.* 171.

— *with a man's pen*] Or, with the *stylus* of a man; that is, in real characters, such as any one can read. Cp. xxx. 8. Hab. ii. 2; and note on Gal. vi. 11; and the phrase in Rev. xxi. 17, “The measure of a man.”

— *concerning Maher-shalal-hash-baz*] Or rather, *for* (i. e. this tablet is inscribed to) *hastens booty* (*Fuerst*, 779), or, *haste, booty* (*Gesen.* 454), *speeds spoil* (or, *speed, spoil*). These were the words to be inscribed in large characters on the tablet,—HASTEN, BOOTY, SPEED, SPOIL,—the meaning of which is explained in v. 4.

2. *Uriah the priest*] Who, being in heart an enemy of Isaiah (see the history of his servile compliance with the idolatry of Ahaz, 2 Kings xvi. 10), would be a disinterested and credible witness. Uriah the Priest was to Isaiah what Caiaphas the High Priest was to Christ (John xi. 49—52; xviii. 14).

— *Zechariah*] Perhaps the father-in-law of Ahaz (2 Kings xviii. 2), and therefore, like Uriah, a witness well known, and, probably, not favourable to Isaiah (*Prof. Blunt*).

3. *the prophetess*] A remarkable name, indicating that she had prophetic gifts. The ancient Fathers (*Tertullian*, c. Marcion, iii. 12, adv. Judæos, cap. 9; and so *S. Basil*, *S. Cyril*, *S. Jerome*, and others) see in her a faint image of the *prophetess of the Gospel* (the Blessed Virgin Mary), on whom the Holy Spirit came, in order that she might give birth to the Incarnate Word of God.

Isaiah himself, the greatest of Hebrew prophets, the special instrument and organ of the Holy Spirit, may (with reverence be it said), as ancient Expositors suppose, have been designed to symbolize that pure and blessed Spirit, of Whom He was the organ. Isaiah expressly states, that not only his children (*Shear-jashub* and *Maher-shalal-hash-baz*) were signs and wonders, but that he also himself, their father, was a sign and wonder (v. 18). These two sons were present and visible types of Him, Whose name is *Wonderful* (ix. 6); and Isaiah was a sign and figure of the wonderful operation of the Holy Spirit in the Incarnation of the Son of God.

The son of the prophet and the prophetess was, in a very

remarkable manner, a sign (see v. 18) and a type of IMMANUEL Himself, and of His glorious victories over all the enemies of God. See the note above, after vii. 16.

In the foregoing chapter, the indwelling of God the Holy Ghost in the prophet Isaiah was displayed in a most illustrious manner. We may almost say that the prophet lost his personal identity, and was absorbed into the HOLY SPIRIT, Who spake by him (see v. 10 there); and by Whose divine power and overshadowing, the Holy One was conceived by the Blessed Virgin Mary (Luke i. 35. Matt. i. 20).

— *she conceived, and bare a son*—*Call his name Maher-shalal-hash-baz*] The connexion of these words with the prophecy concerning the birth of Immanuel has been already noticed in the note just referred to, on vii. 16; and see what follows here, which throws more light on the connexion.

4. *before the child shall have knowledge*] See above, on vii. 16, and the note following, where the meaning of the repetition in this name is explained.

Observe the spiritual significance of this typical name of the child of the prophet, in his relation to Christ. The child's name, given by God Himself, and composed of two synonymous elements, is *Maher-shalal-hash-baz*, which is prophetic of the imminent spoliation and devastation of the two combined powers, Israel and Syria, which were then leagued against the throne of David, and the Church of God.

This name pre-signified the future spoliation and devastation, to be achieved by Christ (the Divine Maher-shalal-hash-baz), of all powers opposed to Him, the Everlasting King of the house of David, and His Church, the spiritual Zion, whether those powers be, like Israel, heretical and idolatrous apostates from the Church of God, or whether they be, like Damascus, open infidels and heathens. He is a Maher-shalal-hash-baz to the Evil One, working in both of these forms.

6. *this people refuseth the waters of Shiloah that go softly*] *This people* (of Judah) *refuseth*, despiseth, and rejecteth the feeble waters of Jerusalem, and looks for help to the mighty stream of Assyrian power; therefore that stream shall be brought by God against thee to overwhelm thee.

Rivers are often used as emblems of the countries in which they flow. Cp. Jer. ii. 13. 18; and the note on Rev. xvi. 12; and xvii. 15; and *Virg.* Aen. viii. 726; *Horat.*, 2 Carm. ix. 21; *Juvenal*, iii. 62: “Jampridem Syrus in Tiberim defluxit Orontes.”

So here, the rill of *Shiloah*, the lowly fountain of Jerusalem (see above, on vii. 3), is a symbol of the humbler power of Jerusalem (as far as outward appearance goes), contrasted with the Tigris and Euphrates, the great rivers of Assyria and Babylon, the powers of this world.

The fountain of Siloam at Jerusalem, in its name, and in its mysterious subterranean derivations and flowings forth, was a remarkable figure, as St. John suggests (ix. 4. 7), and as ancient interpreters affirm (see *S. Jerome*, *S. Cyril*, and *S. Basil* here), of CHRIST, the Incarnate Word, the Fountain of living waters; and of the mystery of His coming forth and emission into the world, as it were by a secret subterranean channel beneath the soil of Jerusalem the Holy City, and refreshing its inhabitants with cool and pellucid water,—the living waters of the Gospel, and of the Holy Spirit of God.

- And rejoice 'in Rezin and Remaliah's son ;
- ⁷ Now therefore, behold, the Lord bringeth up upon them
The waters of the river, strong and many,
Even ⁸ the king of Assyria, and all his glory :
And he shall come up over all his channels,
And go over all his banks :
- ⁸ And he shall pass through Judah ;
He shall overflow and go over,
^h He shall reach *even* to the neck ;
And † the stretching out of his wings shall fill the breadth of thy land, O
ⁱ Immanuel.
- ⁹ ^k Associate yourselves, O ye people,
|| And ye shall be broken in pieces ;
And give ear, all ye of far countries :
Gird yourselves, and ye shall be broken in pieces ;
Gird yourselves, and ye shall be broken in pieces.
- ¹⁰ ^l Take counsel together, and it shall come to nought ;
Speak the word, ^m and it shall not stand :
ⁿ For God *is* with us.
- ¹¹ For the LORD spake thus to me † with a strong hand,
And instructed me that I should not walk in the way of this people, saying,
- ¹² Say ye not, A confederacy,
To all *them* to whom ^o this people shall say, A confederacy ;
^p Neither fear ye their fear, nor be afraid.

Before
CHRIST
about
741.

f ch. 7. 1, 2, 6.

g ch. 10. 12.

h ch. 30. 28.

† Heb. *the fulness of the breadth of thy land shall be the stretchings out of his wings.*
i ch. 7. 14.
k Joel 3. 9, 11.

|| Or, *yet.*

l Job 5. 12.

m ch. 7. 7.

n ch. 7. 14.
Acts 5. 38, 39.
Rom. 8. 31.

† Heb. *in strength of hand.*

o ch. 7. 2.

p 1 Pet. 3. 14, 15.

See what has been said above, on this interesting subject, in the note on Neh. iii. 15.

The mention of *Siloam* is very appropriate here, where the prophecy extends to the rejection of the living waters of Christ Himself, the Divine Siloam, by *this people*, the Jews, on account of His mean and humble birth, and their confidence in worldly powers: "We will not have this man to reign over us" (Luke xix. 14). "If we let this man thus alone . . . the Romans shall come and take away our place and nation" (John xi. 48).

— *rejoice in Rezin and Remaliah's son*] Rather, and there is joy with Rezin and Remaliah's son, instead of trust in God. This applies specially to Israel; and the punishment overtook Israel first (2 Kings xvii. 5, 6); and thence it passed over to Judah, as the prophet here foretells.

⁸. *his wings*] As of an army flying on its course, like some terrible bird of prey. Because Jerusalem refused to trust for protection and shelter to the wings of the Lord, Who was enthroned at Jerusalem on the wings of the Cherubim, and Who promised to keep His people safe under His wings (Ps. lxxx. 1; xcix. 1; xvii. 8; xxxvi. 7; lvii. 1; lxi. 4; lxiii. 8; xci. 4), therefore their land would be overshadowed by the wings of the Assyrian army. Cp. Dan. ix. 27; and note below on the word *wings* in xviii. 1; and on our Lord's prophecy concerning Jerusalem, in Matt. xxiv. 15,—a prophecy which receives much light from the present, and also illustrates it.

— *thy land, O Immanuel*] Here is another point of contact with the prophecy in the foregoing chapter: "The Virgin shall conceive, and bear a son, and shall call his name *Immanuel*" (vii. 14); and here is a proof that the person there pre-announced was a Divine Person, already existing, even from Eternity. The land of Judah, the land of Jehovah, is called "*the land of Immanuel.*" Here is another plain proof, before the birth of *Maher-shalal-hash-baz*, that Abaz and Judah were not to suppose that the prophecy would be exhausted in *his* birth, but that they must look beyond to *another* more glorious birth pre-signified by it.

⁹. *Associate yourselves, O ye people*] Or rather, *Rage, ye nations, and be dashed in pieces.* Since the throne of Judah is the throne of IMMANUEL, therefore all earthly powers, Assyria, Babylon, Rome, that rage against it, will be shivered, like spray and foam upon a rock. See v. 14. Cp. Dan. ii. 34, 35. Matt. xvi. 18: "The World will be wrecked on the

Rock of Immanuel." Here is an expansion of the promise connected with the birth of *Maher-shalal-hash-baz*. See above, viii. 1—4.

¹⁰. *For God is with us*] He repeats here the name IMMANUEL, as the pledge of indestructibility to the throne of David and the Church of God. Its unfailing safeguard is in the promise of the Incarnation of Him, Who is *God with us* (vii. 14).

¹¹. *For the LORD spake thus to me with a strong hand*] Rather, *The Lord spake to me thus, In the strength of the hand*,—the hand of the Lord God Incarnate,—do thou put thy trust. See the note above, on *Jehovah-Nissi* (Exod. xvii. 15, 16), "Because *the hand* is on the throne of the Lord," which is the best exposition of this passage. Trust thou in the strength of *that hand*.

¹². *Say ye not, A confederacy*] Rather, *Call ye not treason (or rebellion), what they call treason or rebellion.* So Syriac, *Targum*, and *Delitzsch*. The word rendered *confederacy* is *kesher*, which occurs in thirteen places in the Old Testament; and in all these, except the present, it is rightly rendered in our Version by *conspiracy* or *treason*.

The Jews, in the time of the prophets, and in Christ's days, denounced all honest opposition to the infatuation of Rulers and People, revolting from God, and resorting to human power and worldly expediency for help in times of difficulty, as *treason* against the Rulers and the Nation. Cp. 1 Kings xviii. 17. Jer. xxxvii. 14. Amos vii. 10. Luke xxiii. 2. Acts xvii. 7. In every age, genuine loyalty and honest patriotism are often traduced as disaffection to the ruling powers.

— *Neither fear ye their fear*] Do not adopt their language, censuring loyalty to Jehovah as treason against the State; nor fear ye what they fear, namely, the confederacy of such evil powers, as Israel leagued with Syria against Jerusalem and against God. Compare 1 Pet. iii. 13—15, upon a comparison of which text (as read in the best MSS.), with the words before us, it will appear that St. Peter declares CHRIST to be JEHOVAH. So the Holy Spirit does here. He proceeds to speak of Him as a *Rock* in vv. 14, 15, and in other expressions, which are applied to Christ crucified by the Holy Spirit in the New Testament, and by Christ Himself (1 Pet. ii. 7, 8. Cp. Luke xx. 18. Rom. ix. 32, 33; xi. 11. 1 Cor. i. 23). The word *Rock* is the Name of God. See on Matt. xvi. 18.

Before
CHRIST
about
741.
q Num. 20. 12.
r Ps. 76. 7.
Luke 12. 5.
s Ezek. 11. 16.
t ch. 28. 16.
Luke 2. 34.
Rom. 9. 33.
1 Pet. 2. 8.

u Matt. 21. 44.
Luke 20. 18.
Rom. 9. 32. &
11. 25.

x ch. 54. 8.

y Hab. 2. 3.
Luke 2. 25, 38.
z Heb. 2. 13.

a Ps. 71. 7.
Zech. 3. 8.

b 1 Sam. 28. 8.
ch. 19. 3.

c ch. 29. 4.

d Ps. 106. 28.

e Luke 16. 29.

f Micah 3. 6.
† Heb. *no morn-
ing.*

g Rev. 16. 11.

- 13 ^a Sanctify the LORD of hosts himself ;
And ^r let him be your fear, and let him be your dread.
- 14 And ^s he shall be for a sanctuary ;
But for ^t a stone of stumbling and for a rock of offence to both the houses
of Israel,
For a gin and for a snare to the inhabitants of Jerusalem.
- 15 And many among them shall ^u stumble, and fall, and be broken,
And be snared, and be taken.
- 16 Bind up the testimony, seal the law among my disciples.
- 17 And I will wait upon the LORD,
That ^x hideth his face from the house of Jacob,
And I ^y will look for him.
- 18 ^z Behold, I and the children whom the LORD hath given me
^a Are for signs and for wonders in Israel
From the LORD of hosts, which dwelleth in mount Zion.
- 19 And when they shall say unto you, ^b Seek unto them that have familiar
spirits,
And unto wizards ^c that peep, and that mutter :
Should not a people seek unto their God ?
For the living ^d to the dead ?
- 20 ^e To the law and to the testimony :
If they speak not according to this word,
It is because ^f there is [†] no light in them ;
- 21 And they shall pass through it, hardly bestead and hungry :
And it shall come to pass, that when they shall be hungry, they shall fret
themselves,
And ^g curse their king and their God,
And look upward.

16. *Bind up the testimony, seal the law among my disciples*] These words have a twofold sense : first, as used by the prophet, declaring his own trust in God (as *Vitringa* and others suppose) ; and, secondly, as adopted by Christ, commanding the foregoing prophetic testimony (which is continued to the end of chap. xiii., concerning His own Incarnation and future glory), to be carefully treasured up and sealed (see Dan. viii. 26 ; xii. 4. 9. Rev. xxii. 10) ; so that its truth may be avouched in future ages by those who are His disciples.

That these words have this double application, partly, first, to Isaiah ; and, secondly, to Christ, is evident from vv. 17, 18, where Isaiah specially speaks, and from the fact that these words are quoted in the New Testament, as uttered by Christ (Heb. ii. 13).

This is easily explained. The Spirit of Christ was in Isaiah. See 1 Pet. i. 11. He is the Lord of hosts (see on v. 13), and spake by the prophets. Isaiah had a double character : first, as an individual ; and, secondly, as an organ of Christ ; and his words have a double character also.

18. *Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts*] The interjection *Behold*, calls attention to something marvellous, and connects these words with vii. 14 : “ *Behold, the Virgin shall conceive ;*” and Isaiah the prophet declares that both he himself, and also the children which the Lord hath given him, are *signs*,—present tokens, symbols, types, and pledges of future mercies,—and also *wonders*, miraculous portents, challenging the attention of men, and pointing to something which God was speaking by their means. In what respects they were *signs* and *wonders* has been already considered. See note on viii. 1—4.

19. *that peep*] Or, *that whisper*, or *chirp*, like birds. Cp. on x. 14 ; and xxxviii. 14 (*Gesen.* 717).

— *For the living to the dead*] What madness to practise necromancy, and to consult the dead, either spirits of dead men, as the witch of Endor did (1 Sam. xxviii. 11—14), or dead idols (Ps. cvi. 28), in order to know what concerns living men, and much more, what belongs to the living God !

20. *To the law and to the testimony*] Do not resort to the dead, do not go to idols and necromancers, but to the written Word of the Living God. To this the prophets appeal ; and to this we are sent by Christ and His Apostles (Luke x. 26 ; xvi. 29. Rom. iv. 3. 2 Tim. iii. 15—17. 2 Pet. i. 19—21).

— *If they speak not according to this word*] If they do not hold this maxim and rule, namely, that an appeal is to be made to “ the Law and the Testimony,” the Written Word of the Living God, the reason of this is, that there is *no light in them*, or rather, *that there is no dawn to them* ;—they have not as yet been visited by the first orient streaks and gleams of a spiritual day-spring, but are in the darkness of night.

Here is a clear assertion, that the fundamental principle on which all Churches are to be built up, is this,—that the Written Word of God is the Rule of Faith and Practice, and that all must appeal to it. This is the foundation on which the Church of England builds (see her sixth Article), as contrasted with the Church of Rome, in the fourth Session of the Council of Trent, where she places her own unwritten traditions on a level with the Written Word of God ; and in practice she makes that Word to be of none effect by her traditions.

The prophet says, that all are in darkness who do not appeal to the Written Word of God as their Rule and Standard of faith and practice. And how great, therefore, is the guilt of those who withhold the Scriptures from the people !

21, 22. *And they shall pass*] Rather, *And it* (the people who do not believe, and who do not resort to the Written Word for light) *goes about in it* (in their land of darkness) *hardly*

22 And ^h they shall look unto the earth ;

And behold trouble and darkness, ¹ dimness of anguish ;

And they shall be driven to darkness.

IX. ¹ Nevertheless ^a the dimness shall not be such as was in her vexation,

When at the ^b first he lightly afflicted the land of Zebulun and the land of

Naphtali,

And ^c afterward did more grievously afflict her

By the way of the sea, beyond Jordan, in Galilee || of the nations.

² ^d The people that walked in darkness have seen a great light :

They that dwell in the land of the shadow of death, upon them hath the light shined.

³ Thou hast multiplied the nation, and || not increased the joy :

They joy before thee according to the joy in harvest,

And as men rejoice ^e when they divide the spoil.

⁴ || For thou hast broken the yoke of his burden,

And ^f the staff of his shoulder,

The rod of his oppressor,

As in the day of ^g Midian.

Before
CHRIST
about
741.
h ch. 5. 30.
i ch. 9. 1.
about
740.
a ch. 8. 22.
b 2 Kings 15. 29.
2 Chron. 16. 4.
c Lev. 26. 24.
2 Kings 17. 5. 6.
1 Chron. 5. 26.
about
771.
about
740.
|| Or, populous.
d Matt. 4. 16.
Eph. 5. 8, 14.
|| Or, to him.
e Judg. 5. 30.
|| Or, When thou
brakest.
f ch. 10. 5. &
14. 5.
g Judg. 7. 22.
Ps. 83. 9.
ch. 10. 26.

pressed and famishing (with spiritual hunger, Amos viii. 11) ; and it comes to pass that when it is famishing it frets itself; and curses its king and its God (cp. Rev. xvi. 11. 21), and lifts its face upward, and looks to the earth, and behold tribulation, dimness, and darkness of anguish, and it (the people) is thrust into thick gloom. Such was the condition of the people without the light of the Written Word of God. The Prophet ascribes their misery to their ignorance of the Holy Scriptures.

But, thanks be to God, a light now dawns upon the world, and is announced in the following chapter, which foretells the beaming forth of that light in the Gospel; and which ought not to be separated from the present.

THE PREACHING OF CHRIST IN GALILEE.

CH. IX. 1. *Nevertheless—Naphtali*] Rather, *For there will not be darkness* (the Prophet repeats two words of the foregoing verse at the end of the last chapter) *to him who was before in light in it* (in the land). The sense is, God has smitten Judah with darkness and with anguish for their neglect of the light He gave to them in His Word; and also because He has a gift of light in store for others, who had fewer spiritual privileges than Judah, namely, *Galilee of the Gentiles*. And because that Land was the first to be visited with distress, it shall be the first to receive the Light of the Gospel. This sentence ought to be read in connexion with the foregoing chapter, to which it is a sequel.

— *When at the first*] Rather, *at the first time He humbled* (lit. *he brought into contempt, or made to be despised*) *the land of Zebulun and the land of Naphtali*.

The verb here used is the *hiphil* of *katal*, to be vile, to be lightly esteemed; and the *piel* of it is rendered to *curse*, in the foregoing chapter (v. 21); and the *pual* is translated by *accursed*, in lxx. 20; and the *hiphil* infinitive is rendered, *to bring into contempt*, in xxiii. 9; which is the right translation here. Cp. *Gesen.* 733.

The land of Zebulun and Naphtali was the *first* to be brought into *contempt* by the armies of Assyria (see 2 Kings xv. 29, where Galilee and Naphtali are specified), and it was the *first* to be *honoured* by the ministry of Christ.

— *And afterward did more grievously afflict*] Rather, *but in the latter time He brought it to honour*. The word here used is the *hiphil* of *cabad*, to be heavy; and is connected with *abad*, glory. Hence the meaning is obvious. St. Paul seems to refer to this passage—"our *light affliction*, which is but for a moment, worketh for us a far more exceeding and eternal *weight of glory*" (2 Cor. iv. 17).

This word, in the same form, is rightly translated by *glorify* in Jer. xxx. 19, and so it ought to be translated here; cp. below, xxv. 3; xxvi. 15; xxix. 13; xliii. 23; xlix. 5, where the same verb is rendered in this sense; which is further explained

in the following verse, "the people that walked in darkness have seen a great light." Cp. *Hengst.*, *Christol.*, 70—74.

— *her by the way of the sea—in Galilee of the nations*] The words "her by" and "in" before "Galilee," which are not in the original, would be better omitted. *The way of the sea* (or *region on the sea*) *beyond Jordan, Galilee of the nations*, is in apposition with Zebulun and Naphtali, which were beyond Jordan to the Assyrians, the former invaders, from whose standing-point the Prophet may be regarded as speaking. Cp. above, on Gen. i. 11. Num. xxii. 1. Deut. i. 1. 5; iii. 20. Josh. i. 14, 15; whence it appears that the Hebrew phrase rendered "*beyond Jordan*," may be rendered either so, or "*this side Jordan*," according to the position of the speaker.

That this prophecy was fulfilled by our Blessed Lord's choice of Galilee as the special scene of His ministry, and as the region from which He called His Apostles, is certain from Matt. iv. 15, 16; and therefore it is fitly appointed by the Church to be read on CHRISTMAS DAY. See v. 6.

The word rendered *Galilee* is *Galil*, which properly means a *ring*, or *circle*; hence a *circuit*, or *region* (*Gesen.* 172); cp. the Hebrew *ciccar* (Gen. xiii. 10, 11; xix. 17), which also means a *circle*, and hence a circumjacent region, especially the plain of Jordan (*Gesen.* 396).

3. *not increased the joy*] Rather, *increased the joy to it* (to the people); as in the *keri*. The cause of this confusion in the MSS. has already been noticed on Job xiii. 15, and Ps. c. 3. (Cp. *Pfeiffer*, *Dubia*, p. 361, and *Prof. Selwyn*.)

— *joy in harvest*] On which see Ps. iv. 7. The metaphor is very appropriate to the joy of the Apostolic reapers of the spiritual harvest of the Gospel, who went forth from Sion after that they had been endued with power by the Holy Ghost at Pentecost, the season of wheat-harvest. See on Acts ii. 1. Matt. ix. 38. John iv. 35—37.

— *the spoil*] Heb. *shalal*. Observe this word, taken up from the name of Isaiah's son Maher-shalal-hash-baz, viii. 1. They (in Galilee) who were the first of Israel to be *spoiled* by Assyria, are now the first to *divide the spoil* under the Gospel. Cp. on Gen. xlix. 27, and Matt. xii. 29.

4. *thou hast broken the yoke of his burden, and the staff of his shoulder*] Thou hast broken the yoke which pressed continually on his neck (cp. x. 27; xiv. 25. Nahum i. 13); and the staff, or stick, by which he was smitten on his shoulder, if he did not do the work of his taskmaster. Cp. x. 24.

In a spiritual sense, Christ has freed us from the yoke of sin and Satan, and has broken the rod of the curse of the Law, in its extreme rigour (see on Gal. iii. 13); and has brought us under His easy yoke and His light burden (Matt. xi. 29); and has redeemed us into the glorious liberty of the children of God (Rom. viii. 21).

— *As in the day of Midian*] When Gideon routed the immense host of the Midianites by means of his 300 chosen

Before
CHRIST
about
740.
|| Or, *When the
whole battle of
the warrior was,
&c.*
h ch. 66, 15, 16.
|| Or, *and it
was, &c.*
† Heb. *meat.*
i ch. 7, 14.
Luke 2, 11.
k John 3, 16.
l Matt. 28, 18.
m Judg. 13, 18.
n Tit. 2, 13.
o Eph. 2, 14.
p Dan. 2, 44.
Luke 1, 32, 33.

- ⁵ || For every battle of the warrior *is* with confused noise,
And garments rolled in blood ;
^h || But *this* shall be with burning and † fuel of fire ;
⁶ i For unto us a child is born,
Unto us a ^k son is given :
And ^l the government shall be upon his shoulder :
And his name shall be called
^m Wonderful, Counsellor, ⁿ The mighty God,
The everlasting Father, ^o The Prince of Peace.
⁷ Of the increase of *his* government and peace ^p there shall be no end,
Upon the throne of David, and upon his kingdom,

men, with the trumpets which they blew, and the earthen pitchers which they broke, from which the light of the torches flashed upon their enemies,—a noble image of the acts of the Evangelical soldiers of Christ; see above, the notes at the end of the sixth and seventh chapters of Judges (on the acts of Gideon, a signal type of Christ).

⁵ For every battle—*frē*] Rather, *For every equipment of the warrior who equips himself in the battle, and garments (the military sash) rolled in blood, shall be fuel for burning and food for fire*; see v. 18, and Ps. xli. 9—11, “He burneth the chariot with fire.” As to the word rendered *equipment*, see *Fuerst*, 963, under the word *seón*, which he renders *equipment, or armour*; others translate it by *greave, or military boot* (*Drechsler, Del. Gesen.* 575, *Hengst.* 84; cp. above, v. 27). All the armour of the enemy will be like the spoil of Jericho, to be burnt with fire (see Josh. vi. 24). This is the fate of the enemies of Christ (the divine Maher-shalal-hash-baz), and of His Gospel. See Rev. xvii. 16; xviii. 8; xxi. 8.

⁶ For unto us a child is born, unto us a son is given] These words seem to have been in the mind of the Angel at Bethlehem: “Behold, I bring unto you glad tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord” (Luke ii. 10, 11).

The Prophet rejoices, with all the people of God, in the sight of the fulfilment of the prophecy which he had delivered to the house of David,—“Behold, the Virgin shall conceive and bear a Son, and shall call His name IMMANUEL” (vii. 14). Both these prophecies are read on Christmas Day.

On this text see *Bp. Andrewes’ Sermons*, i. 18.

— the government shall be upon his shoulder] He will break the staff of the oppressor, by which the shoulders of His people are smitten (v. 4), and shall bear the weight of government on His own shoulder,—a government received in consequence of His obedience in bearing the Cross (Phil. ii. 8, 9), and in bearing the sins of the world upon it (below, liii. 5, 6, 1 Pet. ii. 24). In xxiv. 22 He is described as bearing the key of the house of David on His shoulder (cp. Rev. iii. 7). On Him is laid all the weight, and to Him belongs all the glory, of sovereignty, with which He is invested as with a royal mantle thrown over His shoulder.

— And his name shall be called] Or, *one shall call His Name, Wonderful*; see above, on Judg. xiii. 18, where the ANGEL of the LORD says that His name is Wonderful, *pilei*, the same word in substance as that (*pélé*) which is used here. See *Gesen.* 674, and note above, on Judg. xiii. 19; and cp. on Prov. xxx. 4, and Rev. xix. 12, where He is described as having a name which no one understands but He Himself.

— Counsellor] See xi. 1, 2. 1 Cor. i. 24.

— The mighty God] Heb. *El Gibbor*, a name applied to God Himself in the next chapter, v. 21 (cp. Deut. x. 17. Ps. xxiv. 8. Jer. xxxii. 18. Neh. ix. 32), and showing the Godhead of the Child here pre-announced. He Who is *El Gibbor*, is also Immanuel—God with us.

On this prophecy see *Hengst.*, *Christol.*, 85—88; *Pusey*, *Lectures on Daniel*, pp. 482, 483.

“In Isaiah there occurs that wonderful prophecy of One Who should be born a Child, yet of Whose personal rule there should be no end; Whose reign should not pass away, like that of mortal kings, who succeed others, to be succeeded by others, but which should endure from thenceforth even for ever (Isa. ix. 7). The line of David had lasted, from father to son, nearly three centuries, when Isaiah so prophesied. God had promised to David (2 Sam. vii. 16), “Thine house and thy kingdom shall be established for ever before thee.” Three centuries had verified

the promise. Isaiah opens another mode of its fulfilment. It was no longer to be from father to son, but was to abide in one individual, Who should be born of his seed. Of Him he gives that wondrous prophecy of lowliness and Divinity united in the Incarnation. Isa. ix. 6, “*Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counsellor, Mighty God, Eternal Father, Prince of Peace.*” *El*, the name of God, is nowhere used absolutely of any but God. The word is once used relatively, in its first appellative sense, Ezek. xxxi. 11, *the mighty of the nations*, in regard to Nebuchadnezzar. It occurs absolutely in Hebrew 225 times, and in every place is used of God. It has been observed how, in Hebrew too, it is specially used in union with some attribute of God: “God most High,” “God Almighty,” “a jealous God,” “the Living God,” “God compassionate and gracious,” “God, the great and terrible,” and the like; as, here, “Mighty God.” This way of rendering the words in pairs agrees also with the immediate context, in which the title of the Saviour, Who was to be given, is, in the three other cases, expressed in pairs of words. Decisive, however, is the occurrence of the same phrase in the next chapter. There no one could render otherwise than x. 21, “*A remnant shall return to the mighty God.*” No one can doubt that such is the natural meaning of the words *El Gibbor*. Any one acquainted with Hebrew, if asked irrelatively of any context, “What is the meaning of the words *El Gibbor*?” would answer at once “*Mighty God*,” just as one acquainted with Latin would answer, that “*Deus Omnipotens*” means “God Almighty.” There is no more real doubt about the one than about the other. Had any Hebrew writer wished to express might only, he could have been at no loss to do so, without taking words belonging to God alone. It would then have been simply misleading to have used those words at all, unless the Prophet had used them in their simple meaning; and this not in a matter of slight moment, but in one touching the centre of the faith. The Jewish people was a witness to the Unity of God the Creator. The doctrine of the Trinity enlarges the doctrine of the Unity, by revealing fully that of which indications only were given in the Old Testament, the mode of the existence of the One God. The doctrine of the Trinity being true, it is in accordance with all God’s other ways of teaching the Jews, that He should have gradually prepared men’s minds for the full revelation of the doctrine” (*Pusey, Lectures on Daniel*, p. 482).

— The everlasting Father] Literally, *the Father of Eternity*. See xlv. 17, margin; and lvii. 15. Though He is a Son, yet He is also a Father, without beginning of days or end of life. Christ is the Father of a faithful seed, which will partake of His eternal duration. See John x. 28. Rom. vi. 23. Heb. v. 9; ix. 12. Rev. i. 8. He is the *Father of Eternity*, both as everlasting (*Targum*), and as Author and Giver of eternal life to His children (*S. Jerome, Luther, Hengst*); for “as in Adam all die, so in Christ all are made alive.”

— Prince of Peace] Of peace and all its blessings, described in chap. xi. Cp. Ps. lxxii. 7. Micah v. 5: “This man shall be our peace;” and Zech. ix. 10. Eph. ii. 14. Col. i. 20.

⁷ Of the increase] To the increase of the government, and to the peace there is no end upon the throne of David. This is the design of His Coming, as the angel Gabriel declared to the blessed Virgin (Luke i. 32, 33).

In the Hebrew original here, there is a closed or final *mem* in the middle of the word signifying for increase (Heb. *le-marbeh*), to which a spiritual meaning is given by some of the Hebrew Expositors. It seems to be designed to call special attention to these words. Cp. *Pfeiffer*, p. 364.

To order it, and to establish it with judgment and with justice
From henceforth even for ever.

The ^a zeal of the LORD of hosts will perform this.

Before
CHRIST
about
740.

q 2 Kings 19. 31.
ch. 37. 32.

about
738.

⁸ The Lord sent a word into Jacob,

And it hath lighted upon Israel;

⁹ And all the people shall know,

Even Ephraim and the inhabitant of Samaria,

That say in the pride and stoutness of heart,

¹⁰ The bricks are fallen down, but we will build with hewn stones:

The sycamores are cut down, but we will change *them into cedars*.

¹¹ Therefore the LORD shall set up the adversaries of Rezin against him,

And † join his enemies together;

† Heb. *mingie*.

¹² The Syrians before, and the Philistines behind;

And they shall devour Israel † with open mouth.

† Heb. *with whole mouth*.

¹ For all this his anger is not turned away,

r ch. 5. 25. &
10. 4.
Jer. 4. 8.

But his hand *is* stretched out still.

¹³ For ^s the people turneth not unto him that smiteth them,

Neither do they seek the LORD of hosts.

s Jer. 5. 3.
Hos. 7. 10.

¹⁴ Therefore the LORD will cut off from Israel head and tail,

Branch and rush, ^t in one day.

t ch. 10. 17.
Rev. 18. 8.

¹⁵ The ancient and honourable, he *is* the head;

And the prophet that teacheth lies, he *is* the tail.

¹⁶ For ^u || the leaders of this people cause *them* to err;

And || *they that are* led of them *are* † destroyed.

u ch. 3. 12.
|| Or, *they that call them blessed*.
|| Or, *they that are called blessed of them*.

¹⁷ Therefore the Lord ^{*} shall have no joy in their young men,

Neither shall have mercy on their fatherless and widows:

† Heb. *swallowed up*.

¹ For every one *is* an hypocrite and an evildoer,

x Ps. 147. 10, 11.
y Micah 7. 2.

And every mouth speaketh || folly.

|| Or, *villany*.

² For all this his anger is not turned away,

z ver. 12, 21.
ch. 5. 25. & 10. 4.

But his hand *is* stretched out still.

¹⁸ For wickedness ^a burneth as the fire:

a ch. 10. 17.
Mal. 4. 1.

It shall devour the briers and thorns,

And shall kindle in the thickets of the forest,

— *To order it*] To strengthen it.

— *with judgment and with justice*] See Jer. xxiii. 5, 6.

— *The zeal of the LORD of hosts will perform this*] The same words occur at the close of the similar prophecy, xxxvii. 32. God is a zealous and a jealous God. He burns with the flame of love for His people, and with jealousy also, which will not bear that His chosen ones, whom He loves as a husband loves his bride, should be under the dominion of evil powers; and therefore He will consume, as with fire, all that oppose the faith, and are enemies of His kingdom. See above, v. 5. This is enlarged upon in the prophecies which follow, and which foretell the destruction of His foes.

8. *The Lord sent a word*] The announcement of future mercies in the Gospel is followed by warnings to God's people; these are connected by a common link (see v. 12), and continued to the end of v. 4 of the following chapter.

9. *shall know*] Shall feel His wrath.

10. *The bricks are fallen down*] Our fortresses have been dismantled; but we will build stronger ones in their place. Instead of bricks, we will use stones, and cedars instead of sycamores. This is the language of Israel, taken collectively here with Judah, who have not been humbled by affliction, and have not turned to God: see v. 13.

On the commonness and cheapness of sycamores, as com-

pared with cedars, see above, 1 Kings x. 27. 2 Chron. i. 15; ix. 27.

11. *the LORD shall set up*] *The Lord shall raise aloft the enemies of Rezin* (namely, the Assyrians, 2 Kings xvi. 6) *against him*, against the people of *Israel*, who had allied itself with Rezin; and against Judah, which had feared Rezin more than God.

12. *The Syrians before*] The Syrians from one end of Palestine, and the Philistines from the other (cp. 2 Chron. xxviii. 16—19), will be brought against Israel and Judah respectively, which trusted in earthly alliances and worldly confederacies, rather than on God.

— *For all this his anger—his hand is stretched out still*] This is a common formula, which connects this series of prophecies together. See vv. 17. 21; and x. 4.

14. *branch and rush*] *The palm-branch* of the higher ground, and the *rush* of the low marsh-land—high and low (*Gesen.* 410).

17. *hypocrite*] Rather, *an impious man*. See x. 6.

18. *wickedness burneth as the fire: it shall devour*] It is the wickedness of Israel itself which kindles God's wrath against them; as the Prophet says, "O Israel, thou hast destroyed thyself" (Hos. xiii. 9). Cp. above, i. 31.

— *thorns, and—thickets*] Individual sinners, and entire communities of the wicked. Cp. x. 34.

Before
CHRIST
about
733.

b ch. 8. 22.

† Heb. *meat*.

c Micah 7. 2, 6.

† Heb. *cut*.

d Lev. 26. 26.

e ch. 49. 26.

Jer. 19. 9.

f ver. 12, 17.
ch. 5. 25. & 10. 4.

about
713.

a Ps. 58. 2. &
91. 20.

|| Or, *to the
writers that
write grievous-
ness*.

b Job 31. 14.

c Hos. 9. 7.

Luke 19. 44.

d ch. 5. 25. &
9. 12, 17, 21.

|| Or, *Woe to the
Assyrian*.

† Heb. *Asshur*.

e Jer. 51. 29.

And they shall mount up *like* the lifting up of smoke.

19 Through the wrath of the LORD of hosts is ^b the land darkened,

And the people shall be as the † fuel of the fire :

^c No man shall spare his brother.

20 And he shall † snatch on the right hand, and be hungry ;

And he shall eat on the left hand, ^d and they shall not be satisfied :

^e They shall eat every man the flesh of his own arm :

21 Manasseh, Ephraim ; and Ephraim, Manasseh :

And they together *shall be* against Judah.

^f For all this his anger is not turned away,

But his hand *is* stretched out still.

X. ¹ Woe unto them that ^a decree unrighteous decrees,

And || that write grievousness *which* they have prescribed ;

² To turn aside the needy from judgment,

And to take away the right from the poor of my people,

That widows may be their prey,

And *that* they may rob the fatherless !

³ And ^b what will ye do in ^c the day of visitation,

And in the desolation *which* shall come from far ?

To whom will ye flee for help ?

And where will ye leave your glory ?

⁴ Without me they shall bow down under the prisoners,

And they shall fall under the slain.

^d For all this his anger is not turned away,

But his hand *is* stretched out still.

⁵ || O † Assyrian, ^e the rod of mine anger,

19. the land is darkened] Rather, *the land is scorched up* (*Sept.*, Targum).

— *the people shall be as the fuel of the fire*] A prophecy which was fulfilled in the conflagration of Jerusalem by the Chaldeans, and afterwards by the Romans, and which will receive its final accomplishment in the fire that will burn up the world (2 Pet. iii. 10—13).

— *No man shall spare his brother*] No ; nor even women their children. See Lev. xxvi. 29. Deut. xxviii. 54. Jer. xix. 9.

20. shall snatch] Or, *shall hack and hew* (*Gesen.* 166).

21. Manasseh, Ephraim ; and Ephraim, Manasseh] Not only will Ephraim (or Israel) vex Judah (cp. xi. 13), but it will devour even also its own fraternal tribe, Manasseh. These prophecies of intestine and internecine bloodshed in Palestine were fulfilled in such struggles of Israel and Judah as are described in 2 Chron. xxviii. 6—9, and in the civil discords and confusion of the last days of the kings of Israel, most of whom perished by assassination (see above, on 2 Kings xv. 9), and much more in the dreadful feuds and civil carnage in the last days of Jerusalem (see below, on Matt. xxiv. 15) ; and it is much to be feared, that they may have a further fulfilment in Christendom, in the latter days.

It is to be regretted that the present chapter is made to break off here, instead of being continued to the end of v. 4 of the following chapter, which is part of a series of prophetic warnings, connected by the link of a common formula. See on v. 12 of the foregoing chapter.

CH. X. 1. Woe unto them] This is a continuation of what has gone before. See the preceding note.

— *And that write grievousness*] Rather, *and to writers who write grievousness*, i. e. who execute written documents, which exact what is unjust (*Sept.*, *Vulg.*, and *Syriac*).

3. the desolation] *The storm*, coming with a crash, and bringing desolation with it. See Prov. i. 27. Ezek. xxxviii. 9. *Gesen.* 807.

— *To whom will ye flee for help?*] They resorted to Egypt, but in vain. Cp. Hos. vii. 11.

— *where will ye leave your glory?*] In whose hands will ye deposit your glory as a treasure for safe keeping? Your glory will flee away like a bird (Hos. ix. 11). Cp. below, xvii. 4.

4. Without me] This translation is confirmed by other passages ; as Hos. xiii. 4. Cp. 1 Sam. ii. 2 ; and *Gesen.* 124. It may also be rendered by *except* : “What is there left for you, *except* to bow down?” So *Sept.* and *Delitzsch*. Cp. Num. xi. 6. Dan. xi. 18. Amos iii. 3.

— *bow down*] As in the stocks, in which the head, feet, and hands were cramped together.

WOE TO ASSYRIA : THE GREAT WORLDLY POWER, PROUDLY OPPOSING ITSELF TO GOD.

5. O Assyrian] Rather, *Woe to Assyria*. The same interjection is used here as in v. 1, where it is rendered *woe*.

In the previous prophecy (ix. 18—21 ; x. 1—4), God had denounced *woe* against His own people Israel and Judah ; for “judgment begins at the house of God” (1 Pet. iv. 17). This *woe* would be inflicted upon them by God, using great Powers of the world,—Assyria, Babylon, and Rome,—as instruments in His hands for executing His judgments.

But lest it should be imagined (as these worldly Powers would be prone to imagine, see vv. 7—11) that they had wrought this work of destruction by the independent might of their own arm, and had conquered the Lord God of Israel and Judah, because they had vanquished His people, therefore the Lord here foretells that they also will be destroyed ; and He reveals the cause of their destruction, viz. their pride and presumption in arrogating the glory of their conquests to themselves.

He also reveals that the mission of the greatest Powers of this World is to prepare the way for the future triumphs of His own Kingdom in CHRIST.

— *the rod of mine anger*] The greatest Empire of the world is but a wand in God's hand, which He moves as easily as a

|| And the staff in their hand is mine indignation.

⁶ I will send him against ^fan hypocritical nation,
And against the people of my wrath will I ^ggive him a charge
To take the spoil, and to take the prey,
And † to tread them down like the mire of the streets.

⁷ ^hHowbeit he meaneth not so,
Neither doth his heart think so;
But *it is* in his heart to destroy and cut off nations not a few.

⁸ ⁱFor he saith,
Are not my princes altogether kings?

⁹ *Is not ^kCalno ^las Carchemish?*
Is not Hamath as Arpad?
Is not Samaria ^mas Damascus?

¹⁰ As my hand hath found the kingdoms of the idols,
And whose graven images did excel them of Jerusalem and of Samaria;

¹¹ Shall I not, as I have done unto Samaria and her idols,
So do to Jerusalem and her idols?

¹² Wherefore it shall come to pass, *that*
When the Lord hath performed his whole work
ⁿUpon mount Zion and on Jerusalem,
^oI will † punish the fruit † of the stout heart of the king of Assyria,
And the glory of his high looks.

¹³ ^pFor he saith,
By the strength of my hand I have done *it*,

Before
CHRIST
about
713.

|| Or, *though*.
f ch. 9. 17.
g Jer. 34. 22.

† Heb. *to lay*
them a treading.
h Gen. 50. 20.
Micah 4. 12.

i 2 Kings 18. 24,
33, &c. &
19. 10, &c.

k Amos 6. 2.
l 2 Chron. 35. 20.

m 2 Kings 16. 9.

n 2 Kings 19. 31.

o Jer. 50. 18.
† Heb. *visit upon*.
† Heb. *of the*
greatness of the
heart.
p Isa. 37. 24.
Ezek. 28. 4, &c.
Dan. 4. 30.

straw. Compare Jer. li. 20, where God speaks of Nebuchadnezzar as His own instrument, in similar terms.

— *the staff in their hand*] Their very sceptre is My wrath. My wrath is its moving principle, and gives it all the power it has.

⁶ *I will send him*] Assyria was sent with a commission from God to punish the sins of Israel and Judah, a people once His, and a holy nation, but now a people profane and impious (Heb. *chanaph*, Job viii. 13; xiii. 16; xv. 34; xvii. 8),—a people formerly the object of His love, but now of His wrath.

— *spoil—prey*] See above, viii. 1. They shall be a Maher-shalal-hash-baz for them, because they have become Mine enemies, and have rebelled against Me.

⁷ *Howbeit he meaneth not*] Assyria, in its proud exaltation, deems herself to be the sovereign agent, instead of being a dependent instrument in God's hands. Compare the sublime appeal to Assyria, below, xxxvii. 22—29.

⁸ *my princes altogether kings*] My nobles and satraps, especially my captains (*Gesen*. 754), are all of them also kings, equal to kings in dignity and power. And, indeed, many of Assyria's princes were kings of nations (cp. 2 Kings xxv. 28); and Asshur himself was called the Great King (xxxvi. 4), and claimed for himself the "royalty of nations." See the Inscriptions of Kings of Assyria, in *Oppert*, pp. 20. 34, 35. In p. 58 of these Inscriptions, Esarhaddon, son of Sennacherib, says, "I reckoned among the servants of my realm ten kings of Syria, beyond the mountains, Balon, King of Tyre, Manasseh, King of Judah, &c.; and twelve kings of the sea-coast, altogether twenty-two kings of Syria." Cp. *Dr. Pusey* on Daniel, p. 410.

⁹ *Is not Calno as Carchemish?*] Have I not conquered the former as easily as the latter? On the site of Calno, or Calneh, see Gen. x. 10; and on Carchemish, on the Euphrates, see 2 Chron. xxxv. 20.

— *Hamath as Arpad*] Has not Hamath, "the great" city in Syria (Num. xiii. 21; xxxiv. 8. Josh. xiii. 5. 2 Sam. viii. 9. Amos vi. 2. 1 Kings viii. 65. 2 Kings xiv. 28, where it is joined with Damascus), been reduced by me as easily as Arpad (probably a smaller town nearer to Assyria)? See above, on 2 Kings xviii. 34, and the following note here.

— *Is not Samaria as Damascus?*] Have I not taken Samaria, the capital of Israel, as easily as I have taken Damascus, the capital of Syria? See 2 Kings xvii. 6.

On these and other Assyrian conquests, see the Assyrian Inscriptions, published by *Oppert*, pp. 8. 21, where Calné is mentioned (see v. 9); p. 22, where the conquest of Samaria by Sargon, King of Assyria, father of Sennacherib, is described (see above, on 2 Kings xviii. 9); p. 23, where Sargon says "Iaoubid of *Hamath* was not the lawful sovereign, and had usurped the throne thereof, and excited the cities of *Arpad*, and *Semyra*, and *Damascus*, and *Samaria* to fight against me, and made himself ready. I mustered the troops of the *god Assur*, and besieged him in the city of *Karkar*, which I reduced to ashes; I took him prisoner, and stripped him of his skin, and slew the chief rebels in each of those towns, and made them a desolation; and I levied 200 chariots, and 300 horsemen from the inhabitants of the region of *Hamath*, and added them to the dignity of my majesty." In p. 34, he describes himself as having established his "vicerey at *Carchemish*." Again, in p. 37, he says of himself, "Without mercy, and not brooking any violation of my orders, I tore up the root of the country of *Hamath*, and the King *Iaoubid*, and I tortured and flayed him as the trunk of a tree, and I did not spare *Carchemish*."

¹¹ *Jerusalem and her idols*] Such was the language with which the idolatrous kings of Assyria spoke of Jerusalem and *JEHOVAH*! It was a fitting punishment for such blasphemy, that Sennacherib, to whom this prophecy specially refers, was slain by the hands of his sons, when he was worshipping in the house of *Nisroch*, his god. See on 2 Kings xix. 37.

¹² *When the Lord hath performed his whole work upon mount Zion*] When the Lord has chastened Judah by the wholesome discipline of terror, and by allowing all its fenced cities to fall into the hand of Sennacherib (see below, *vv.* 28—32; and xxxvi. 1), and by reducing Jerusalem for a period of nearly three years (xxxvii. 30) to the very brink of destruction, and by bringing down its sovereign to the verge of the grave (xxxviii. 1), and by thus making them feel their own utter impotency, and by making them resort to the Lord for help in distress, then God will execute His vengeance on the pride and cruelty of the Assyrians, who have been used as His instruments in chastening, but not destroying, His people.

Before
CHRIST
about
713.

|| Or, like many
people.
q Job 31. 25.

r Jer. 51. 20.

|| Or, as if a rod
should shake them
that lift it up.
|| Or, that which
is not wood.

s ch. 5. 17.

t ch. 9. 13. &
27. 4.

u 2 Kings 19. 23.

† Heb. from the
soul, and even
to the flesh.

† Heb. number.

x See 2 Kings
16. 7.
2 Chron. 28. 20.

y ch. 7. 3.

And by my wisdom, for I am prudent :

And I have removed the bounds of the people,

And have robbed their treasures,

And I have put down the inhabitants || like a valiant man :

14 And ^q my hand hath found as a nest the riches of the people :

And as one gathereth eggs *that are left*,

Have I gathered all the earth ;

And there was none that moved the wing, or opened the mouth, or peeped.

15 Shall ^r the axe boast itself against him that heweth therewith ?

Or shall the saw magnify itself against him that shaketh it ?

|| As if the rod should shake *itself* against them that lift it up,

Or as if the staff should lift up || *itself, as if it were no wood.*

16 Therefore shall the Lord, the Lord of hosts,

Send among his ^s fat ones leanness ;

And under his glory he shall kindle a burning

Like the burning of a fire.

17 And the light of Israel shall be for a fire,

And his Holy One for a flame :

^t And it shall burn and devour his thorns and his briers in one day ;

18 And shall consume the glory of his forest, and of ^u his fruitful field,

† Both soul and body :

And they shall be as when a standardbearer fainteth.

19 And the rest of the trees of his forest shall be † few,

That a child may write them.

20 And it shall come to pass in that day,

That the remnant of Israel,

And such as are escaped of the house of Jacob,

* Shall no more again stay upon him that smote them ;

But shall stay upon the LORD,

The Holy One of Israel, in truth.

21 ^y The remnant shall return, *even* the remnant of Jacob,

12. *the fruit of the stout heart*] The pride.

13. *like a valiant man*] Heb. *abbir*, rendered by some here *a bull*, as the *chetib* has it (Ps. xxii. 13; lxxviii. 3). See below, xxxiv. 7. Ps. l. 12; lxxviii. 30; and Jer. l. 11, where it is so rendered. The *bull*, as the extant monuments of Nineveh show, was a symbol of the power which the Assyrian monarchs claimed for their gods.

14. *as a nest*] Cp. Sennacherib's words, "I shut up Hezekiah in Jerusalem like a *bird* in a cage." See on v. 28.

— *of the people*] Of the nations.

— *that—peeped*] Or, *chirped*. See viii. 19; xxix. 4; xxxviii. 14, where the same word is used. For similar metaphors employed to describe the vain-glorious presumption of Babylon, see Hab. i. 11. 15.

15. *As if the rod—no wood*] Rather, *as if the rod should shake those who lift it up; as if the staff should lift up what is not wood!* Cp. xxxi. 8. For this use of the negative, see Gesen. 425, i. e. should, being itself lifeless, agitate what is not lifeless, like wood, but a living power (cp. *Vitringa*, *Delitzsch*, and others); in a word, as if the instrument, instead of being moved by the agent, should presume to move the agent, and treat the agent as an instrument; as if man should arrogate to himself the attributes and very essence of the Godhead, and think to wield them as his weapons in his own hands for executing his own purposes!

16. *among his fat ones*] The potentates of Assyria.

— *he shall kindle a burning*] The destruction of Sennacherib's army is represented in this prophetic description, as to be executed by *burning*, here and in ver. 17; and we shall

see that there is reason for supposing that it was effected by a hot, scorching, pestilential wind in the valley of *Hinnom*, on the south side of Jerusalem. See on xxx. 33; and on xxxvii. 36.

17. *in one day*] This was literally fulfilled in the sudden destruction of Sennacherib's army (2 Kings xvi. 35),—a specimen and earnest of the utter extinction of all God's enemies in *one day*, the Great Day. Cp. 2 Thess. i. 7, 8.

18. *a standardbearer*] Literally, *a lifter-up*. This is rendered a *sick man* by some (as Gesen., *Fuerst*, *Delitzsch*. Cp. Ps. lxxviii. 3; below, xix. 1), where the metaphor of *melting away* is used to describe the dissolution of a hostile force; but the sense given in the text seems preferable. Cp. Zech. ix. 16, where the same verb is used.

20. *Shall no more again stay upon him that smote them*] As Ahaz did upon Assyria (2 Kings xvi. 7. 2 Chron. xxviii. 20).

— *But shall stay upon the LORD*] As the son of Ahaz, Hezekiah, did (2 Kings xix. 14—20), whose faith, and its blessed results, are set forth as an example of what will be seen in the Church of God even to the end.

21. *The remnant shall return*] As some of Israel did to Hezekiah, when he invited them to the Passover, 2 Chron. xxx. 1—13. See there, v. 6: "*The Lord shall return to the remnant of you that are escaped out of the hand of the Kings of Assyria.*"

This was further verified in the *return of the remnant* after the destruction of the fenced cities of Judah by Sennacherib (cp. 2 Kings xix. 4. 31); and again, in the return of Manasseh, the son of Hezekiah, after his imprisonment at

Unto the mighty God.

²² ^a For though thy people Israel be as the sand of the sea,

^a Yet a remnant † of them shall return :

^b The consumption decreed shall overflow || with righteousness ;

²³ ^c For the Lord God of hosts shall make a consumption, even determined,
In the midst of all the land.

²⁴ Therefore thus saith the Lord God of hosts,

O my people that dwellest in Zion, ^d be not afraid of the Assyrian :

He shall smite thee with a rod,

|| And shall lift up his staff against thee, after the manner of ^e Egypt.

²⁵ ^f For yet a very little while, ^g and the indignation shall cease,

And mine anger in their destruction.

²⁶ And the LORD of hosts shall stir up ^h a scourge for him

According to the slaughter of ⁱ Midian at the rock of Oreb :

And ^k as his rod was upon the sea,

So shall he lift it up after the manner of Egypt.

²⁷ And it shall come to pass in that day,

That ^l his burden † shall be taken away from off thy shoulder,

And his yoke from off thy neck,

And the yoke shall be destroyed because of ^m the anointing.

²⁸ He is come to Aiath, he is passed to Migron ;

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z Rom. 9. 27.

a ch. 6. 13.

† Heb. in, or,

among.

b ch. 28. 22.

|| Or, in.

c ch. 28. 22.

Dan. 9. 27.

Rom. 9. 28.

d ch. 37. 6.

|| Or, but he shall
lift up his staff
for thee.

e Exod. 14.

f ch. 54. 7.

g Dan. 11. 36.

h 2 Kings 19. 35.

i Judg. 7. 25.

ch. 9. 4.

k Exod. 14. 26,

27.

l ch. 14. 25.

† Heb. shall

remove.

m Ps. 105. 15.

Dan. 9. 24.

1 John 2. 20.

Babylon (2 Kings xxi. 14); and again, in the return of the remnant of Judah, after the Captivity of Babylon. Cp. Micah ii. 12. Haggai i. 12. Zech. viii. 6.

But the prophecy extends much further, and was verified by the return of the faithful remnant of Israel to God in Christ and His Church, in the persons of Apostles and apostolic men, especially at Pentecost ; and it is fulfilled in Christian times ever since the Apostolic age. Whenever the *remnant of Israel* returns to the *Mighty God*, namely, to CHRIST, Who has been so named in the foregoing chapter,—then the meaning of the name of Isaiah's son *Shear-jashub* (*a remnant shall return*) will be seen in all its fullness. Cp. below, xxxvii. 31, 32.

^{22. a remnant}] A remnant only. See on Rom. ix. 27. This prophecy was designed to guard against the objection that would be raised from the *unbelief* of the great body of the Jewish nation, which Isaiah foresees and deplores in chap. liii. : "Who hath believed our report?"

— *The consumption decreed*] Rather, *a consumption* of a great part of the Jewish nation, and of the city itself (see Deut. xxviii. 65. *Gesen.* 400) is decreed, or decided. Cp. xxviii. 22. Dan. ix. 26, 27 ; xi. 36, where the same verb is used.

— *overflow with righteousness*] That is, although the destruction, which is decided and decreed, will overtake the unbelieving city and people of Jerusalem and Israel, yet this judicial visitation will be tempered with love ;—it will overflow in righteousness ; it will swell forth and issue from Jerusalem (see on ii. 3 : "Out of Zion shall go forth the law, and the word of the Lord upon Jerusalem"), like a noble river, and expand itself in a flood of righteousness, in the Universal Church of Christ, where God's *righteousness*, in punishing the unbelieving and obstinate sinners, will be manifest, and also His *righteousness*, freely given to all who come to Him by faith in Christ, and accept the justification afforded to them thereby. See below, on Rom. iii. 21—24 ; ix. 28, where St. Paul adopts, for the most part, the reading of the *Sept.*, as affording a correct paraphrase of the original. Cp. *Vitrina* here, p. 283.

^{24. rod — staff}] The Assyrian shall lift up his rod and staff against thee ; but since he himself is a rod and staff in *My hand* (see v. 5 ; and v. 4), therefore thou, who art *My people*, needest not be afraid of him ; for all his acts will be *after the manner of Egypt*, that is, his rage against Me shall redound to his own destruction, and to My glory, and to thy deliverance, as Pharaoh's did. See above, on Exod. ix. 16 ; and below, li. 9, 10. Rom. ix. 17.

^{26. the slaughter of Midian}] By Gideon, already men-

tioned in the foregoing chapter (ix. 4). Cp. on Judg. vii. 25.

^{27. because of the anointing}] The foes of God's Church are destroyed, and she is delivered, *because of the holy unction*, with which David My servant was anointed (see Ps. lxxxix. 20—22), to whom I promised a perpetual kingdom in Jesus Christ, Messiah the King, the Anointed One of God (Ps. xlv. 7 ; cv. 15. Luke iv. 18. 2 Cor. i. 21 ; and see 2 Sam. vii., *Prelim. Note*). Since this divine Unction flowed down from God on the royal seed of David in Christ, that seed is indestructible, and will eventually triumph over all its enemies. Cp. xi. 2 ; xl. 7 ; lxi. 1. Zech. iv. 6.

Other interpretations of these words may be seen in *Poole's Synopsis*, *Delitzsch* here ; *Gesen.* 257. 435.

Literally rendered, the words mean, *the yoke shall be destroyed from the face* (or, *presence*) *of oil* ; that is, by reason of it. There is a paradox here. The leathern yoke of an animal is generally made supple by oil, and is preserved by it ; but in the economy of God's grace, the oil is what destroys the yoke. The yoke of God's anointed ones is not preserved by oil, but destroyed, by the oil of His Spirit. It is said of Saul that his shield was not anointed with oil, and therefore was vilely cast away (2 Sam. i. 21). Shields of leather were usually anointed (see below, xxi. 5) ; but Saul's shield did not partake of the true anointing, because of his sin, and was therefore cast away. See *Sept.*, *Vulg.*, and *Targum*, which well paraphrases the words thus : "The nations shall be bruised from the face of the Messiah" (the Christ, Anointed of God). This prophecy was verified primarily in Hezekiah, who was a signal type of Christ (see on 2 Kings xix. 30 ; xx. 5. 11. 21) ; but it has its complete fulfilment in Hezekiah's descendant and Antitype, Christ Himself. Cp. *Vitrina*, p. 289.

PROPHETIC VISION OF THE INVASION OF JUDAH BY SENNACHERIB ; AND OF HIS FINAL DISCOMFITURE.

^{28—32. He is come to Aiath}] The prophet, with an eye illumined by the Holy Spirit, sees Sennacherib and his mighty host approaching Jerusalem from the north-east ; he beholds him at Aiath, probably Ai, to the east of Bethel, about ten miles north of Jerusalem (see Gen. xii. 8. Josh. viii. 24), then at Migron, which signifies a precipice, and is placed by *Robinson* at *Makrun*, a little to the s.e. of Bethel. It is supposed by some that Migron is mentioned by Sennacherib himself, under the name of Angarron, in the record of his campaign in Palestine (see *Oppert*, *Inscr. Assy.*, pp. 40. 44), where it is described as near Jerusalem, and where Padi, the King of

Before
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n 1 Sam. 13. 23.

o 1 Sam. 11. 4.

† Heb. *Cry shrill
with thy voice.*
p 1 Sam. 25. 44.
q Judg. 18. 7.
r Josh. 21. 18.
s Josh. 15. 31.

1 Sam. 21. 1.
& 22. 19.
Neh. 11. 32.
u ch. 13. 2.
x ch. 37. 22.

y See Amos 2. 9.

1 Or, *mightily*.

a ch. 53. 2.
Zech. 6. 12.
Rev. 5. 5.
b Acts 13. 23. ver. 10.

- At Michmash he hath laid up his carriages :
29 They are gone over ⁿ the passage :
They have taken up their lodging at Geba ;
Ramah is afraid ;
° Gibeah of Saul is fled.
30 † Lift up thy voice, O daughter ^p of Gallim :
Cause it to be heard unto ^q Laish, ^r O poor Anathoth.
31 ^s Madmenah is removed ;
The inhabitants of Gebim gather themselves to flee.
32 As yet shall he remain ^t at Nob that day :
He shall ^u shake his hand *against* the mount of ^x the daughter of Zion,
The hill of Jerusalem.
33 Behold, the Lord, the LORD of hosts,
Shall lop the bough with terror :
And ^y the high ones of stature *shall be* hewn down,
And the haughty shall be humbled.
34 And he shall cut down the thickets of the forest with iron,
And Lebanon shall fall || by a mighty one.

XI. 1 And ^a there shall come forth a rod out of the stem of ^b Jesse,

Migron, who was favourable to Sennacherib, is stated to have been delivered up by some of his subjects to Hezekiah, from whom Sennacherib freed him, and reinstated him on the throne.

From Migron, Sennacherib is described as passing to Michmash, about eight miles north of Jerusalem (see on 1 Sam. xiii. 2—16; xiv. 5), where he *lays up his carriages*, i.e. deposits his baggage, in expectation of a speedy victory over Jerusalem (*Kimchi*); thence they went across the *passage* or ravine of Wady *Suweinit*, and so approached Geba, Ramah, and Gibeah (see 1 Sam. xiii. 2, 3. Josh. xviii. 21—28), and thence by Gallim and Laish (see Judg. xviii. 29. 1 Sam. xxv. 44) to Anathoth (now *Anâta*), a priestly city, about four miles N.N.E. of Jerusalem (1 Kings ii. 26. Jer. i. 1), and thence by Madmenah, which *is removed*, or flies away in fear; and Gebim, whose people hastily betake themselves and theirs away to a place of safety; and, finally, he halts at Nob, where he had a view of Jerusalem, and thence he *shook his hand against the mount of the daughter of Zion, the hill of Jerusalem*, to terrify it. On the site of Nob, see on 1 Sam. xxi. 1. Neh. xi. 32, and *S. Jerome* here; and *Robinson*, ii. 149, who supposes it to have been on the ridge of the Mount of Olives, north-east of Jerusalem. Cp. *Hackett*, B. D. ii. 576.

Observe the contrast to this phrase in the words of the Lord by Isaiah to Sennacherib (xxxvii. 22, 23): “*The Virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against Whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.*”

The preceding portion of this prophecy was fulfilled, when “Sennacherib, King of Assyria, came up against all the fenced cities of Judah, and took them.” See 2 Kings xviii. 13; below, xxxvi. 1. In a record still extant, written by himself, Sennacherib affirms, “that he took *forty-six cities of Judah*, and numerous smaller towns, and shut up Hezekiah in Jerusalem like a bird in a cage.” See the document quoted above, in the note on 2 Chron. xxxii. 1.

It may be asked, Why Sennacherib did not then assault Jerusalem itself? The reasons probably were:—

(1) Because he was eager to proceed southward toward Egypt, which was the special aim of his campaign.

(2) Because Hezekiah had fortified Jerusalem (2 Chron. xxxii. 2—8); and Sennacherib, hastening toward other prey, would not spend his time in endeavouring to take it.

(3) Because Hezekiah submitted to him, and gave him a large sum of money to propitiate him. See above, 2 Kings xviii. 14—16; and Sennacherib’s own assertion to the same effect, quoted above, on 2 Chron. xxxii. 1.

The following portion of this prophecy (vv. 33, 34) was fulfilled about four years afterwards, when Sennacherib had returned in triumph from his expedition against Philistia, Egypt, and Ethiopia; and his vast host was consumed near Jerusalem by the wrath of God, Whom he had blasphemed. See below, xxxvii. 36; and above, on 2 Kings xix. 32—35.

33, 34. *Behold, the Lord, the LORD of hosts, shall lop the bough—the thickets of the forest—and Lebanon shall fall*] This prophecy of the destruction of Sennacherib’s army (cp. vv. 18, 19, where the same figure is used), as of a forest of cedars of Lebanon (cp. Ezek. xxxi. 3—8, where the Assyrian is compared to a cedar in Lebanon), stands in striking contrast to the boastful words of Sennacherib himself by his messengers. “With the multitude of my chariots I am come up to the height of the mountains, to the sides of *Lebanon*, and will cut down the *tall cedars* thereof, and the choice fir-trees thereof” (2 Kings xix. 23). But “*He* (the Lord) *shall cut down his thickets*; and *Lebanon* (the type of heathen powers, xxix. 17) *shall fall by a Mighty One*; the God of Israel.”

Observe, also, the contrast in what now follows.

THE ROD OUT OF THE STEM OF JESSE.

CH. XI. 1. *And there shall come forth a rod out of the stem of Jesse*] Or, *But there shall come forth a rod (a sprout or sucker) out of the hewn stump of Jesse* (cp. Job xiv. 8, and below, xl. 24, where the same word is used; and *Vitringa* here, p. 303; and *Gesen.* 166; and *Pusey* on Daniel, p. 484); and a BRANCH (*netser*—whence *Natsareth*, the place where our Lord grew up; see below, on Matt. ii. 23; and *Vitringa* here, p. 309; and *Hengst.* Christol. 107—109) *from its roots shall bear fruit*; and cp. Rev. v. 5, and xxii. 16, where our Lord Himself appears to refer to this prophecy.

Remark the sublime contrast in this prophecy and the foregoing. The mighty and haughty worldly Power of Assyria—the type of Impiety and Antichristianism—will be hewn down, like a great forest, in the pride of its strength and glory (see the end of the preceding chapter), never to rise again; but the spirit of prophecy here reveals, that when the house of David seemed like a tree hewn down to a stump in the earth, then a Sucker would spring up from the stump, and a Branch shooting forth from its roots would bear fruit and overshadow the Earth.

And so it came to pass. At a time when the house of David seemed to be reduced to the lowest estate,—when Bethlehem, “the city of David,” had almost lost its name, which had been transferred to Jerusalem,—when the Virgin of the house of David,

- And ^c a Branch shall grow out of his roots :
- ² ^d And the spirit of the LORD shall rest upon him,
The spirit of wisdom and understanding,
The spirit of counsel and might,
The spirit of knowledge and of the fear of the LORD ;
- ³ And shall make him of [†] quick understanding in the fear of the LORD :
And he shall not judge after the sight of his eyes,
Neither reprove after the hearing of his ears :
- ⁴ But ^e with righteousness shall he judge the poor,
And ^{||} reprove with equity for the meek of the earth :
And he shall ^f smite the earth with the rod of his mouth,
And with the breath of his lips shall he slay the wicked.
- ⁵ And ^g righteousness shall be the girdle of his loins,
And faithfulness the girdle of his reins.
- ⁶ ^h The wolf also shall dwell with the lamb,
And the leopard shall lie down with the kid ;
And the calf and the young lion and the fatling together ;
And a little child shall lead them.
- ⁷ And the cow and the bear shall feed ;
Their young ones shall lie down together :
And the lion shall eat straw like the ox.
- ⁸ And the sucking child shall play on the hole of the asp,
And the weaned child shall put his hand on the ^{||} cockatrice' den.

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c ch. 4. 2.
Jer. 23. 5.
d ch. 61. 1.
Matt. 3. 16.
John 1. 32, 33.
& 3. 34.

[†] Heb. *scent*, or
smell.

^e Ps. 72. 2, 4.
Rev. 19. 11.

^{||} Or, *argue*.

^f Job 4. 9.
Mal. 4. 6.
2 Thess. 2. 8.
Rev. 1. 16. &
2. 16. & 19. 15.
^g See Eph. 6. 14.

^h ch. 65. 25.
Ezek. 34. 25.
Hos. 2. 18.

^{||} Or, *adder's*.

pre-announced in vii. 14, was a poor maiden in a village of despised Galilee, then by God's miraculous agency the Branch sprouted up from the hewn-down stump ("as a root out of the dry ground," liii. 2), and grew up into a mighty Tree, and brought forth much fruit, and received the world under its shade.

Such, in brief, is the prophetic view of the power of Christ on the one side, and of that of Antichrist on the other. When the latter seems to be dominant, then it will be destroyed; when the former seems to be destroyed, then its dominion will be established for ever.

THE UNCTION AND OFFICE OF CHRIST; THE FRUITS OF HIS MISSION.

2. the spirit of the LORD] The Spirit of the Lord, by Whose operation Christ was conceived at Nazareth (Luke i. 35), and by Whom He was anointed at His Baptism in Jordan (Matt. iii. 16. John i. 32. Acts x. 38), shall *rest* on Him as in a loved abode, as in a nest for the Divine Dove; cp. 1 Pet. iv. 14, where the Spirit is said to *rest* on Christ's members. See especially below, lxi. 1, "The Spirit of the Lord is upon Me, because the Lord hath anointed Me,"—the prophecy appropriated by our Lord Himself at Nazareth, where He, the promised *Netsar*, or *Branch*, from the root of David, grew up (see Luke iv. 16—21, and on Matt. ii. 23). The gifts of the Spirit were the dew and rain which watered the Branch, and made Him spring up, and bear fruit.

The sevenfold gifts of the Spirit are grounded on the *fear of the Lord*, which is like the base and shaft of the Golden Candlestick; and from it the three branches on each side shot forth and gave light. Compare Zech. iv. 2. Rev. i. 4; iv. 5; v. 6 (*Delitzsch*).

3. And shall make him of quick understanding in the fear of the Lord] Rather, and his delight is in the fear of the Lord. Literally, *His sense of smelling* what is sweet, is there. God is said to have "smelt a sweet savour," or fragrance, in the acceptable sacrifice of the patriarch Noah after the Flood (see above, on Gen. viii. 21, contrasted with Amos v. 21; in both which places the same verb *ruach* is used in *hiphil*, as here; and cp. Exod. xxx. 38. Lev. xxvi. 31. *Gesen.* 760, and the similar figure in Job's war-horse, who rejoices in the scent of the battle (Job xxxix. 25; and *Vitringa*, p. 314; and *Hengst.*, *Christol.* 116). So God is said, in the New Testament, to perceive a sweet perfume in the perfect obedience

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of Christ (see Ephes. v. 2). And Christ Himself is here said by a beautiful figure, to find the sweetest perfume, and what is most pleasant to His own spiritual sense, in the fear of the Lord, that is, in obedience to His heavenly Father. His meat and drink was to do His will (John iv. 32. 34); His eye was directed to His glory; His ear was attentive to His least command (see Ps. xl. 6—8); His scent rejoiced in the perception of God's will, as in the aroma of the sweetest perfume; and wherever He perceived holy obedience, there He found delight.

Here is a perfect pattern for the Christian.

— *he shall not judge after the sight of his eyes]* Even He Who knew all men (John ii. 24) is here said to judge not according to external sense, but according to inward perception, as God Himself is said not to be content with observing Sodom from heaven, but to *go down and know* (see Gen. xviii. 21; cp. 1 Sam. xvi. 7, and John vii. 24). Christ, the Judge of all, will have no respect of persons in judging; He will not look to external qualities of worldly wealth, honour, glory, fame, station—as men are too prone to do—but He will examine the heart and pronounce His judicial sentence accordingly. Cp. Heb. iv. 12, 13; and *Bp. Sanderson*, i. 279.

4. And he shall smite the earth] Christ is represented as invested with awful Majesty and Might, as a King and Judge, executing vengeance on the earth; that is, on all earthly powers opposed to the kingdom of heaven (see on Matt. xxiv. 30. Rev. i. 7); who will be shattered by Him like *earthen vessels* by a rod of iron. See Ps. ii. 9. Rev. i. 16.

— *And with the breath of his lips shall he slay the wicked]* Such is His Majesty and Might, that a single breath of His lips is enough to slay the wicked one. This prophecy is applied by St. Paul to the destruction of the man of sin, the lawless one, described in 2 Thess. ii. 3—12. See there, v. 8.

THE PREACHING OF THE GOSPEL.

6—9.] After the description of Christ's judicial majesty and punitive power, a beautiful prophetic picture now succeeds of the peace and joy of His kingdom set up in the hearts of all who believe and obey Him.

— *The wolf also shall dwell with the lamb—cockatrice' den]* The last words are rendered by the *Targum* "the pupil of the eye of the basilisk;" but the translation in the text has most authority (*Sept.*, *Vulg.*, *Syr.*, *Arabic*, *Gesen.* 444. 716).

It has been made a question, whether this and other similar prophecies (see ii. 4; xxxv. 9; lx. 18; lxxv. 17. 25) have been

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i Job 5. 23.
ch. 2. 4. & 35. 9.
k Hab. 2. 14.
l ch. 2. 11.
m ver. 1.
Rom. 15. 12.

n Rom. 15. 10.

o Heb. 4. 1, &c.
† Heb. *glory*.
p ch. 2. 11.

q Zech. 10. 10.

r John 7. 35.
James 1. 1.

† Heb. *wings*.

- ⁹ ⁱ They shall not hurt nor destroy in all my holy mountain :
For ^k the earth shall be full of the knowledge of the LORD,
As the waters cover the sea.
- ¹⁰ ^l And in that day ^m there shall be a root of Jesse,
Which shall stand for an ensign of the people ;
To it shall the ⁿ Gentiles seek :
And ^o his rest shall be † glorious.
- ¹¹ And it shall come to pass ^p in that day,
That the Lord shall set his hand again the second time
To recover the remnant of his people, which shall be left,
^q From Assyria, and from Egypt, and from Pathros,
And from Cush, and from Elam, and from Shinar,
And from Hamath, and from the islands of the sea.
- ¹² And he shall set up an ensign for the nations,
And shall assemble the outcasts of Israel,
And gather together ^r the dispersed of Judah
From the four † corners of the earth.

fulfilled, or are in course of fulfilment; and whether they authorize the expectation of a time of perfect peace upon earth.

The Apostles (as St. Paul, Rom. x. 18. Heb. viii. 9—11) appear to regard them as in a great measure fulfilled by the wonderful moral and spiritual change wrought by the preaching of the Gospel, and the power of the Holy Ghost,—the Spirit of love and peace, even in their own days. And such was the uniform opinion of ancient Expositors (as *Origen, Eusebius, S. Chrysostom, S. Jerome, S. Cyril, Theodoret*, and others; see above, on ii. 4, and *Cornelius A Lapide, and Vitringa* here). They declared their judgment that these predictions have been verified by the moral and spiritual change wrought in savage nations, which formerly were like *lions, leopards, bears, and wolves*; and by the bringing together of hostile tribes to dwell together in peace in the Church of Christ; as the savage and tame creatures, the unclean and clean animals, dwelt together in the Ark of Noah, the type of the Church; see above, *Prelim. Note* to Gen. vi., p. 37.

Christ explained the prophecy, “The wolf shall dwell with the lamb” (v. 6), when He said to His Apostles, “I send you forth as *lamb*s among *wolves*” (Luke x. 3).

The metaphor of the *asp* and the *cockatrice* is adopted by our Lord Himself, where He says to His disciples, who were despised as *children* by the wise of this world (Matt. xi. 25; xviii. 4), that He would give them power to *tread on serpents and scorpions*, and on all the power of the enemy (Luke x. 19; cp. Mark xvi. 17, 18).

It must also be borne in mind, that our Blessed Lord and His Apostles describe the condition of the last days of the world as characterized by great moral corruption, and by malignity, violence, and carnage, very unlike what is depicted here. They represent the last days as very like the last days of the old World before the Flood (Matt. xxiv. 37, 38. Luke xvii. 26); and like the last days of Sodom and Gomorrah (Luke xvii. 28—32); and like the last days of Jerusalem (see below, on Matt. xxiv. 1—34, and cp. on Rev. xx. 1—7).

⁹ in *all my holy mountain*] “The mountain of the Lord’s House,” the Christian Church, whose origin was at Zion; see ii. 2. Micah iv. 2. Wherever Christianity is truly professed and practised, there hatred and violence shall cease; but this does not involve a promise that they shall not prevail elsewhere. Christ has done His part by dying for *all*, and by commanding that the Gospel should be preached to *all*. But men fail. See further below, on lxxv. 17—25; lxxvi. 7—9.

— *the earth shall be full of the knowledge of the LORD*] This prophecy is explained by our Lord’s words, “This Gospel of the kingdom shall be *preached in all the world for a witness unto all nations*; and then shall the End come.” He does not say that the Gospel will be universally believed; but that it will be preached as a *witness*, to testify against those who reject it; see below, on Matt. xxiv. 14. The Prophet says that the Earth will be filled with the *knowledge* of the Lord (cp. Hab. ii. 14); but he does not say that all who know will obey Him.

— *As the waters cover the sea*] The bottom of the sea.

THE CONVERSION OF THE GENTILES, v. 10, AND OF GOD’S PEOPLE, THE JEWS; THE RETURN OF THE REMNANT.

¹⁰ *And in that day there shall be a root of Jesse*] Rather *And it shall come to pass in that day, the root of Jesse shall be that which will stand as a banner*. The root sprouts up in Christ (see liii. 2), and it becomes like a lofty banner, a *Jehovah-Nissi* (see Exod. xvii. 15), to which the nations will flock, as armies to the standard of their General and King. As our Lord says, “I, if I be *lifted up* from the earth, will draw all men unto Me” (John xii. 32). The Cross was the banner lifted up, to which all Nations were to come, as armies to a muster (see v. 12): *and his rest shall be glorious*; or rather, His resting-place (wherever the banner—the banner of the Cross—is fixed, to which all nations resort) *shall be glory*; the whole Church will be like a Holy of Holies, in which the Shechinah of the Godhead is enthroned.

Observe the phrase, “*in that day*,” repeated in v. 11; xii. 1. 4. The times of the Gospel are regarded as *one day*. Cp. Zech. ii. 11; ix. 16. 2 Pet. iii. 8.

¹¹ *And it shall come to pass—sea*] This prophecy began to be fulfilled on the Day of Pentecost, when “Jews, devout men out of every nation under heaven,” who had come up to Jerusalem to the Feast, were evangelized by St. Peter and the other Apostles, filled with the Holy Ghost, and were received by Baptism into Christ’s Church, and so *returned home* to God in Christ, *the Mighty God*. See x. 20, 21, and *S. Jerome*.

This beginning of the fulfilment of the prophecy is marked by the names of the nations from which they came, as enumerated in the history of that great *return* of Israel, in the Acts of the Apostles (see below, on Acts ii. 8), which corresponds nearly to their names here. *Assyria*, the great worldly enemy of Judah, is placed first; then *Pathros*, Upper Egypt; *Cush*, Ethiopia; *Elam*, Elymais, in Southern Media; *Shinar*, the land on the Euphrates and Tigris; *Hamath*, in Syria, at the northern foot of Lebanon; *the islands of the sea* (see Gen. x. 5); Italy, Greece, and other lands on the coast of the Mediterranean, and in the far west.

The Church has shown her sense of that fulfilment by appointing the present chapter of Isaiah to be read, with that second chapter of the Acts, on WHITSUNDAY. Compare St. Peter’s words to the dispersed of Israel in his first Epistle, where he evidently regards the conversion of the Jews to Christianity, and their reception as God’s peculiar people into Christ’s Church (with a hope of passing from it to the eternal inheritance of the heavenly Canaan), as their *return* to their *home*; see *Intro.* to that Epistle, pp. 37—40; and on 1 Pet. i. 1. 4; ii. 9. 25, “Ye were like sheep going astray, but are now *returned* to the Shepherd and Bishop of your souls.”

St. John confirms this spiritual interpretation of these prophecies when he speaks of Christ as not only dying for the nation (of the Jews), but as gathering together into one the children of God that were scattered abroad (John xi. 52).

¹² *he shall set up an ensign*] He will lift up the banner of the Cross, and muster all nations to it (*S. Jerome*).

- ¹³ * The envy also of Ephraim shall depart,
And the adversaries of Judah shall be cut off :
Ephraim shall not envy Judah,
And Judah shall not vex Ephraim.
- ¹⁴ But they shall fly upon the shoulders of the Philistines toward the west ;
They shall spoil † them of the east together :
† They shall lay their hand upon Edom and Moab ;
† And the children of Ammon " shall obey them.
- ¹⁵ And the LORD * shall utterly destroy the tongue of the Egyptian sea ;
And with his mighty wind shall he shake his hand over the river,
And shall smite it in the seven streams,
‡ And make men go over † dryshod.
- ¹⁶ And ^z there shall be an highway for the remnant of his people,
Which shall be left, from Assyria ;
ª Like as it was to Israel
In the day that he came up out of the land of Egypt.

Before
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s Jer. 3. 18.
Ezek. 37. 16, 17,
22.
Hos. 1. 11.

† Heb. *the children of the east.*
† Dan. 11. 41.
† Heb. *Edom and Moab shall be the laying on of their hand.*
† Heb. *the children of Ammon their obedience.*
u ch. 60. 14.
x Zech. 10. 11.
y Rev. 16. 12.
† Heb. *in shoes.*
z ch. 19. 23.

a Exod. 14. 29.
ch. 51. 10. &
63. 12, 13.

a ch. 2. 11.

- XII. ¹ And ª in that day thou shalt say,
O LORD, I will praise thee :
Though thou wast angry with me, thine anger is turned away,
And thou comfortedst me.
- ² Behold, God *is* my salvation ;
I will trust, and not be afraid :
For the LORD ^b JEHOVAH *is* my ¸ strength and *my* song ;

b Ps. 83. 18.
c Exod. 15. 2.
Ps. 118. 14.

13. *The envy also of Ephraim shall depart*] This was one of the happy effects of the Assyrian and Chaldean Captivities ; they put an end to the rivalry between the two kingdoms of Israel and Judah. Thenceforth Jerusalem became the common centre of all ; and when Jerusalem was afterwards destroyed by the Romans, another benefit thence arose ; the common home of all Israel is in the Catholic Church of Christ, which had its origin in Jerusalem, from which city it went forth to colonize and Christianize the world. See above, the *Introduction* to Kings and Chronicles, pp. xiii—xv, and *Introduction* to Ezra and Nehemiah, pp. 298, 299.

In the Apostolic company, there were Galileans of Ephraim, such as St. Peter and St. John, united with men of Judah, such as our Lord's brethren, St. James and St. Jude.

14. *they shall fly upon the shoulders*] *They shall attack the shoulder of the Philistines.* The land of Philistia is compared to a *shoulder* ; a comparison applied also to sides and other parts of countries, and also of the sea and of buildings. See Numb. xxxiv. 11. Deut. xxxiii. 12. Josh. xv. 8. 10, 11. 1 Kings vi. 8. Cp. Ital. *costa*, Fr. *côte*.

The sense is, that the Hebrew preachers of the Gospel will fly from Jerusalem with eager activity upon Philistia to convert it, as an eagle pounces upon the shoulder of a sheep or other animal its prey (see *Gesen.* 420). This prophecy began to be fulfilled in Apostolic times by the missionary labours of St. Philip in Philistia, on the way to Gaza and Ashdod, Acts viii. 26—40 ; and of St. Peter at Lydda, and Saron, and Joppa, Acts ix. 32—43.

— *They shall spoil*] On these metaphors, derived from military prowess, and applied to the peaceful conquests of the Gospel, see above, on Gen. xlix. 27, applied to St. Paul ; and note above, on Ps. cxlix. 5—9.

— *Edom — Moab — Ammon*] Edom, the descendants of Esau, and Moab and Ammon, descendants of Lot, represent those who were allied by blood with Israel, but were enemies of the people of God. They will be brought under the yoke of the Cross by the Hebrew preachers of the Gospel, the Apostles and Evangelists, and also by the diffusion of their writings.

15. *the LORD shall utterly destroy the tongue of the Egyptian sea*] Here is a bold metaphor derived from the parting asunder of the Red Sea to make a way for Israel from Egypt. The Lord shall not only *part asunder* once, but will altogether *destroy* ; literally, *will devote to utter destruction*

the tongue (cp. Josh. xv. 2 with Numb. xxxiv. 3) *of the Egyptian sea*, the Red Sea ; He will annihilate every thing that restrains His people as captives ; and *with His mighty wind*, or rather, *with the might of His Spirit, He will shake* (not the rod of Moses, but) His own Almighty *Hand over the river* (the Euphrates ; see the *Targum*, and cp. vii. 20 ; viii. 7. Gen. xv. 18 ; xxi. 21. *Hengst., Del.*), *and shall smite it into seven* (not "the seven") *streams* (i. e. shall do more than Cyrus did (Jer. li. 36), who drew it off to make it a dry bed for his soldiers to enter into Babylon), *and make men walk in it in shoes*, — i. e. with their "feet shod with the preparation of the Gospel of peace" (Eph. vi. 15).

Here is a prophecy of the victory which will be achieved by the Gospel over all the opposing powers of this world. This triumph is symbolized by the drying up of the sea and river of the two great earthly Empires of Isaiah's days, Egypt and Assyria (cp. viii. 7 ; xix. 5. Jer. li. 36). Compare the figurative language of the Apocalypse on the drying up of the Euphrates, "that the way of the kings of the east might be prepared" (Rev. xvi. 12 ; see the note there, and *Vitringa* here, p. 367). That passage is the best commentary on the present ; and the result of this universal subjection is pre-announced also by the Apocalypse,—"The kingdom of this world will become the kingdom of the Lord and of His Christ" (Rev. xi. 15).

16. *there shall be an highway*] As it was in the Exodus from Egypt, when the Red Sea was divided ; and as it was on the return of Judah from Babylon after the waters of the Euphrates had been dried up, so it will be in the days of Christ and the Gospel. All the Red Seas of spiritual Egypts (cp. Rev. xi. 8), all the rivers of spiritual Assyrias, will own His power, and be made subservient to the manifestation of His glory and of His truth and the good of His Church. And then, as Moses and Miriam sang songs of victory after the overthrow of the Egyptians and their own deliverance, as the returning exiles sang "songs of Sion" (see above, on Ps. cxx.) after the fall of Babylon for their own restoration, so the Church of the Redeemed will sing a SONG OF VICTORY and Praise, which now follows.

THE CHURCH'S SONG OF PRAISE FOR HER REDEMPTION
BY CHRIST.

CH. XII. 2. *Behold, God is my salvation—my strength and my song ; he also is become my salvation*] We have here an

Before
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d John 4. 10, 14.
& 7. 37, 38.

e 1 Chron. 16. 8.
Ps. 105. 1.

|| Or, proclaim
his name.

f Ps. 145. 4, 5, 6.
g Ps. 34. 3.

h Exod. 15. 1, 21.
Ps 68. 32. &
98. 1.

i ch. 54. 1.
Zeph. 3. 14.

† Heb. *inhabitant*.

k Ps. 71. 22.
& 89. 18.

ch. 41. 14, 16.
about
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a ch. 21. 1. & 47. 1. Jer. 50, & 51.

He also is become my salvation.

³ Therefore with joy shall ye draw ^d water out of the wells of salvation.

⁴ And in that day shall ye say,

“Praise the LORD, || call upon his name,

“Declare his doings among the people,

Make mention that his ^e name is exalted.

⁵ ^h Sing unto the LORD; for he hath done excellent things:

This is known in all the earth.

⁶ ⁱ Cry out and shout, thou [†] inhabitant of Zion:

For great is ^k the Holy One of Israel in the midst of thee.

XIII. ¹ The ^a burden of Babylon, which Isaiah the son of Amoz did see.

echo of the Song of Moses at the Exodus: “The Lord is my strength and song, and He is become my salvation” (Exod. xv. 2), and that Song of Moses is taken up in Ps. cxviii. 14, sung by the exiles who had returned from Babylon, at the gates of the Temple rebuilt. See *Prelim. Note* to Ps. cxviii.

Thus the three deliverances of God’s people,—that from Egypt, from Babylon, and from their spiritual captivity, by CHRIST in the Gospel, are united together here. The 118th Psalm was applied by Christ to Himself at His triumphant entry into Jerusalem on Palm-Sunday. See the notes there.

— the LORD *JEHOVAH*] *JEHOVAH JAH*; on the solemn character of this union of Names, see below, xxvi. 4.

THE UNIVERSAL FEAST OF TABERNACLES.

³. *Therefore with joy shall ye draw water out of the wells of salvation*] At the Feast of Tabernacles, prefiguring the Son of God tabernacled in our flesh (see John i. 14, and notes on 1 Kings viii. 65; and Ezra iii. 4. Neh. viii. 16). Water was drawn from the Pool of Siloam, also a type of Christ (see John ix. 7; and above, viii. 6), and was poured on the great altar in the Temple (see below, on John vii. 37), on which burnt-offerings (the figures of Christ’s perfect sacrifice of Himself) were offered. In like manner, now that Christ is come in our flesh, Who sums up all these types in Himself, we draw water with joy out of the wells of salvation.

At the Feast of Tabernacles, the 118th Psalm was sung; this has just been referred to, as having been applied by Christ to Himself when He was riding into Jerusalem, and the hosannas of the Feast of Tabernacles were addressed to Him by the multitude. Then He rode to Jerusalem on the foal of an ass, the type of the Gentile world subdued to the Gospel and brought to the city of God; and the foal was followed by its mother, the figure of the Jewish Nation. See below, notes on Matt. xxi. 1—9.

⁵. *Sing unto the Lord; for he hath done excellent things*] another echo of the Song of Moses (Exod. xv. 1—21).

⁶. *Cry out and shout*] “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass” (Zech. ix. 9).

The scenery of the Exodus from Egypt, and of the Return of Israel from Babylon, and of the Great Feast of Tabernacles, and of the Triumphant Entry of Christ into Jerusalem, and of the union of Gentile and Jew in serving Him in His Church, is blended in this song; and it prepares us for the song of the Church of the redeemed and glorified saints in heaven, where they will sing “the Song of Moses and of the LAMB” (Rev. xv. 3), and where “He that sitteth upon the throne shall tabernacle upon them; and the LAMB shall feed them, and shall lead them unto living fountains of waters” (Rev. vii. 15—17; cp. xxi. 6; xxii. 17); and the voice will be heard, “Behold, the Tabernacle of God is with men, and He will tabernacle on them, and they shall be His people” (Rev. xxi. 3). The Prophet Zechariah says, that the joy of the “Feast of Tabernacles” will be perpetuated in Christ’s Church. See Zech. xiv. 16—19. This is what is pre-announced here, and is fully revealed in the Apocalypse.

PROPHECIES ON THE DESTINIES OF THE KINGDOMS OF THIS WORLD.

CH. XIII.] Here begins the Third Part of the first Portion of Isaiah’s prophecies; it extends to the end of chapter xxvii.

In the foregoing part, the voice of prophecy had revealed the Judgments of God on His own People Israel and

Judah for their sins. But it had comforted them also with the assurance that His judicial visitations would be tempered with mercy, and would be made ministerial to the clearer manifestation of the glory of the Lord God of Israel, and to the final overthrow of His enemies, and to the spiritual edification of all who turn to Him with faith and repentance.

It had revealed a glorious vision of the future. In Christ, “the Mighty God,” “Immanuel,” David’s promised Seed (Who would appear in the world when the house of David was reduced to the lowest condition, like that of a tree hewn down to the roots), the throne of David would be exalted over all earthly sovereignties; His sway would be extended over all the earth, and all the faithful of Israel would be united with all the faithful of all Nations in one common home, the Church Militant, and would rejoice and sing praises to God for ever in the Church glorified hereafter.

The other side of the picture is now displayed.

Isaiah the prophet, and his two sons, were signs of the future (1) to Israel, and (2) to the World. See above, viii. 18.

There was a *Shear-jashub* (“a remnant shall return”) to Israel in Christ.

But to the World, as opposed to Him, whether within the Church or without it, there was a *Maher-shalal-hash-baz* (“speed, spoil; hasten, prey”) in Him.

This is what is now revealed.

By the special providence of God, the Hebrew people were placed geographically in a central country, an *ὀμφαλὸς γῆς*, which was contiguous to almost all the great Empires of the Heathen World. Palestine was a theatre in which God’s judgments on His own people and on all other Nations were displayed as a spectacle to the eyes of all mankind in successive acts of a great historical drama.

On the north-east was Assyria, and, after it, Babylon; on the north were Syria and Tyre; on the east and south-east were Ammon, Moab, and Edom; on the south-west was Philistia; and further still, on the south-west was Egypt.

The Hebrew Nation was brought into contact with all these, with Assyria especially, in Isaiah’s own age, and afterwards with Babylon and Egypt.

The prophet looked forth upon all these Empires and Kingdoms from the sublime altitude of his own spiritual watch-tower in Zion, and was enabled, by the Holy Ghost, to unfold their future history in a grand prophetic panorama, and thus to manifest the Divine Prescience and Supremacy of the Lord God of Israel, Whose prophet he was, and Who had His dwelling in Jerusalem.

The inspired Seer, whose eye was illumined with light from above, predicted the overthrow of some of these mighty empires, with marvellous circumstantial accuracy, many years before their catastrophe; and proclaimed that, although the great Empires of the Earth may proudly imagine, as Sennacherib did (the great Assyrian type of the World’s Anti-Christian Power), that they are achieving victories over God Himself for their own aggrandisement, and are triumphing over the Truth, yet they are instruments in His hands for working out His purposes, and for chastening His people, for their moral purification by the discipline of affliction, and for manifesting His glory, and for showing to the World that all earthly powers which resist Christ will be broken in pieces, like potters’ vessels, by a rod of iron (Ps. ii. 9).

The prophecies which concern the Heathen Nations of the World are grouped together here, as also in Jer. xlv. —li.; and in Ezek. xxv. —xxxii.

² ^b Lift ye up a banner ^c upon the high mountain,
Exalt the voice unto them, ^d shake the hand,

Before
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b ch. 5. 26. &
c Jer 51. 25. d ch. 10. 32.

The order in which these "*burdens*," or prophecies, concerning the destinies of the great Nations of the World, in their relations to the ancient Church of God, and also to Christianity, are arranged, deserves careful consideration. They are placed according to a principle of inner connexion, which is very interesting and important to be observed.

First, is the "*burden on BABYLON* (chap. xiii.).

The siege and capture of Babylon by the Medes and Persians is the most distant object in the prophetic picture, as far as it concerns the history of the heathen nations which are here enumerated. But it is presented first to the eye. And why? Even because it was the most distant, and in order that the world might see to what an extent the range of the prophetic vision was enabled by the Holy Spirit to reach, and in order that, by the fulfilment of such prophecies as those, men might learn to believe, that the prophecies of Isaiah concerning the still more distant events relating to Christ (Who is the sum and substance of all prophecy), and to the final consummation of all things, would in due time be fulfilled also.

Besides, the fall of Babylon, as the prophet foresaw and has foretold, would lead to a joyful issue—the return of Judah to its own land (xiv. 1), and to all the glorious results of that Restoration, which was the type and earnest of the Evangelical Restoration of all Nations, both Gentile and Jew, to God in Christ, and His Church.

It therefore had a strong claim to be placed in the forefront of the prophetic announcements.

Next follows the prophecy on another enemy of God's Church, namely, PHILISTIA (xiv. 29—32).

It is the custom of Isaiah to give a guarantee of the fulfilment of his prophecies concerning *distant* events, by coupling those prophecies with a prediction concerning some event that is *near*.

So it is here. He pledges his word for the fulfilment of the prophecy concerning the fall of *Babylon*, which was *remote*, by following it up with a prophecy concerning the *impending* visitation on PHILISTIA.

Philistia was exulting over Judah, at the death of Ahaz, in whose reign Isaiah prophesied; but Isaiah warns Philistia that Ahaz would be succeeded by a king who would chastise the pride of Philistia—Hezekiah (xiv. 28, 29).

The truth of this prophecy would be tested immediately, and doubtless was established by historical facts; otherwise the prophetic mission of Isaiah would have been at an end. And as the fall of Babylon was to be succeeded, according to the prophecy, by a merciful visitation of Judah, so the chastisement of Philistia was designed to lead Philistia itself to adore the Lord God of Judah, and to manifest His power, glory, and love.

These two prophecies are followed by a series of predictions concerning Nations which were to be humbled by the conquering arms of Assyria; the first is MOAB (chaps. xv., xvi.). Moab, the descendant of Lot (Gen. xix. 37), was allied by blood with the posterity of Abraham; but Moab had always been hostile to God's people. And the prophet declares that God would punish Moab by means of Israel's most powerful enemy, Assyria.

Isaiah boldly hazards an assertion, that within *three years* from the utterance of his prophecy, an afflictive judgment would fall upon the proud and powerful Moab (xvi. 14). He describes that judgment minutely.

Here was an immediate test by which his prophetic mission would be tried. And he also deduces a moral from that calamity. Let Moab turn from its self-confidence, and from its idols, to the Lord God of Judah in Zion, and acknowledge His supremacy—a supremacy shown by the judgment He executed in Isaiah's time, and with the instrumentality of Isaiah's ministry, on the haughty power of Assyria, under Sennacherib, which had humbled Moab.

This prophecy is followed by a pre-announcement of judgments on Syria, and its capital DAMASCUS (xvii. 1), and on EPHRAIM, or *Israel*, which had been leagued with *Syria* against *Judah*. See above, vii. 1.

The prophet declares that there was a merciful design in these visitations, namely, that these conquered Nations should turn from their idols, which could not help them, to their MAKER and God, "the Holy One of Israel" (xvii. 7).

Thus the prophet Isaiah becomes a great moral and

religious Teacher of men and nations. He suggests to the attentive reader how the history of the World is to be studied and interpreted.

Lest it should be imagined that ASSYRIA had been enabled by its own strength to execute these judgments, Isaiah adds a prophecy, foretelling the future destruction of Assyria itself, on account of its hostility to Judah and its blasphemy against God (xvii. 12—14).

Next follow two prophecies concerning two of the strongest and most warlike nations of the South, ETHIOPIA, and EGYPT (xviii.—xx.).

Isaiah declares that within *three years* after a certain time, when the prophecy was delivered, these two great nations would be humbled, and that their proud warriors would walk barefoot and in chains, being led captive by the invading army of Assyria (xx. 3—6).

This event was more wonderful, because the prophet had just declared that the self-same power, the Assyrian, which would subjugate these two mighty powers, EGYPT and ETHIOPIA, would fall prostrate, when it assaulted Jerusalem (xvii. 14).

He first describes the alarm of Jerusalem, when Egypt and Ethiopia, to whom it looked for help against the Assyrian army of Sennacherib, fell before his victorious arms (xx. 4—6. Cp. x. 28—32). But the prophet himself stands calm and unmoved. He foresees the deliverance of Judah from the hands of Sennacherib, and the destruction of his terrible host, which had trampled Egypt and Ethiopia under foot. He saw the glory that would redound immediately, and also in the distant future, to the LORD GOD OF ISRAEL, by the overthrow of the idols of Egypt, and by the confusion of its wise counsellors and soothsayers, who proved to be of no help to her in her distress, and whose sway over her was thus broken, and also by the destruction of the army of Sennacherib, the conqueror of Egypt and Ethiopia, when he marched against Jerusalem. He sees Egypt and Ethiopia bringing presents to Hezekiah, and to God; and his prophetic view extends to the days of the preaching of Christ, and to the Day of Pentecost, when Assyria, Egypt, and Israel would be joined together in Christian faith and love, in the spiritual Zion of His Church (xix. 23—25).

The prophet next reverts to BABYLON, which he calls the "desert of the sea" (xxi. 1).

Babylon, leagued with the Medes, overthrew the power of Assyria, and destroyed Nineveh. The prophet foresees that the Medes would combine with the Persians (xxi. 2), and destroy Babylon. Here again he recognizes the hand of Almighty God working for the good of His people. Babylon was the threshing-floor on which the sheaves of the Jewish Nation were laid to be threshed by affliction in its captivity; but this, he reveals, was to be a merciful dispensation, in order that the good grain might be winnowed from the chaff, and be gathered into His barn (xxi. 10. Cp. xiv. 1).

Isaiah, according to his custom, follows up this prophecy concerning distant events, by predictions relating to his own age.

The burden of DUMAH (a symbolical name for Edom, see note on xxi. 11), and the burden upon ARABIA, refer to the conquests of Assyria in those lands, in the near future (see xxi. 16); and the prophet foretells that these triumphs of Assyria over them, like her conquests in EGYPT and ETHIOPIA (xviii.—xx.), would redound to the glory of the Lord God of Israel, Who used Assyria, as He afterwards employed Babylon, for the manifestation of His power, and of His mercy and love to His faithful People (xxi. 11. 16).

But in order that His People might not presume on God's favour, as if it would be lavished on them without any correlative working of faith and holiness on their part, he interposes a solemn warning to JERUSALEM in "the burden of the VALLEY OF VISION," its symbolical name (xxii. 1).

Her privileges would only increase her condemnation, if she lived in worldly self-indulgence and carnal security, and did not place her trust in God in times of trial, as Hezekiah did. See on xxii. 9—13. Indeed, it would fare worse with Jerusalem than with Moab and Edom, Egypt and Ethiopia, Nineveh and Babylon, if she did not repent and obey God. As a specimen of the sins of pride and vain-glory which the prophet denounced in Judah, the character of SHEBNA, the courtier of Judah nearest to the King, is boldly selected by the prophet for stern rebuke and unflinching condemnation

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e Joel 3. 11.

f Ps. 149. 2, 5, 6.

† Heb. *the likeness of*.

That they may go into the gates of the nobles.

³ I have commanded my sanctified ones,

I have also called ^e my mighty ones for mine anger,

Even them that ^f rejoice in my highness.

⁴ The noise of a multitude in the mountains, † like as of a great people;

(xxii. 15—19), and is set in contrast with that of the faithful ELIAKIM, the loyal servant of God and of the King (xxii. 20—25).

In these two characters we have on the one hand a representation of the "Israel of God," who are beloved by Him, and who listened to His Word spoken by the prophets, and by Christ and His Apostles, and were graciously accepted by Him; and, on the other, we see in Shebna a specimen of those who reject that Word, and are rejected by Him.

Further, we here recognize a type of CHRIST Himself in the Gospel, as distinguished from the Levitical Law, which was fulfilled in Him, and superseded by Him. See on xxii. 20—25.

The last of these "*Burdens*" is that of TYRE (xxiii.). This reaches on to the same limit as that of BABYLON, with which the series began (xiii. xiv.). Indeed, it is intimately connected with it; and thus the two limits serve to give a consistency and completeness to the whole.

Tyre, as is here foretold, was to be destroyed by the Chaldees (xxiii. 13), that is by Babylon; and the depression of Tyre was to coincide with the time of the exaltation of Babylon (see on xxiii. 15. 17); and when Babylon would fall, then Tyre would rise (v. 18).

Whether great Empires and Cities of the World fall or rise, all their destinies are in God's hand; and He orders them in such a manner as to manifest His foreknowledge, by the accomplishment of prophecies; and to assure men of His truth, and to produce a conviction in their minds that His other prophecies concerning the future rise and establishment of that only Kingdom which will *never fall*—the Kingdom of CHRIST—will be fulfilled also; and that His predictions concerning the full and final triumph of that Kingdom will be accomplished, to the confusion of all His enemies, and to the recompense of all His faithful servants.

And as the fall of Babylon was, according to Isaiah's prophecy, the occasion for the liberation of God's people from captivity; and as the commerce of Tyre, after its restoration, was to be consecrated to His service, so we may rest assured, that all things will "work together for good to them that love God" (Rom. viii. 28); and the voice of triumph will one day be heard: "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ" (Rev. xi. 15).

Lastly, it is to be borne in mind, that these prophecies against the enemies of God, and of His ancient Church and People, have not only a literal and historical, but also a moral meaning. The Nations here enumerated symbolize spiritual Powers which rebel against God.

Assyria represents one form of rebellion against God, Babylon typifies another. Assyria is proud and blasphemous, Babylon is proud and idolatrous. Thus Assyria and Babylon symbolize two distinct forms of Anti-Christianism: the one, that of open Infidelity; the other, that of superstitious Idolatry. Philistia typifies persistent hatred and warfare against God and His Church. Samaria, the capital of Israel, tainted with the corrupt worship introduced by Jeroboam and Ahab, and leagued with heathen Syria against Judah, is the type of Heresy, Schism, and corrupt religion, allying themselves with Infidelity and Idolatry against the Church of God. Moab and Edom, connected with Judah by origin, but hostile to it, are types of apostate allies. Moab is a figure of animal strength, united with sensual self-indulgence and lustful idolatry. Egypt is the spirit of unsanctified Learning, Science, and Literature. Ethiopia is characterized by physical force and military prowess (xviii. 2. 7). Judah is too prone to rely on these, instead of trusting to God; but they cannot assist her in time of distress; and they themselves are overthrown; and Judah is saved (as she was under Hezekiah) when she renounces her reliance in them and turns to Him for help; but when she ceases to obey Him, her City is destroyed, and she is carried captive.

These Nations represent various worldly Powers arrayed against God. Their utter discomfiture and destruction are foretold here by the prophet. He predicts also that all their assaults against Him will be overruled for His glory, and for the clearer manifestation of His truth; and the failure of all earthly helps, and the miraculous deliverance wrought by God

for His people, instruct the Church of every age, where her true strength lies, and assure her that there is One Who will never forsake her in the hour of peril, if she resorts to Him for help, and reposes her trust in Him.

The genuineness of this series of prophecies, which has been controverted by some recent critics, has been ably vindicated by *Hävernick*, Einleit. ii. 2, pp. 78—142; *Keil*, Einleit. pp. 218—234.

THE BURDEN OF BABYLON.

1. *The burden*] Literally, that which is *taken up and borne*. The prophet Isaiah may be compared to a noble ship, laden with a rich cargo, and borne along by the wind of the Holy Spirit, to adopt St. Peter's comparison (2 Pet. i. 21), and he carries the freight of his oracular messages to the shores of different nations of the world. On this meaning of the word (*massa*), rendered *burden* (from *nasa*, to bear), see notes above, on Prov. xxx. 1, and xxxi. 1, in both which places the word is rendered *prophecy*. In the *Septuagint* Version here the word which we translate *burden* (a rendering derived from the *Vulgate*) is rightly translated *vision* in some cases, and sometimes *word*, or *prophecy*. It is translated *revelation* and *prophecy* in the *Arabic* Version.

—*Babylon*] Babylon was of little importance in comparison with Assyria, in the time of Isaiah; but he was enabled, by the Holy Spirit, to foresee its future greatness, and its hostility to the people of God. See above, on 2 Kings xx. 17, where Isaiah prophesies to Hezekiah the future carrying away of his posterity to Babylon.

Here he rises still higher, and foretells the future destruction of Babylon itself by the instrumentality of the Medes and Persians, who were of little account in Isaiah's day (see on v. 17); and he foresees the restoration of Judah consequent on that destruction, by the agency of Cyrus, raised up by God for that purpose. The prophecy is expanded below in xlv. 28; xlv. 1.

Here is clear evidence of Divine Inspiration; and the wonderful fulfilment of such prophecies as these shows the Divine Mission of Isaiah, and the Divine Truth of the religion which he preached. And further, the accomplishment of these prophecies, combined with the fulfilment of his prophecies concerning the Incarnation of the Son of God, His Preaching, Miracles, and Sufferings, and the planting of His Church in all Nations, afford the strongest evidence that Isaiah's other prophecies concerning the final triumph of the Gospel, and concerning the future General Resurrection, Universal Judgment, and Eternity of Rewards and Punishments, will be fulfilled also (cp. below *Prelim. Note* to chap. xl.).

2. *Lift ye up a banner upon the high mountain*] Literally, upon the *bare hill* (*Gesen*. 844), where it may be seen far and wide by those whom God summons to the battle against Babylon. This and the other prophecies in Isaiah, and Jeremiah (chaps. l. and li.) concerning the destruction of Babylon, and the consequent liberation of the people of God, have also a special and mysterious interest for these latter days, in consequence of their relation to the Mystical Babylon of the Apocalypse, in which the language of Isaiah and Jeremiah is adopted by St. John, and applied to it (Rev. xiv. 8; xvi. 19; xvii. 5; xviii. 2), and as therefore awaiting another secondary fulfilment in the destruction of the Mystical Babylon, and in the spiritual blessings which will accrue from that event to the Church of God. See *Vitringa*, pp. 444—446, and the notes below on chaps. xxi., xlv., and xlvii.

On the genuineness of this prophecy concerning Babylon (which has been disputed by some recent critics), see the remarks of *Hävernick*, Einleit. ii. 2, pp. 78—107; *Keil*, Einleit., pp. 217—222; and *Delitzsch*, Commentary, p. 185.

3. *my sanctified ones*] Those who are consecrated to Me for My service, to execute My pleasure on Babylon, especially Cyrus, whom God calls, "My Shepherd" (xlv. 28), and "Mine Anointed" (xlv. 1. Cp. Jer. vi. 4; xxii. 7; li. 27), and who speaks as specially commissioned by God, in 2 Chron. xxxvi. 23. Ezra i. 2, and was a type of Christ. See the notes there.

Observe, the campaign against Babylon is here represented as the work of God.

Before
CHRIST
about
712.

A tumultuous noise of the kingdoms of nations gathered together :

The LORD of hosts mustereth the host of the battle.

⁵ They come from a far country, from the end of heaven,
Even the LORD, and the weapons of his indignation,
To destroy the whole land.

⁶ Howl ye ; ^g for the day of the LORD is at hand ;

^h It shall come as a destruction from the Almighty.

⁷ Therefore shall all hands || be faint,
And every man's heart shall melt :

⁸ And they shall be afraid :

ⁱ Pangs and sorrows shall take hold of them ;

They shall be in pain as a woman that travaileth :

They shall † be amazed † one at another ;

Their faces *shall be as* † flames.

⁹ Behold, ^k the day of the LORD cometh,

Cruel both with wrath and fierce anger,

To lay the land desolate :

And he shall destroy ^l the sinners thereof out of it.

¹⁰ For the stars of heaven and the constellations thereof shall not give their
light :

The sun shall be ^m darkened in his going forth,

And the moon shall not cause her light to shine.

¹¹ And I will punish the world for *their* evil,

And the wicked for their iniquity ;

ⁿ And I will cause the arrogancy of the proud to cease,

And will lay low the haughtiness of the terrible.

¹² I will make a man more precious than fine gold ;

Even a man than the golden wedge of Ophir.

¹³ ^o Therefore I will shake the heavens,

And the earth shall remove out of her place,

In the wrath of the LORD of hosts,

And in ^p the day of his fierce anger.

¹⁴ And it shall be as the chased roe,

And as a sheep that no man taketh up :

^q They shall every man turn to his own people,

And flee every one into his own land.

^g Zeph. 1. 7.

Rev. 6. 17.

^h Job 31. 23.

Joel 1. 15.

|| Or, *fall down.*

ⁱ Ps. 48. 6.

ch. 21. 3.

† Heb. *wonder.*

† Heb. *every man*

at his neighbour.

† Heb. *faces of*

the flames.

^k Mal. 4. 1.

^l Ps. 104. 35.

Prov. 2. 22.

^m ch. 24. 21, 23.

Ezek. 32. 7.

Joel 2. 31. &

3. 15.

Matt. 24. 29.

Mark 13. 24.

Luke 21. 25.

ⁿ ch. 2. 17.

^o Hag. 2. 6.

^p Ps. 110. 5.

Lam. 1. 12.

^q Jer. 50. 16. &
51. 9.

5. *from a far country*] From Media and Persia to the lowlands of Babylon. See v. 17; and Jer. li. 11.

6. *Howl ye*] Babylon is suddenly fallen and destroyed. Howl for her (Jer. li. 8).

8. *They shall be in pain as a woman that travaileth*] As Belshazzar was, on the night of her fall, according to Daniel's description, "when the joints of his loins were loosed, and his knees smote one against another" (Dan. v. 6).

— *They shall be amazed*] Compare the description in Jeremiah (l. 43; and li. 30), and in Daniel (v. 6), concerning the amazement and confusion in the city and palace of Babylon, when the army of Cyrus rushed in upon them.

On the circumstances of the siege and capture, see Dan. v.; Herodotus, i. 190, 191; and Xenophon, Cyropædia, vii. 5. 15; and Vitringa, pp. 440—444; Bp. Newton on the Prophecies, ch. x.; Davison on Prophecy, Disc. vi., Pt. iv.; and Pusey, Lectures on Daniel, pp. 447—449; Rawlinson, Anct. Monarchies, iii. 516—519, and see below on xxi. 1—9 and chaps. xlv. and xlvii.

10. *the constellations*] Literally, *the Orions*. Compare on Job ix. 9; xxxviii. 31. Amos v. 8.

— *shall not give their light*] Such descriptions as these betoken a state of national confusion and panic, like that which would be caused by the darkening of the heavenly bodies, to the contemplation of which the Babylonians were addicted for purposes of divination. See xlvii. 13; and Daniel's description of the perplexity of the *astrologers* in the last night of Belshazzar's rule at Babylon (Dan. v. 7, 8).

On the meaning of such figurative language as this, see 2 Sam. xxii. 8; and below, xxiv. 19; and Joel ii. 31, interpreted by St. Peter (Acts ii. 19, 20; and Luke xxi. 25, 26).

12. *I will make a man more precious*] The city, once so populous, will (says the prophet) become so desolate, that a man will be more scarce and precious in it than gold. Cp. x. 19; xxiv. 6. Besides, the Medes and Persians will not regard gold, and will not receive it as a ransom for their enemies and captives. See v. 17. Babylon was celebrated for her wealth in gold, but all her riches did not help her to redeem one of her princes.

14. *shall every man turn to his own people*] The nations which formerly resorted to Babylon, as the general emporium and mart of the World, shall turn away from her in amazement.

Before
CHRIST
about
712.

r Ps. 137. 9.
Nahum 3. 10.
Zech. 14. 2.

s ch. 21. 2.
Jer. 51. 11, 28.
Dan. 5. 28, 31.

t ch. 14. 4, 22.

† Heb. *as the
overthrowing.*
u Gen. 19. 24, 25.
Deut. 29. 23. Jer. 49. 18. & 50. 40.

- 15 Every one that is found shall be thrust through;
And every one that is joined *unto them* shall fall by the sword.
- 16 Their children also shall be ^r dashed to pieces before their eyes;
Their houses shall be spoiled, and their wives ravished.
- 17 ^s Behold, I will stir up the Medes against them,
Which shall not regard silver;
And *as for* gold, they shall not delight in it.
- 18 Their bows also shall dash the young men to pieces;
And they shall have no pity on the fruit of the womb;
Their eye shall not spare children.
- 19 ^t And Babylon, the glory of kingdoms,
The beauty of the Chaldees' excellency,
Shall be [†] as when God overthrew ^u Sodom and Gomorrah.

Compare the description in the Apocalypse of the state of the mystical Babylon after its destruction (Rev. xviii. 11—19).

15. *Every one that is found*] *That is found*; literally, every one that is *caught*, as in a net (according to the words of *Herodotus*, i. 191), by the invading army of the Medes and Persians. In the night of the capture of Babylon there was a terrible massacre. Cp. Jer. i. 30; ii. 4 (*Xenophon*, *Cyrop.* vii. 5. 26—31. Bursting into the palace, a band of Persians rushed into the presence of the monarch, and slew him in the scene of his impious revelry. Other bands carried fire and sword through the town. When morning came, Cyrus found himself undisputed master of the city, which, humanly speaking, might with ease have baffled his efforts, if it had not presumptuously despised them, relying on its own strength (*Rawlinson*, iii. 518).

17. *the Medes*] Headed by Cyaxares II., "Darius the Medes," of Dan. v. 31. As Jeremiah speaks (li. 11. 28), "The Lord hath raised up the spirit of the kings of the *Medes*: for His device is against Babylon, to destroy it. Prepare against her the nations with the kings of the *Medes*."

In Isaiah's days Persia (Elam) was of no account in the world's history. The words *Paras* (Persia), and *Parsayah*, and *Parsi* (Persian), do not occur in Isaiah, or Jeremiah, or any of the prophets before Ezekiel and Daniel, and in none of the historical books but those written after the Captivity, e. g. 2 Chron., Ezra, Esther, and Nehemiah.

But though Persia was in obscurity in Isaiah's time, still he perceives its nascent power, and reveals its future grandeur, and even places it before Media, in xxi. 2: "A grievous vision is declared unto me. Go up, O Elam: besiege, O Media."

It is remarkable that the Medes, the very people whom Babylon had invited to unite with her to destroy Nineveh, were made the instruments of her destruction.

So in the Apocalypse it is revealed, that some of the kings who were once the vassals of the mystical Babylon, will be instruments, in God's hands, for chastising her. See on Rev. xvii. 16.

18. *Their bows*] For which they were famous. Cp. Jer. i. 14. 29; ii. 3. 11.

19. *as when God overthrew Sodom and Gomorrah*] See sudden shall the destruction of Babylon be. Such it was (so on v. 15), and eventually so complete, that Babylon became a desolate desert, as *Strabo* describes it (xvi. 15), where he says, "The great city is a great wilderness." Cp. *Pausan.* viii. 33; and see Jer. i. 40, where the same comparison is used.

Although the walls of Babylon were of enormous thickness and height, yet at the present time (as the British officers testify, who were recently employed in the survey of the site) "no vestige of them has been discovered." *Rawlinson*, *Ancient Mon.* iii. pp. 338, 339, where is a plan of the site of Babylon. See also there, p. 359. *Mr. Rawlinson* thus writes:—

"Babylon, according to the descriptions of the ancients, was a great city, built on a very regular plan, surrounded by populous suburbs, interspersed among fields and gardens, the whole being included within a large, square, strongly-fortified *enceinte*. When we turn from this picture of the past to contemplate the present condition of the localities, we are at first struck with astonishment at the small traces which remain of

so vast and wonderful a metropolis. 'The broad walls of Babylon' are 'utterly broken' down, and her 'high gates burned with fire' (Jer. li. 58). 'The golden city hath ceased' (*Isa.* xiv. 4). God has 'swept it with the besom of destruction' (*ibid.* ver. 23). 'The glory of the kingdoms, the beauty of the Chaldees' excellency,' is become 'as when God overthrew Sodom and Gomorrah' (*Isa.* xiii. 19). The traveller who passes through the land is at first inclined to say that there are no ruins, no remains of the mighty city which once lorded it over the earth. By and by, however, he begins to see that though ruins, in the common acceptance of the word, scarcely exist, though there are no arches, no pillars, but one or two appearances of masonry, even; yet the whole country is covered with traces of exactly that kind which it was prophesied Babylon should leave (Jer. li. 37)—'And Babylon shall become heaps.' Compare i. 26. Vast 'heaps' or mounds, shapeless and unsightly, are scattered at intervals over the entire region where it is certain that Babylon anciently stood; and between the 'heaps' the soil is in many places composed of fragments of pottery and bricks, and deeply impregnated with nitre, infallible indications of its having once been covered with buildings. As the traveller descends southward from Baghdad, he finds these indications increase, until, on nearing the Euphrates, a few miles beyond Mohawil, he notes that they have become continuous, and finds himself in a region of mounds, some of which are of enormous size.

"These mounds begin about five miles above Hillah, and extend for a distance of above three miles from north to south along the course of the river, lying principally on its left or eastern bank. The ruins on this side consist chiefly of three great masses of building. The most northern, to which the Arabs at the present day apply the name of *BABIL*,—the true native appellation of the ancient city,—is a vast pile of brick-work, of an irregular quadrilateral shape, with precipitous sides, furrowed by ravines, and with a flat top.

"Below the Babil mound, which stands isolated from the rest of the ruins, are two principal masses, the more northern known to the Arabs as *EL KASE*, 'the Palace,' and the more southern as 'the mound of Amran,' from the tomb of a reputed prophet, Amran-ibn-Ali, which crowns its summit.

"South of the Kasr mound, at the distance of about 800 yards, is the remaining great mass of ruins, the mound of Jumjuma, or of Amran. The general shape of this mound is triangular; but it is very irregular, and ill-defined, so as scarcely to admit of accurate description. Its three sides face respectively a little east of north, a little south of east, and a little south of west.

"A low line of mounds is traceable between the western face of the Amran and Kasr hills, and the present eastern bank of the river, bounding a sort of narrow valley, in which either the main stream of the Euphrates, or at any rate a branch from it, seems anciently to have flowed.

"There are also, besides these ramparts and the great masses of ruin above described, a vast number of scattered and irregular heaps or hillocks on both sides of the river, chiefly, however, upon the eastern bank. Of these one only seems to deserve distinct mention. This is the mound called *El Homeira*, 'the Red,' which lies due east of the Kasr, distant from it about 800 yards,—a mound said to be 300 yards long by 100 wide, and to attain an elevation of 60 or 70 feet. It is

²⁰ * It shall never be inhabited,

Neither shall it be dwelt in from generation to generation :

Neither shall the Arabian pitch tent there ;

Neither shall the shepherds make their fold there.

²¹ † But † wild beasts of the desert shall lie there ;

And their houses shall be full of † doleful creatures

And † † owls shall dwell there, and satyrs shall dance there.

²² And † the wild beasts of the islands shall cry in their † desolate houses,

And dragons in *their* pleasant palaces :

² And her time *is* near to come,

And her days shall not be prolonged.

Before
CHRIST
about
712.

x Jer. 50. 3, 39,
& 51. 29, 62.

y ch. 34. 11—15.
Rev. 18. 2.
† Heb. *Ziim*.
† Heb. *Ochim*.

‡ Or, *ostriches*.
† Heb. *daughters*
of the owl.
† Heb. *Iim*.
‡ Or, *palaces*.

z Jer. 51. 33.

XIV. ¹ For the LORD ^a will have mercy on Jacob,

And ^b will yet choose Israel,

And set them in their own land :

^c And the strangers shall be joined with them,

And they shall cleave to the house of Jacob.

a Ps. 102. 13.

b Zech. 1. 17. &
2. 12.

c ch. 60. 4, 5, 10.
Eph. 2. 12, 13, &c.

composed of baked brick, of a bright red colour, and must have been a building of a very considerable height, resting upon a somewhat confined base. Its bricks are inscribed along their edges, not (as is the usual practice) on their lower face.

“Such, then, are the ruins of Babylon, the whole that can now with certainty be assigned to the ‘beauty of the Chaldees’ excellency’ (Isa. xiii. 19), the ‘Great Babylon’ of Nebuchadnezzar (Dan. iv. 30). Within a space little more than three miles long, and a mile and three quarters broad, are contained all the undoubted remains of the greatest city of the old world” (Rawlinson, *Ancient Monarchies*, iii. 350—361).

²⁰. *It shall never be inhabited*] Although Alexander the Great, the conqueror of Egypt and Asia, designed to make Babylon the capital of his empire (*Arrian*, de Exp. Alex. vii. 17; *Josephus*, c. Apion. i. § 22; *Strabo*, xvi. p. 1073; *Q. Curtius*, v. 1), and employed 2000 workmen for two months in clearing away the rubbish of the foundations of the Temple of Belus, in preparation for the execution of that purpose, yet he was baffled in his design, and all his efforts were abortive; and the great conqueror of the East was cut off in the height of his glory by death at Babylon.

Alexander’s intention to restore Babylon may be compared with the Emperor Julian’s attempt to rebuild the Temple of Jerusalem. Both warred against God’s will, as declared in prophecy—the former unconsciously, the latter deliberately. Both were frustrated in their design; and the truth of God’s Word, and the might of God’s power, were made more manifest and illustrious by their opposition to them.

²¹. *doleful creatures*] Literally, *howlings*; howling creatures, perhaps screech owls (*Gesen*. 28).

— *owls*] Rather, *ostriches*; so called from their wailing. See Job xxx. 29; xxxix. 13—18.

— *satyrs*] Heb. *seirim*, rendered *satyrs* here, and at xxxiv. 14. Properly, hairy creatures, like goats; rendered in our Version by *devils* (as here by *Vulg.*), in two places—Lev. xvii. 7, where see note, and 2 Chron. xi. 15. In some passages it is translated *hairy*, as Gen. xxvii. 11; and it is rendered *goat*, Lev. iv. 24, and in numerous other places.

In Dan. viii. 21, it describes “the rough he-goat, the King of Græcia” (Alexander the Great), who kept his court at Babylon. Cp. xiv. 9; and see note there.

²². *the wild beasts of the islands shall cry in their desolate houses*] Rather, and *howlers* (dogs, wolves, jackals: see *Gesen*. 36) shall cry to one another in *its* desolate houses. The word *iyym* (which sometimes signifies *islands*) is here to be rendered as above. It is derived from *avah*, to howl (*Gesen*. 19. 36). Cp. below, xxxiv. 14. Jer. l. 39, where the same correction is to be made in our Version.

— *dragons*] Heb. *tannim*; probably, *jackals* (*Gesen*. 868; *Fuerst*, 1481). See above, on Job xxx. 29; and compare Jer. l. 3. 13. 39; and the words of *S. Jerome* (on chap. xiii.), who says that he heard from a traveller in his day, who had visited the ruins of Babylon, that it had become a royal hunting-park, and that all kinds of wild animals abounded there.

We are here reminded again of the description in the Apocalypse of the future condition of the mystical Babylon after its fall. See Rev. xviii. 2.

THE LIBERATION OF GOD’S PEOPLE FROM BABYLON.

XIV. 1. *For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land*] Here is comfort for Israel. Isaiah foretold their captivity at Babylon (see on xiii. 1); but he was enabled to see beyond that captivity, and to foretell the fall of Babylon, and the restoration of Israel, consequent on that destruction. (See *Prelim. Note* to chap. xl.) These prophecies of Isaiah, and those of Jeremiah which complete them, appear to have been shown to Cyrus, and thus to have been instrumental, in God’s hands, for executing His purpose of love in that restoration. See above, on 2 Chron. xxxvi. 21—23; and Ezra i. 1, 2.

The prophecies in Isaiah and Jeremiah concerning the destruction of the literal Babylon have their Evangelical echo in the Apocalypse, in the prophecies concerning the destruction of the mystical Babylon (Rev. xvii. and xviii.). And the liberation and return of captive and exiled Judah, in consequence of that destruction, and the restoration of the Temple and walls of Jerusalem, and the other spiritual blessings which accompanied those events, have also their counterpart in the Apocalypse, in the future triumphs of Christ and the Gospel. See on Rev. xix. 1—21. There is good reason for believing that as the fall of the literal Babylon was the occasion of the liberation and return of God’s ancient people to Jerusalem, so the future destruction of the mystical Babylon will be fraught with special blessings to them, and to the whole Church of Christ. See notes below, on Rev. xvi. 12. Therefore these prophecies have a special interest for the latter days. Compare below, on xxi. 1—8; and on chaps. xlv. xlvii.

— *the strangers shall be joined with them*] The restoration of Israel was effected by a stranger, the great Persian king and conqueror, Cyrus (B.C. 536), and was promoted by a stranger, the Persian king Artaxerxes Longimanus (B.C. 458). See *Introd.* to Ezra, p. 296; and Ezra i. 6; vii. 1—24; and many strangers were converted to the religion of the Jews in their dispersions, in the days of Esther (Esth. viii. 17), and in later days in Egypt, in the time of the Ptolemies; so that at the day of Pentecost there were “strangers of Rome” at Jerusalem, and innumerable others from all lands (Acts ii. 9—12); and there were synagogues in all parts of the civilized world, where the Old Testament was read weekly on the Hebrew Sabbath, and to which religious proselytes of all nations resorted. See *Introd.* to the Acts, pp. 8—10. Cp. *Tacit.*, Hist. v. 5; *Joseph.*, Ant. xiii. 17.

This prophecy is to be extended to later days, and demands also an Evangelical interpretation; we see its fulfilment in the cleaving of heathen Nations to Christ, the promised Seed of Abraham, and of David, in the spiritual Sion of His Church. See below, lx. 5. 10. Zech. viii. 22, 23. Acts xv. 14—17. Eph. ii. 18, 14.

Before
CHRIST
about
712.
d ch. 49. 22. &
60. 9. & 66. 20.
† Heb. *that had
taken them
captives.*
e ch. 60. 14.

² And the people shall take them, ^d and bring them to their place :
And the house of Israel shall possess them in the land of the LORD
For servants and handmaids :

And they shall take them captives, † whose captives they were ;
^e And they shall rule over their oppressors.

³ And it shall come to pass in the day
That the LORD shall give thee rest from thy sorrow, and from thy fear,
And from the hard bondage wherein thou wast made to serve,

f ch. 13. 19.
Hab. 2. 6.
‡ Or, *taunting
speech.*
§ Or, *exactress
of gold.*
g Rev. 18. 16.
h Ps. 125. 3.

⁴ That thou ^f shalt take up this || proverb against the king of Babylon, and say,
How hath the oppressor ceased !

The || ^g golden city ceased !

⁵ The LORD hath broken ^h the staff of the wicked,
And the sceptre of the rulers.

† Heb. *a stroke
without removing.*

⁶ He who smote the people in wrath with † a continual stroke,
He that ruled the nations in anger,
Is persecuted, *and* none hindereth.

⁷ The whole earth is at rest, *and* is quiet :
They break forth into singing ;

i ch. 55. 12.
Ezek. 31. 16.

⁸ ⁱ Yea, the fir trees rejoice at thee,
And the cedars of Lebanon, *saying*,
Since thou art laid down, no feller is come up against us.

k Ezek. 32. 21.
|| Or, *the grave.*

⁹ ^k || Hell from beneath is moved for thee
To meet *thee* at thy coming :

It stirreth up the dead for thee,

† Heb. *leaders.*
|| Or, *great goats.*

Even all the † || chief ones of the earth ;

It hath raised up from their thrones all the kings of the nations.

¹⁰ All they shall speak and say unto thee,
Art thou also become weak as we ?

Art thou become like unto us ?

¹¹ Thy pomp is brought down to the grave,
And the noise of thy viols :

The worm is spread under thee, and the worms cover thee.

l ch. 34. 4.
|| Or, *O day star.*

¹² ^l How art thou fallen from heaven, || O Lucifer, son of the morning !

2. And the people shall take them] Rather, *And nations shall take them* (Sept., Vulg., Syr., and Targum), i. e. heathen nations shall escort them to Jerusalem. See the foregoing note. Cp. Ps. cxxvi. 3, where it is stated that the miraculous restoration of Israel attracted the attention and excited the wonder of the Heathen.

— *shall possess them—for servants and handmaids : and they shall rule over their oppressors]* This prophecy also is to be extended to later days, when the true religion of the Israel of God was received into royal courts and palaces, in the Gospel of Christ, and when the Cross of Christ was set on the diadems of kings (cp. xlix. 23 ; lx. 9—14 ; and lxi. 5. Obad. 17—21. Rev. xxi. 24, 25 ; and *Vitringa* here) ; and it will have its full accomplishment in the “Jerusalem which is above, which is the mother of us all” (Gal. iv. 26).

4. this proverb] Literally, *this parable, or similitude* (Vulg. Heb. *maschal*). See above, on Prov. i. 1 ; and *Introd.* to Proverbs, p. xi. The sense is, that what here follows, is not only applicable to Babylon, but it is to be applied, by way of comparison, to all great, proud, dominant, idolatrous Powers, of which Babylon was a specimen and a type. See vv. 26, 27. This *maschal* or *parable* has therefore its spiritual significance for the last days ; and it has its echo in the Apocalypse (chap. xviii.).

— *The golden city]* Or, *gold-maker*, i. e. an exactress of gold (Gesen. 450). The Hebrew word here used, *madhebah*, is supposed by some to be from *dehab*, the Chaldee for *zahab*, gold. Some ancient Versions (Sept., Syr., *Aquila*, and *Targum*)

seem to have read *marhebah*, oppression, which is preferred by *Fuerst*, 772. 1283.

6. Is persecuted] Rather, *with smiting*, and *none hindereth*, i. e. without intermission. He who smote others, and did never cease, and spared not, is now punished for his cruelty.

8. the fir trees (rather, the cypresses) rejoice at thee, and the cedars of Lebanon] Nebuchadnezzar himself, in words quoted below, on v. 14, speaks of his having hewn down cedars of *Sirar* and *cypresses* for the construction of his own buildings at Babylon. Similarly Sennacherib's son, Esarhaddon, King of Assyria, speaks of the timber trees of *cedar* and *cypress*, which were sent by his tributaries from the mountains of *Sirar* and *Lebanon* for the building of his edifices at Nineveh. (Inscription of Esarhaddon, published by *Oppert*, p. 58.) And Sennacherib said by Rabshakeh (2 Kings xix. 23), “With the multitude of my chariots I am come up to the sides of *Lebanon*, and will cut down the tall cedars thereof, and the choice fir-trees (cypresses) thereof.”

In later days, Alexander the Great built for himself a fleet of *cypress wood* ; and the Syrian vessels had masts of *cedar* (*Delitz.*).

9. Hell from beneath is moved] The Earth is at rest, is quiet, because thou art gone ; but Hades stirs up its inhabitants to meet thee—a sublime contrast.

— *the chief ones of the earth]* Literally, the *he-goats of the earth*. Cp. Zech. x. 3 ; and above, on v. 21.

12. Lucifer] Heb. *heylel*, from *halal*, to shine (xiii. 10. Job xxxi. 26. *Gesen.* 223. 226). Cp. ἡλιος, σελήνη. The word

How art thou cut down to the ground, which didst weaken the nations !

¹³ For thou hast said in thine heart,

“ I will ascend into heaven,

“ I will exalt my throne above the stars of God :

I will sit also upon the mount of the congregation,

“ In the sides of the north :

¹⁴ I will ascend above the heights of the clouds ;

“ I will be like the most High.

¹⁵ Yet thou ^a shalt be brought down to hell,

To the sides of the pit.

¹⁶ They that see thee shall narrowly look upon thee,

And consider thee, *saying*,

Is this the man that made the earth to tremble,

That did shake kingdoms ;

¹⁷ That made the world as a wilderness, and destroyed the cities thereof ;

That || opened not the house of his prisoners ?

¹⁸ All the kings of the nations,

Even all of them, lie in glory,

Every one in his own house.

¹⁹ But thou art cast out of thy grave like an abominable branch,

And as the raiment of those that are slain,

Thrust through with a sword,

That go down to the stones of the pit ;

As a carcase trodden under feet.

Before
CHRIST
about
712.

m Matt. 11. 23.

n Dan. 8. 10.

o Ps. 48. 2.

p ch. 47. 8.

2 Thess. 2. 4.

q Matt. 11. 23.

|| Or, did not let
his prisoners
loose homewards ?

occurs only here. The appellation may perhaps have been applied to the King of Babylon on account of the worship of the celestial bodies by the Chaldeans, and because they claimed to be under their special protection. See *Rawlinson*, First Monarchy, i. pp. 156—161. Compare the words of Nebuchadnezzar himself, quoted below, in the note on v. 21. These words are referred spiritually to the proud, fallen Lucifer, Satan himself, by some of the ancient Fathers (*Tertullian*, *Cyprian*, *Athanasius*, *Chrysostom*, and *Augustine* ; and so *Lyranus*, *Calovius*, and others). In the Apocalypse Satan is represented as sweeping a third part of the stars from heaven with his tail (Rev. xii. 3—9) ; and our Lord represents him as lightning falling from heaven (Luke x. 18) ; and St. Jude represents him and his hosts as not keeping their first estate or dominion, and cast down into chains of darkness for the great Day (see Jude 6) ; and in the Apocalypse the teachers of false doctrine are compared to falling stars. See on Rev. viii. 11.

We may therefore recognize here a prophetic representation of the fall of all Satan's earthly adherents who dare to resist and rebel against God ; and we may compare with it St. Paul's description of the pride and fall of the Lawless One (2 Thess. ii. 2—12). Cp. *Augustine* de doctr. Christ. iii. 55.

— *thou—which didst weaken the nations*] *Thou who didst triumph over nations*, so as to lay them prostrate before thee (*Gesen.* 285).

13. *upon the mount of the congregation*] *The mount of meeting* with God. See on Exod. xxv., *Prelim. Note* ; and Exod. xxv. 22 ; xxix. 42, 43. Ps. lxxxiv. 7. This phrase is a figurative one taken from the Temple, as situated on the Mount to which the tribes came up to appear before God. See *Targum* here, and *Vitringa*. Hence the Church is called “ the Mountain of the Lord's house,” ii. 2.

The prophet Daniel said to Belshazzar, whom he reminded of the shameful consequences of Nebuchadnezzar's pride : “ Thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this ; but hast lifted up thyself against the Lord of heaven ” (Dan. v. 22, 23).

— *In the sides of the north*] A phrase taken from the site of the Temple on Moriah, which was on the *side of the north*, in reference to Zion, the city of David ; and it is a phrase applicable to it, as being a defence and protection against evil, which was supposed to come from the *north*. See above, on Ps. xlviii. 2 ; below, Jer. i. 13—15.

The spiritual counterpart of this arrogant vaunting of the King of Babylon is seen in St. Paul's prophecy concerning “ the Man of sin, the Son of Perdition, who *sitteth in the Temple of God*, showing himself that he is God.” See below, on 2 Thess. ii. 2—4.

14. *I will be like the most High*] These words are illustrated by the language of Nebuchadnezzar himself, in an inscription found at Babylon, and interpreted by *Oppert*, in a paper read before the Académie Impériale of Reims, Aug. 3, 1865 :—

“ I, Nebuchadnezzar, King of Babylon, the mighty Lord, the elect of Merodach, the Supreme Ruler, the adorer of Nebo, the *Vicar-King*, who judges without injustice, the Minister of the Gods, the eldest son of Nabopolassar. He has created me, the God who begat me ; He hath entrusted to me the dominion over the legions of men. I have changed inaccessible heights into roads for chariots. I have amassed in my city of Babylon silver, and gold, and precious stones, and timber of all kinds, the minerals of the hills, and the jewels of the seas, an infinite treasure, and I have brought thither the greatest trees from the summits of Lebanon.” See v. 8. “ I have covered with pure gold the beams of high cypresses for the carpenter's work of the sanctuary of the temples,”—the lower part of these beams of *cypress* were plated with gold and silver, and other metals, and stone,—“ and I constructed the tower of Borsippa with gold, silver, and other metals, and stones, and glazed bricks, and lentisk, and cedar.”

In p. 26, he speaks of his other works in *cedar* and *cypress* at Babylon.

19. *thou art cast out of thy grave*] Or, *Thou art cast out far from thy grave* ; as Belshazzar probably was. Cp. the narrative in *Xenophon* (Cyr. vii. 5. 30), who calls him “ the impious king ” (and see *Vitringa*, p. 441). Perhaps the conspirators, Gobryas and Gadatas, wreaked their vengeance on the unhappy king, by casting his corpse unburied among the heaps of dead, and it did not come into the sepulchre of his ancestors.

— *the raiment of those that are slain*] Instead of the corpse being clothed with funeral coverings, and conveyed to a noble grave, it will itself be a covering or garment to other corpses who lie beneath it. Belshazzar is described by *Xenophon* (Cyr. vii. 5. 30) as falling in the fray with many near him. Cp. *Sept.* here, and *Fulg.*

Before
CHRIST
about
712.

r Job 18. 19.
Ps. 21. 10. &
37. 28. & 109. 13.
s Exod. 20. 5.
Matt. 23. 35.

t Prov. 10. 7.
Jer. 51. 62.
u 1 Kings 14. 10.
x Job 18. 19.
y ch. 34. 11.
Zeph. 2. 14.

z ch. 10. 27.

a 2 Chron. 20. 6.
Job 9. 12. &
23. 13.
Ps. 33. 11.
Prov. 19. 21. &
21. 30.
ch. 43. 13.
Dan. 4. 31. 35.
b 2 Kings 16. 20.

- 20 Thou shalt not be joined with them in burial,
Because thou hast destroyed thy land, *and* slain thy people :
' The seed of evildoers shall never be renowned.
- 21 Prepare slaughter for his children * for the iniquity of their fathers ;
That they do not rise, nor possess the land,
Nor fill the face of the world with cities.
- 22 For I will rise up against them,
Saith the LORD of hosts,
And cut off from Babylon ' the name, and " remnant,
* And son, and nephew, saith the LORD.
- 23 ^y I will also make it a possession for the bittern, and pools of water :
And I will sweep it with the besom of destruction,
Saith the LORD of hosts.
- 24 The LORD of hosts hath sworn, saying,
Surely as I have thought, so shall it come to pass ;
And as I have purposed, *so* shall it stand :
- 25 That I will break the Assyrian in my land,
And upon my mountains tread him under foot :
Then shall ^z his yoke depart from off them,
And his burden depart from off their shoulders.
- 26 This *is* the purpose that is purposed upon the whole earth :
And this *is* the hand that is stretched out upon all the nations.
- 27 For the LORD of hosts hath ^a purposed, and who shall disannul *it* ?
And his hand *is* stretched out, and who shall turn it back ?
- 28 In the year that ^b king Ahaz died was this burden.

THE ASSYRIAN TO BE BROKEN IN JUDAH.

24.] The foregoing prophecy concerning Babylon is followed by a denunciation of judgment on ASSYRIA. As *S. Jerome* well says, "The prophet returns to what is near at hand, namely, to Sennacherib, the King of Assyria, who took the fenced cities of Judah except Jerusalem, and whose army was destroyed there. Isaiah couples what is near with what is distant." This is his usual practice. The fulfilment of the nearer prophecy concerning Sennacherib and Assyria, and the deliverance of Jerusalem, would be a present pledge that the prophecy concerning Babylon, and the restoration of the Jews, would be fulfilled also. God says, by Jeremiah (l. 18), "Behold, I will punish the King of Babylon and his land, as I have punished the King of Assyria." The one destruction was a pledge of the other; and both these destructions are pledged to the Church of God in the latter days that all the enemies of God,—whether characterized by infidel and impious blasphemy, like Assyria, or by idolatry, as Babylon,—will be destroyed; and that the Truth will triumph over all opposition, and achieve a full and final victory in Christ. See v. 26.

25. *I will break the Assyrian in my land*] Here is a strong argument in favour of the opinion that Sennacherib's army was *not* destroyed at Pelusium in Egypt, as some suppose, but in the land of Judah, and on the mountains of God, near Jerusalem. See below, on xxxvii. 36.

WOE TO PHILISTIA.

28. *In the year that king Ahaz died*] A break ought to be made here, as in the *Arabic* and *Syriac* Versions. This refers to what follows,—the WOE ON PHILISTIA.

In the reign of Ahaz the Philistines had invaded the lowlands of Judah, on the south, and had taken many cities and villages, as Bethshemesh, Ajalon, Shochoh, Timnah, celebrated in early days for the noble deeds of Israel (see 2 Chron. xxviii. 18); and, doubtless, they hoped for further conquests under the reign of the youthful son of Ahaz, Hezekiah. But the Prophet here warns them not to exult. Instead of achieving more victories over Judah in its land, they will be subdued in

21. *they do not rise*] This was literally fulfilled in the extinction of the Chaldean dynasty at the taking of Babylon, Cp. Dan. v. 31. Jer. xxvii. 7. "Omnes historiae consentiunt, quod occiso Baltasar (filio Evilmarodach), nepote Nabuchodonosor, nullus de Nabuchodonosor stirpe deinceps regnarit" (*S. Jerome*).

We may compare with this prophecy the confident hopes of Nebuchadnezzar, as expressed by himself in the inscription found at Babylon, already cited (see on v. 14), as follows:—

"In Babylon is the tower of my abode, which contains the treasure of my inexhaustible royalty. To render more difficult the attack of an enemy against Ingour Bel, the indestructible wall of Babylon, which is 480 stadia in length, I constructed a bulwark like a mountain. . . . I built my palace for the wonder of the people. Let no enemy ever turn his face toward it. Being encompassed by the wall of Babylon, which protects itself from all assault, *it is proof against all attack*. O Merodach, who hast created me, bless my work; for I am the *King-Vicar*, who has restored thy sanctuaries! By thy aid, O sublime Merodach, I have built that house! May I ever dwell without sorrow in that palace; and may I multiply my race sevenfold! May I gather therein the immense tributaries of the kings of all mankind from the star of the West to the star of Nebo, in the region of the rising sun!" Cp. the words, "*Lucifer, Son of the morning*" (v. 12). "Let no rebels ever vanquish me" (contrast the result of the rebellion of Gobryas and Gadates); "and may I never pardon impiety" (contrast the impious revel of his own grandson, Belshazzar, and its consequences); "and may they who carry their heads on high in Babylon reign there on account of me, *even to the most distant days!*" (pp. 26, 27).

22. *nephew*] Heb. *need*, which signifies *progeny* (*Vulg., Gesen.*). The English word *nephew* is used also in this larger sense in our Translation, in 1 Tim. v. 4.

23. *bittern*] The word here used is rendered *porcupine* or *hedghog* by *Sept.* and *Vulg.*; and so *Gesen.* 736; *Fuerst*, 1247. It occurs again, xxxiv. 11; and Zeph. ii. 14. All that appears certain concerning it is, that it means an animal dwelling in swamps and marshes.

²⁹ Rejoice not thou, whole Palestina,
 ' Because the rod of him that smote thee is broken :
 For out of the serpent's root shall come forth a || cockatrice,
 ' And his fruit *shall be* a fiery flying serpent.

Before
 CHRIST
 726.
 e 2 Chron. 26. 6.
 j Or, *adder*.

d 2 Kings 18. 8.

³⁰ And the firstborn of the poor shall feed,
 And the needy shall lie down in safety :
 And I will kill thy root with famine,
 And he shall slay thy remnant.
³¹ Howl, O gate ; cry, O city ;
 Thou, whole Palestina, art dissolved :
 For there shall come from the north a smoke,
 And || none *shall be* alone in his || appointed times.

|| Or, he shall
 not be alone.
 || Or, *assembled*.

³² What shall one then answer the messengers of the nation ?
 That ' the LORD hath founded Zion,
 And ' the poor of his people shall || trust in it.

e Ps. 87. 1, 5. &
 102. 16.
 f Zeph. 3. 12.
 Zech. 11. 11.
 || Or, *betake them-*
selves unto it.

About
 726.

XV. ¹ The ^a burden of Moab.

a Jer. 48. 1, &c. Ezek. 25. 8—11. Amos 2. 1.

their own country by the successor of Ahaz. So it came to pass. Hezekiah "smote the Philistines even unto Gaza, and the borders thereof, from the tower of the watchmen, to the fenced city." See 2 Kings xviii. 8.

Observe the contrast here.

In the foregoing prophecy concerning Babylon, it is foretold that the King of Babylon would perish, and his city fall, and that Israel would rejoice in its return to its own land (xiii. xiv.). Now Ahaz dies, and Philistia, Israel's enemy, rejoices ; but the prophet foretells that its joy would be short, and that it would be followed by victories, which would be gained over it by Judah. So all things work together for good to them that love God.

Remark also the connexion. After uttering a prophecy concerning the more distant fall of Babylon, and consequent liberation of Israel from captivity, Isaiah had returned to deliver a prophecy concerning the nearer destruction of the army of Assyria in the land of Judah, and the deliverance of Jerusalem, under Hezekiah ; and now he comes back to a still nearer point, even to the first year of Hezekiah, and delivers a prophecy concerning his victory over Philistia. Thus one prophecy is built on the substruction of other prophecies, and is confirmed by them. They all culminate in CHRIST.

29. *thou, whole Palestina*] *All thou, Philistia* (*Vulg.*, *Sept.*, and *Gesen*. 396). Cp. Jer. xlviii. 31. The Prophet sees all Philistia bursting forth in an universal shout of joy at the prospect of conquests over Judah ; and he foretells that the whole country will soon join in one general howl of woe (v. 31).

— *the rod of him that smote thee*] The rod of David, which smote thee in the days of David himself, and Solomon, and Uzziah, will again smite thee by the hand of Hezekiah. See *S. Jerome* here.

— *a cockatrice*] Hezekiah. The *Targum* adds, "The Messiah, Who will come forth from the sons of the son of Jesse." And, doubtless, this prophecy is to be extended in a spiritual sense to the conquests to be achieved by Christ,—the Divine Son of David, and King of Judah,—over His enemies, symbolized by the Philistines ; conquests foreshadowed by the overthrow of the Philistine champion Goliath, by David, at Shochoh. See above, on 1 Sam. xvii. 4—55. He, Who was raised up on the Cross, like the Serpent lifted up by Moses in the wilderness (John iii. 14), conquered the Old Serpent by His Death. See Heb. ii. 14.

This spiritual interpretation is confirmed by what follows.
 30. *the firstborn of the poor*] Those on whom the burden falls of providing for the rest of the family. In a spiritual sense, this may be applied to the humblest of Christ's children, — they will be satisfied (Matt. v. 6).

31. *Thou, whole Palestina*] *All thou, Philistia*. See v. 29.
 — *in his appointed times*] All the military forces of the invader (primarily, Hezekiah : see on v. 28) shall come to the muster against thee at their appointed times. None shall fail.

32. *What shall one then answer*] Or, *And what answer shall messengers* (taken collectively) *of a Nation bring ?* (see

Sept., *Arabic*, and *Targum* ; and cp. *Delitzsch*). What will be the report which the messengers of Nations will carry home to their own land, when they hear of the defeat of the enemies of Jerusalem, such as those specified in the foregoing prophecies—Babylon, Assyria, and Philistia ? The answer will be, That Jehovah hath established Zion ; and the poor,—the meek and humble,—of His people shall trust in it.

This is the merciful purpose of all God's judgments on the Nations of the Earth. His design in all these visitations is—that all men should magnify His Name, and fear His Majesty, and should adore His love to His Church, and should acknowledge, with one heart and voice, that "the LORD hath founded Zion," and should be united together in it, and should dwell there in meekness and love as brethren in Christ. Cp. Ps. lxxxvii. 1. 5 ; cxxxii. 12—15. Matt. xi. 28. Heb. xii. 22.

THE BURDEN OF MOAB.

CH. XV.] Moab had been subdued by Israel under Saul (1 Sam. xiv. 47) and David (2 Sam. viii. 2), and had paid tribute to the kings of Israel in the days of Ahab, after whose death it revolted (2 Kings i. 1 ; iii. 4, 5).

Moab, joined with Ammon and other tribes, invaded Judah in the days of Jehoshaphat, who gained a signal victory over them, and returned to Jerusalem with praise and thanksgiving from the Valley of Berachah. See 2 Chron. xx. 1—30.

In 2 Kings iii. 4—27, we have another record of victories gained over Moab by Jehoshaphat in conjunction with Jehoram, son of Ahab, in the country of Moab itself.

In the reign of Jehu, the domination of Israel over Moab was weakened by the incursions of the Syrians, who occupied a large part of that country (2 Kings x. 32, 33) ; but it seems to have been recovered to Israel by Jeroboam II. (2 Kings xiv. 25).

The deportation of the eastern tribes of Israel by Pul in B.C. 770, and by Tiglath-pileser in B.C. 740, gave an opportunity to Moab to attempt to assert its former dominion.

It may be conjectured, that the humiliation of Moab, which is predicted to take place in three years (xvi. 14), was effected in part by Tiglath-pileser about B.C. 740, who carried away the tribes on the east of Jordan, the Reubenites, Gadites, and half-tribe of Manasseh (1 Chron. v. 26), and who appears to have passed on to the south, and to have reduced the Arab tribes who inhabited the Sinaitic desert as far as the borders of Egypt, and to have set an Assyrian governor over them. And he received tribute, as he informs us in an inscription still extant, not only from Ahaz, King of Judah (cp. 2 Kings xvi. 10), but also from the *Moabites*, *Ammonites*, and *Idumæans* (see *Rawlinson*, *Ancient Monarchies*, ii. 399). In an inscription of Sennacherib (p. 44, *Oppert*), a king of Moab is mentioned as having done homage to him. It seems, therefore, that the subjection of Moab to Assyria lasted till the time of the destruction of Sennacherib's army, in the seventeenth year of the reign of Hezekiah and that Isaiah

Before
CHRIST
about
726.

b Num. 21. 28.
|| Or, cut off.

c ch. 16. 12.

d See Lev. 21. 5.
ch. 3. 24. &
22. 12.
Jer. 47. 5. &
48. 1, 37, 38.
Ezek. 7. 18.
e Jer. 48. 38.
† Heb. descend-
ing into weeping,
or, coming down
with weeping.
f ch. 16. 9.

g ch. 16. 11.

Jer. 48. 31.
|| Or, to the
borders thereof,
even to Zoar, as
an heifer.
h ch. 16. 14.
Jer. 48. 34.
i Jer. 48. 5.
† Heb. breaking.

k Num. 32. 36.
† Heb. desola-
tions.

Because in the night ^b Ar of Moab is laid waste,
And || brought to silence ;

Because in the night Kir of Moab is laid waste,
And brought to silence ;

² ^c He is gone up to Bajith, and to Dibon, the high places, to weep :
Moab shall howl over Nebo, and over Medeba :

^d On all their heads shall be baldness, and every beard cut off.

³ In their streets they shall gird themselves with sackcloth :

^e On the tops of their houses, and in their streets,
Every one shall howl, † weeping abundantly.

⁴ And Heshbon shall cry, † and Elealeh :

Their voice shall be heard *even* unto Jahaz :

Therefore the armed soldiers of Moab shall cry out ;

His life shall be grievous unto him.

⁵ ^g My heart shall cry out for Moab ;

|| His fugitives shall flee unto Zoar,

An ^h heifer of three years old,

For ⁱ by the mounting up of Luhith with weeping shall they go it up ;

For in the way of Horonaim they shall raise up a cry of † destruction.

⁶ For the waters ^k of Nimrim shall be † desolate :

For the hay is withered away,

The grass faileth, there is no green thing.

⁷ Therefore the abundance they have gotten,

And that which they have laid up,

looks forward to that event as bringing consolation and respite to Moab. See xvi. 5; and cp. *S. Jerome* here, who connects this prophecy with the times of Sennacherib, and refers that of Jeremiah (chap. xlviii.) concerning Moab to the days of Nebuchadnezzar. The adoption of Isaiah's language by Jeremiah is a strong argument for the genuineness and inspiration of this prophecy. Cp. *Kueper's* Jeremias : Berlin, 1837, pp. 83—93.

With regard to the particular form of hostility to God and to His People that is symbolized by Moab, see *Prelim. Note* to chap. xiii., and below, on xxvi. 10.

1. *Ar of Moab*] I.e. *city of Moab*. *Ar* is a Moabitish form of the word *ir* (city), and appears in Areopolis; *Gesen*. 650, supposes *Ar of Moab* to be the same city as Areopolis, the capital of Moab, on the south of Arnon, now called *Rabba*. So *Reland*, *Burckhardt*.

— *brought to silence*] Wasted, destroyed, cut off; and so usually rendered in our Version (Hos. iv. 6; x. 7. 15; Obad. 5. *Gesen*. 202).

— *Kir*] Literally, a *fortress* (connected with the word *Kirjath*, which enters into numerous Hebrew names), now *Kerek*, where is still a village, with a castle on a rock, about 3000 feet above the level of the sea, on the south-east of the Dead Sea (*Grove*, B. D. ii. 43), about six miles south of *Rabba*. Cp. 2 Kings iii. 25; and below, xvi. 7. The Prophet's description proceeds *northward* from the southern extremity of the country of Moab.

2. *Bajith*] The *temple-house* of Chemosh (*Gesen*. 116; *Delitzsch*, *Grove*). Cp. Jer. xlviii. 13.

— *Dibon—Nebo—Medeba*] To the north of the river Arnon. See Num. xxi. 30; xxxii. 3. 33, 34. Josh. xiii. 7. 9.

4. *Heshbon—Elealeh—Jahaz*] Now *Husban*, *El-al*, and *Jahza*. See Num. xxi. 23. 27; xxxii. 3. 37. Deut. ii. 32. All these were further north than the places before mentioned.

— *His life shall be grievous*] *His soul shall tremble for him* (*Gesen*. 369).

5. *My heart shall cry out for Moab*] Rather, *My heart cries out to Moab*: the prophetic spirit of Isaiah foresees its future misery.

Observe the prophet's compassion for Moab, although hostile to Israel and to Judah. He remembers the origin of Moab, and its former connexion with Abraham through Lot,

and with the house of Judah in Ruth and in David. See Ruth i. 4. 1 Sam. xxii. 3, 4. Compare the sympathetic language of the Prophet Jeremiah (xlvii. 6); and, above all, the tears of the Lord of all the prophets, when "He beheld the city," Jerusalem, "and wept over it" (Luke xix. 41).

— *His fugitives shall flee unto Zoar*] The words "shall flee" are not in the original; and the word rendered "fugitives," which occurs about thirty-five times in the Old Testament, is in all other places translated by *bars*; and so *Vulg.* here; and see *Jerome*. The sense seems to be, *My heart cries to Moab, to her bars* (her strong fortresses, just enumerated, vv. 2—4, and military defences. Cp. Ps. cxlvii. 13. Prov. xviii. 19. Jer. li. 30. Lam. ii. 9. Jonah ii. 6. Nahum iii. 13), her strong castles, and rocky fastnesses, in which she glories as impregnable.

The prophet's vision extends to the destruction of these strongholds, even to the most southern extremity of the land, unto *Zoar*, at the south-east of the Dead Sea, near the scene of the incestuous connexion, from which Moab derived its origin (Gen. xiv. 2). My heart cries out to them, and laments over them; for they are all broken asunder. Cp. Jer. xlviii. 4.

— *an heifer of three years old*] This also is in apposition with Moab, who is compared to a heifer (Heb. *eglah*) of three years old (cp. Jer. xlviii. 34; i. 11. Hos. iv. 16; x. 11), on account of its lustiness and restiveness, and perhaps also here, because the moaning of the fugitives was like that of oxen lowing as they go.

The Moabitish king, who oppressed Israel in the days of the Judges, was called *Eglon*, for a similar reason (see Judg. iii. 12); and the name *Eglaim*, in v. 8, may be derived from the strength and fatness of its cattle.

It seems probable that this comparison of Moab to a three-year-old heifer was familiar to the Hebrew mind, on account of Moab's national characteristics, vain-glorious self-confidence, and carnal self-indulgence, and gross sensual idolatry. See above, note on Judg. iii. 12. 29, 30; on the acts of Ehud, and the history of *Eglon* the Moabite.

— *Luhith*] Between Ar-Moab and Zoar. Cp. Jer. xlviii. 5.

— *Horonaim*] Literally, *two caverns*: the site is uncertain. Cp. Jeremiah xlviii. 3. 5. 34, who repeats Isaiah.

6. *Nimrim*] Perhaps on the south-east of the Dead Sea. Cp. Jer. xlviii. 34. *Grove*, B. D. ii. 544.

Shall they carry away to the || brook of the willows.

⁸ For the cry is gone round about the borders of Moab ;

The howling thereof unto Eglaim,

And the howling thereof unto Beer-elim.

⁹ For the waters of Dimon shall be full of blood :

For I will bring † more upon Dimon,

¹ Lions upon him that escapeth of Moab,

And upon the remnant of the land.

Before
CHRIST
about
726.
|| Or, valley of
the Arabians.

† Heb. additions.

12 Kings 17. 25.

XVI. ¹ a Send ye the lamb to the ruler of the land

^b From || Sela to the wilderness,

Unto the mount of the daughter of Zion.

² For it shall be,

That, as a wandering bird || cast out of the nest,

So the daughters of Moab shall be at the fords of ^c Arnon.

³ † Take counsel, execute judgment ;

Make thy shadow as the night in the midst of the noonday ;

Hide the outcasts ; bewray not him that wandereth.

⁴ Let mine outcasts dwell with thee, Moab ;

Be thou a covert to them from the face of the spoiler :

a 2 Kings 3. 4.

b 2 Kings 14. 7.
|| Or, Petra :
Heb. a rock.

|| Or, a nest
forsaken.

c Num. 21. 13.

† Heb. bring.

7. *brook of the willows*] Perhaps *Wadi-sufsaf*, which has that sense, the northern branch of *Wadi-Seil-el-Kerek*. See on v. 1. The Moabites, panic-struck, crossed the brook of the willows, in their flight from the invaders who came from the north ; and they passed to the fastnesses of Edom on the south.

8. *Eglaim*] Eight miles south-west of Ar (*S. Jerome*), and south-east of the Dead Sea (*Ezek. xlvii. 10*).

— *Beer-elim*] Well of princes, probably that mentioned in Num. xxi. 16. 18, on the northern verge of the wilderness.

9. *Dimon—blood*] There is a paronomasia here, or play on the words, between *Dibon*, called *Dimon*, from *dam* (blood).

— *Lions*] A lion, the symbol of Assyria. Cp. Nahum ii. 11—13.

MOAB IS EXHORTED TO TURN TO GOD.

CH. XVI. 1. *Send ye the lamb to the ruler of the land from Sela*] *Send ye a lamb of the ruler of the land*—that is, his tribute of lambs—from *Sela* (Petra, near Mount Hor, in *Wady Musa*, whither the Moabites had fled in alarm from the Assyrian invaders), desertwards, to the mount of the daughter of Zion.

The Prophet exhorts the Moabites to turn for help to the God of Israel at Jerusalem, Who is the Ruler of the land ; and to send a tribute to Him. The tribute is to be in lambs, the produce of their land ; from which, in earlier days, Moab, in the days of Mesha their king, had sent a tribute of 100,000 lambs to the king of Israel (2 Kings iii. 4, 5).

The Moabites in their alarm had submitted to Assyria, and had paid tribute to it (see chap. xv. *Prelim. Note*). The Prophet invites them in their affliction to turn to God, and to pay tribute to Hezekiah, the king of God's people at Zion, and the ancestor and type of Christ (see *Pfeiffer*, 367, and *Prelim. Note* to chap. xxv.).

It is noted in the Sacred History, that Hezekiah abounded in riches and honour, and treasures of gold, and silver, and jewels, and also in "possessions of flocks and herds ; for God gave him substance very much" (see 2 Chron. xxxii. 27—29). Probably some of these were a tribute from Moab.

In a spiritual sense, this is an exhortation to earthly Powers, especially such as are symbolized by the Moabites (see *Prelim. Note* to chap. xiii.) to be humbled and warned by affliction, and to resort to God for comfort and help. We may compare the promise to Moab in Jer. xlviii. 47. Here is another proof of God's merciful design in national judgments. They are intended to wean the Nations of the world from pride and sensuality, and to bring them to Him by national repentance.

The *Targum* (in v. 1 and v. 5, see note there) interprets

these words as a prophecy of the submission of all Nations to the MESSIAH ; and there is good reason for such an application of them. As *S. Jerome* says, "Nec est ulla dubitatio quin capitulum hoc de Christo vaticinetur. In omni terrâ Moab, Ecclesiarum trophæa surgentia Christi testantur imperium."

2. *cast out of the nest*] Or, a scared nest ; mother and young ones together (cp. *Virg.*, *Georg. i.* 414 ; *iv.* 17, where the word "nidus" is used in this sense). The Moabites are invited to find a nest in the house of God in Jerusalem (cp. above, on Ps. lxxxiv. 3), and not to seek for a nest in the fortresses of their own rocks. Cp. Balaam's words to the Kenites, "Strong is thy dwelling place, and thou puttest thy nest in a rock" (Num. xxiv. 21), where the word is the same as here. Cp. Jer. xlviii. 28 ; xlix. 16. Obad. 4. Hab. ii. 9.

3. *Take counsel, execute judgment*] All this is ironical, and is to be explained from the character of Moab as drawn by the Prophet in v. 6 ; proud and deceitful,—promising much to Israel in prosperity, but treacherous in the time of trial. Zion, being delivered from danger, thus speaks : "Now, O Moab, thou mayest be a covert to thy brethren of Judah from the face of the spoiler (Sennacherib)—for the spoiler has ceased." This seems at first a paradox ; but there is a deep meaning in it. "Thou mayest boast now, O Moab, to thy heart's content ; for we have no further need to put thy friendship to the proof. Thou, who wast once so courageous in words, art now spoiled ; but we, to whom thou gavest nothing but empty promises, are saved ;

"Therefore resort to us—seek thou for help from the throne of David, and from the God of Judah. For the extortioner is at an end."

He foresees and foretells the destruction of the Assyrian power under Sennacherib, and the prosperous times of Hezekiah, to whom, after that great deliverance, many "brought gifts to the Lord to Jerusalem, and presents to Hezekiah, so that he was magnified in the sight of all nations" (2 Chron. xxxii. 22, 23). Doubtless Moab was among the number, and was received into the protection of Judah.

Beyond all, the prophet beholds the peaceable reign of CHRIST ; and he sees the nations of the heathen World turning to Him, and bringing their tribute to Him in His spiritual Zion. The subjection of Moab to CHRIST, and of other countries mentioned in these "burdens" had been already foretold by the Psalmist : "Moab is my washpot ; over Edom will I cast out my shoe : Philistia, be thou glad of me. Who will bring me into the strong city ? who will lead me into Edom ?" See above, on Ps. lx. 8, 9 ; cviii. 9. The *Targum* here anticipates that joyful time by the following words on this passage : "Then a throne will be prepared for the Christ of Israel, and He will sit upon it, in truth, in the city of David."

Before
CHRIST
about
726.

† Heb. *wringer*.
† Heb. *the*
treaders down.
d Dan. 7. 14, 27.
Micah 4. 7.
Luke 1. 33.
|| Or, *prepared*.
e Ps. 72. 2. &
96. 13. & 98. 9.

f Jer. 48. 29.
Zeph. 2. 10.

g ch. 28. 15.

h Jer. 48. 20.

i 2 Kings 3. 25.
|| Or, *mutter*.

k ch. 24. 7.

l ver. 9.

|| Or, *plucked up*.

m Jer. 48. 32.

n ch. 15. 4.

|| Or, *the alarm*
is fallen upon, &c.
o ch. 24. 8.
Jer. 48. 33.

p ch. 15. 5. &
63. 15.
Jer. 48. 36.

q ch. 15. 2.

For the † extortioner is at an end,
The spoiler ceaseth,
† The oppressors are consumed out of the land ;
5 And in mercy ^d shall the throne be || established :
And he shall sit upon it in truth in the tabernacle of David,
^e Judging, and seeking judgment, and hasting righteousness.

6 We have heard of the ^f pride of Moab ; *he is* very proud :
Even of his haughtiness, and his pride, and his wrath :
^g *But his lies shall not be so.*

7 Therefore shall Moab ^h howl for Moab,
Every one shall howl :
For the foundations ⁱ of Kir-hareseth shall ye || mourn ;
Surely *they are* stricken.

8 For ^k the fields of Heshbon languish,
And ^l the vine of Sibmah :
The lords of the heathen have broken down the principal plants thereof,
They are come *even* unto Jazer, they wandered *through* the wilderness :
|| Or, *plucked up*.
Her branches are || stretched out, they are gone over the sea.

9 Therefore ^m I will bewail with the weeping of Jazer the vine of Sibmah :
I will water thee with my tears, ⁿ O Heshbon, and Elealeh :
For || the shouting for thy summer fruits and for thy harvest is fallen.

10 And ^o gladness is taken away, and joy out of the plentiful field ;
And in the vineyards there shall be no singing, neither shall there be shouting :
The treaders shall tread out no wine in *their* presses ;
I have made *their vintage* shouting to cease.

11 Wherefore ^p my bowels shall sound like an harp for Moab,
And mine inward parts for Kir-haresh.

12 And it shall come to pass,
When it is seen that Moab is weary on ^q the high place,
That he shall come to his sanctuary to pray ;
But he shall not prevail.

13 This *is* the word that the LORD hath spoken concerning Moab since that time.

6. *We have heard of the pride of Moab*] The Prophet returns to justify God's wrath in afflicting Moab. The sins of Moab, here set down, were the cause of the judgment upon it. Cp. Jeremiah (xlviii. 29), adopting the words of Isaiah.

— *But his lies shall not be so*] Rather, *his big words, not so*; that is, not according to fact; his boastful, lying, treacherous, random talk, which had no reality in it. See *Fulg.*, *Gesen.* 103, and *Delitzsch*; and cp. Jer. xlviii. 29, for a further description of Moab's national vices.

7. *For the foundations*] For the ruins (*Gesen.* 85). *For the grape cakes* (*Hengst.*, *Delitzsch*).

— *Kir-hareseth*] One of the principal fortresses of Moab; probably the same as *Kir* in xv. 1. See 2 Kings iii. 25.

8. *Sibmah*] Near Heshbon. Cp. Jer. xlviii. 32.

— *The lords of the heathen*] *The lords of the nations*; a title claimed by the kings of Assyria. Thus Sargon says of himself, "The gods Assur, Nebo, and Merodach, have given me the lordship of the nations" (*Inscr. of Khorsabad*, p. 20); and so Sennacherib (on his prism, p. 41) says, "Assur, the great Lord, has conferred on me the lordship of the nations; he has extended my dominion over all who dwell on the earth."

— *They are come even unto Jazer*] Rather, *they* (the branches of the vine of Sibmah) *reached unto Jazer* (a lake between Ramoth and Heshbon, Jer. xlviii. 32), *they wandered*

or trailed *through the wilderness—over the sea*, i. e. the large lake of Jazer (Jer. xlviii. 32); such was the luxuriance and excellence of the vines of Sibmah. Jeremiah interprets Isaiah. Compare the metaphor in Ps. lxxx. 8—11.

9. *For the shouting—is fallen*] Rather, *for a shouting* (Heb. *heydad*, which signifies a shouting of grape-treaders in the wine-presses, and also a shouting of warriors who tread down their enemies in the battle-field, compared to a wine-press. See Jer. xxv. 30; xlviii. 33; li. 14; and the metaphor below, lxiii. 3, "I have trodden the winepress alone;" and Lam. i. 15; and in the Apocalypse xiv. 19, 20; xix. 15; and *Gesen.* 221) *a shouting* (or war-cry) *hath fallen on thy harvest of fruits and on thy vintage*; see the next verse, where the same word occurs at the close.

12. *his sanctuary*] Of Chemosh, his god. Num. xxi. 29. Judg. xi. 24. Jer. xlviii. 7. 13.

— *he shall not prevail*] Moab shall not gain any thing by his prayer to his false god. Therefore let him turn to the Lord, and to His house at Zion (v. 1).

13. *since that time*] *Some time ago* (cp. xlv. 8; xlv. 21; xlviii. 3. 5. 7), whether the time be short or long. All that the phrase means here is, that what has just been said is not now first spoken, when the judgment on Moab is imminent (lest it should be imagined that the prophecy was only a lucky conjecture derived from the present aspect of affairs); but that it

¹⁴ But now the LORD hath spoken, saying,
Within three years, ^ras the years of an hireling,
And the glory of Moab shall be contemned,
With all that great multitude ;
And the remnant *shall be* very small and || feeble.

Before
CHRIST
about
726,
r ch. 21. 16,

|| Or, *not many*.

XVII. ¹ The ^aburden of Damascus.

Behold, Damascus is taken away from *being* a city,
And it shall be a ruinous heap.

about
741.
a Jer. 49. 23.
Amos 1. 3.
Zech. 9. 1.
fulfilled
740,
2 Kings 16. 9.

² The cities of Aroer *are* forsaken :

They shall be for flocks, which shall lie down,
And ^bnone shall make *them* afraid.

b Jer. 7. 33.

³ ^cThe fortress also shall cease from Ephraim,

c ch. 7. 16. & 8. 4.

And the kingdom from Damascus,
And the remnant of Syria ;

They shall be as the glory of the children of Israel,
Saith the LORD of hosts.

⁴ And in that day it shall come to pass,

That the glory of Jacob shall be made thin,
And ^dthe fatness of his flesh shall wax lean.

d ch. 10. 16.

⁵ ^eAnd it shall be as when the harvestman gathereth the corn,

e Jer. 51. 33.

And reapeth the ears with his arm ;

And it shall be as he that gathereth ears in the valley of Rephaim.

⁶ ^fYet gleanings grapes shall be left in it, as the shaking of an olive tree,

f ch. 24. 13.

Two *or* three berries in the top of the uppermost bough,

Four *or* five in the outmost fruitful branches thereof,

Saith the LORD God of Israel.

⁷ At that day shall a man ^glook to his Maker,

g Micah 7. 7.

And his eyes shall have respect to the Holy One of Israel.

⁸ And he shall not look to the altars, the work of his hands,

Neither shall respect *that* which his fingers have made,

Either the groves, or the || images.

|| Or, *sun images*.

was revealed some time before, perhaps in the prophecy of Amos (ii. 1—3) ; and now he adds a special and exact indication of the time within which the judgment would be executed.

¹⁴. But now—within three years, as the years of an hireling] In which the employer remits nothing, and to which the labourer adds nothing,—three years, neither more nor less. Cp. xxi. 16, where the same phrase occurs, and Job vii. 1 ; whence it may be inferred that the years of a *hireling* signify also years of severe labour and pain. As to the time of the delivery of the prophecy, see chap. xv. *Prelim. Note*.

BURDEN OF DAMASCUS.

CH. XVII. 1. *The burden of Damascus*] The great Syrian capital. This prophecy was fulfilled in the destruction of the Syrian kingdom, and the slaughter of Rezin, its king, by the King of Assyria, Tiglath-pileser, B.C. 740. See 2 Kings xvi. 9 ; and above, vii. 9. 16 (*Rawlinson, Ancient Monarchies*, ii. pp. 397—399).

². cities of Aroer] On the east of Jordan. There were two Aroers : one now called *Arair*, on the river *Mugib*, the ancient Arnon (cp. Deut. ii. 36) ; as to the other, see Josh. xiii. 25. Both these and the region around them, belonging to the kingdom of Israel, were laid waste by Tiglath-pileser, who carried away captive the trans-jordanic tribes, a short time before his conquest of Damascus (2 Kings xv. 29. 1 Chron. v. 26. *Rawlinson*, ii. 399).

³. Ephraim — Damascus] Which had conspired against Jerusalem, and were united in a common destruction, as was prophesied by Isaiah (above, vii. 16). The people of both were carried captive into Assyria : see Amos i. 5 ; cp. 2 Kings xvi. 9.

⁵. And it shall be as when the harvestman gathereth the corn] Gathereth corn, or graspeth ears with his arm, and then cuts them off. Israel was ripe for God's judgment. Cp. Joel iii. 13 : "Put ye in the sickle, for the harvest is ripe ;" and Rev. xiv. 15 : "Thrust in thy sickle, and reap, for the harvest of the earth is ripe."

— in the valley of Rephaim] In the fruitful plain on the south-west of Jerusalem, sloping downward toward Bethlehem (*Josephus*, Ant. vii. 12. 4. Josh. xv. 8. 2 Sam. v. 18 ; xxiii. 13. 1 Chron. xi. 15). On account of the rich harvests which were reaped in this wide plain in the sight of Jerusalem, the plain of Rephaim is here used as a metaphor for the scene of God's judgments. Cp. the words of Joel (iii. 12—14), concerning the valley of Jehoshaphat.

⁶. Yet gleanings grapes] Literally, *gleanings shall be left* (*Gesen.* 633). A remnant of Israel shall return. Cp. i. 9 ; x. 21 ; xi. 11. Rom. xi. 5.

— in the outmost fruitful branches] In the branches of its fruit (*Vulg.*).

⁷. At that day shall a man look to his Maker] Here is the final cause and the moral effect of the Divine judgments on Israel and other Nations,—conversion to God. See above, xiv. 32 ; xvi. 1.

⁸. shall not look to the altars] Such as the idolatrous altar which Ahaz copied from that of Damascus (xvi. 12).

— the groves, or the images] Rather, the *Astartes* (her images and pillars), and the *sun-gods* (Heb. *asherim* and *chammanim*). Cp. on Exod. xxxiv. 13. Lev. xxvi. 30. Deut. vii. 5 ; xvi. 21. Judg. iii. 7 ; vi. 25. 2 Chron. xiv. 5 ; below, xvii. 8 ; and *Vitringa*, p. 506.

Before
CHRIST
about
741.

h Ps. 68. 19.

|| Or, removed in
the day of in-
heritance, and
there shall be
deadly sorrow.
|| Or, noise.
i Jer. 6. 23.

|| Or, many.

k Ps. 9. 5.

l Ps. 83. 13.
Hos. 13. 3.
|| Or, thistle-
down.

about
714.
a ch. 20. 4, 5.
Ezek. 30. 4, 5, 9. Zeph. 2. 12. & 3. 10.

- ⁹ In that day shall his strong cities be as a forsaken bough,
And an uppermost branch,
Which they left because of the children of Israel :
And there shall be desolation.
- ¹⁰ Because thou hast forgotten ^h the God of thy salvation,
And hast not been mindful of the rock of thy strength,
Therefore shalt thou plant pleasant plants,
And shalt set it with strange slips :
- ¹¹ In the day shalt thou make thy plant to grow,
And in the morning shalt thou make thy seed to flourish :
But the harvest shall be || a heap in the day of grief and of desperate sorrow.
- ¹² Woe to the || multitude of many people,
Which make a noise ⁱ like the noise of the seas ;
And to the rushing of nations,
That make a rushing like the rushing of || mighty waters !
- ¹³ The nations shall rush like the rushing of many waters :
But God shall ^k rebuke them, and they shall flee far off,
And ^l shall be chased as the chaff of the mountains before the wind,
And like || a rolling thing before the whirlwind.
- ¹⁴ And behold at eveningtide trouble ;
And before the morning he is not.
This is the portion of them that spoil us,
And the lot of them that rob us.

XVIII. ¹ Woe ^a to the land shadowing with wings,

9. as a forsaken bough, and an uppermost branch] Rather, as the desolation of a thick wood (or coppice), and of a mountain top (see *Gesen.* 58. 310), which the Canaanites forsook when they were extirpated by Joshua and Israel. The Israelites, who were employed by God to root out the nations of Canaan for their idolatry, shall be rooted out also for their sins. Cp. above, on Gen. xv. 16. Num. xxxi. 2; and *Introd.* to Joshua, p. xvii.

10. Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength] The prophet takes up the words of Moses in Deuteronomy (xxxii. 4. 15. 18. 30, 31): "Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee," in order to remind them that they have been forewarned of the consequences of their sin.

— strange slips] Strange gods; another reference to Deut. xxxii. 16.

The word to *plant*, refers to the setting up idolatrous pillars and images, and statues, compared to trees. See Deut. xvi. 21: "Thou shalt not plant a grove" (or asherah: see the note there, where the same word (*nātā*) is used in the original, for to *plant*).

11. shalt thou make thy plant to grow] So *Kimchi*, *Aben-ezra*, and others. *Gesenius* (785) and *Delitzsch* suppose the word to signify *thou shalt fence about it*.

— a heap] Not of corn, but of ruins.

WOE TO ASSYRIA.

12. Woe to the multitude of many people] The prophet turns from contemplating the effects of God's judgments, executed on Syria and Israel by *Tiglath-pileser*, *King of Assyria*, to a denunciation of God's anger on *Assyria itself*, under Sennacherib (who came to spoil Judah, v. 14), for proudly arrogating to itself the glory of its conquests.

The mighty power of Assyria, which had been used by the God of Israel as His instrument for punishing the strong kingdoms of Syria and Israel for their sins, was broken by God Himself, when it blasphemed Him, and assaulted Jerusalem,

and menaced her king, Hezekiah, who trusted in God. Thus the supremacy of the Lord God of Judah was displayed.

— the rushing of mighty waters] To which the invading hosts of Assyria have been already compared in viii. 7: "The Lord bringeth up upon them the waters of the river, strong and many, even the *King of Assyria*, and all his glory: and he shall come up over all his channels, and go over all his banks: and he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck."

Thus he prepares the way for the following prophecies concerning the conquests of Assyria, in Ethiopia, and Egypt, and for the prophecy of the destruction of Assyria itself, when its waves dashed against the Rock of Israel in the days of Hezekiah; which is briefly anticipated here.

14. behold at eveningtide trouble] Hezekiah said, "This is a day of trouble" (2 Kings xix. 3).

— before the morning he is not] Here is a prophecy of the sudden destruction of the army of Sennacherib, described in xxxvii. 36; and cp. 2 Kings xix. 35: "When they arose early in the morning, behold, they were all dead corpses."

— This is the portion of them that spoil us] These words may be supposed to be uttered by the inhabitants of Jerusalem, when they looked forth in the morning from the city, and saw the ground strewn by the dead corpses of the Assyrians. Cp. below, xxxiii. 1, "Woe to thee that spoilest;" v. 4, "Your spoil shall be gathered." Cp. on xxxvii. 36.

The Assyrians had taken the fenced cities of Judah, and had spoiled Jerusalem; see 2 Kings xviii. 13. 16. But, at last, the spoiler himself was spoiled. See below, on xxxix. 2.

WOE TO ETHIOPIA.

CH. XVIII.] The three following chapters form a prophetic trilogy; they relate to ETHIOPIA and EGYPT.

The present chapter, which contains a prophetic message to Ethiopia, may be explained from recently-discovered Assyrian monuments, illustrating the narrative of Holy Scripture concerning the campaigns of Sennacherib (2 Kings xviii. xix.; see there, v. 9); and the statement of Isaiah himself in xx. 4, 5:

Which is beyond the rivers of Ethiopia :

² That sendeth ambassadors by the sea,

"The king of Assyria shall lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt. And they (Judah) shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory. And the inhabitant of this isle" (Jerusalem) "shall say in that day, Behold, such is our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?"

These words are the best commentary on the present and following chapters concerning Ethiopia and Egypt. Sennacherib came with a great army against Judah, and took all its fenced cities, and besieged Jerusalem in the fourteenth year of Hezekiah, who induced him, by large presents, to raise the siege. See above, on x. 28—34; and on 2 Kings xviii. 13.

Sennacherib, being thus induced to spare Jerusalem, passed southward toward Lachish and Libnah (2 Kings xviii. 17; xix. 8), and thence still farther south toward Egypt,—which was the principal object of his campaign,—and toward Ethiopia (2 Kings xix. 9).

At this time Hezekiah and the people of Jerusalem cherished a hope that Egypt and Ethiopia would overthrow the Assyrians, and would save Judah from their grasp. See 2 Kings xviii. 21. But both were conquered by Assyria.

In the *Arabic* Version of this chapter, this prophecy is well entitled "a prediction of Isaiah concerning the king of Ethiopia, whose aid had been implored by Israel, and who came forth to assist them."

In these prophecies Isaiah foretells the overthrow of Egypt and Ethiopia, and warns the king and people of Judah, that they must not depend on an arm of flesh, but must look for help elsewhere,—namely, to the LORD God of Hosts.

Further, the Prophet comforts them with the assurance, that if they trusted in the LORD, then the great Assyrian power, which would vanquish the strong armies of Egypt and Ethiopia, would itself be overthrown by the Lord God of Israel; and that Judah and Jerusalem would be delivered from his hand (see *vv.* 4—7); and that thus the might of the Lord God of Hosts would be magnified in the sight of Egypt, and Ethiopia, and of other Nations of the earth; and that they would turn to Him as the King of kings, and as the Saviour of His people. See xviii. 7; xix. 8—25.

This was fulfilled in part by the merciful and marvellous intervention of the Lord God of Israel, hearkening to the fervent prayers of the good king Hezekiah resorting publicly to His Temple, and humbly commending his people and himself to the protection of Jehovah; and by the sudden destruction of the victorious army of Sennacherib, which had subdued the mighty power of Ethiopia and Egypt, and seemed to be on the point of swallowing up Jerusalem as an easy prey (xxxvii. 36).

In consequence of this wonderful interposition on behalf of Jerusalem, many kings "brought gifts unto the Lord to Jerusalem, and presents to Hezekiah, king of Judah, so that he was magnified in the sight of all nations from thenceforth." This is stated by the Sacred Historian as the result of the miraculous intervention in his behalf when "the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side" (2 Chron. xxxii. 22, 23).

This prophecy awaits a still further accomplishment—a full and final one—in the turning of heathen Nations to CHRIST, the King of kings and Saviour of His People, in the Spiritual Sion of His Church.

The above explanation of these prophecies is confirmed by Assyrian records recently discovered.

In the cuneiform inscriptions, Sargon, king of Assyria, who sent Tartan to Ashdod (see xx. 1), and who was the father of Sennacherib (his viceroy and leader of the expedition to Palestine, as we have reason to believe, see note above on 2 Kings xviii. 13, and *Introd.* to Kings and Chronicles, p. xxi, note), speaks of the expedition to Syria, provoked by the revolt of Azouri, king of Ashdod (*Oppert*, *Inscr. Assyri.* p. 26. See below, *Prelim. Note* to chap. xx.).

Sargon there says, "Jaman," the king of Ashdod, "heard of the approach of my expedition, and fled beyond Egypt, on the side of Meroë (Ethiopia). The king of Meroë (here some words are illegible).—From the most ancient times his fathers had not sent envoys to the kings my ancestors, to ask for peace and friendship, and to recognize the power of Merodach" (god of Nineveh and Babylon). "But the immense terror which my majesty inspired subdued him, and fear turned him

from his designs. In the *Sissi* he recognized the grandeur of Ninip (another deity of Nineveh), and directed his steps toward Assyria and prostrated himself before me."

This statement confirms the opinion already submitted to the reader, that Sargon, the king of Assyria, did not lead the campaign in person into Ethiopia, but committed it to his son Sennacherib as his viceroy. We know (from Isa. xx. 1) that he sent Tartan against Ashdod, who is mentioned also as an envoy of Sennacherib to Jerusalem (2 Kings xviii. 17).

In further confirmation of the opinion that Sennacherib acted as the viceroy and generalissimo of his father Sargon, in the expedition, in Palestine, Egypt, and Ethiopia, and is called in Scripture "the king of Assyria" because he was invested with full powers as such, and because he was afterwards celebrated as king (see on 2 Kings xviii. 13), we may refer to Sennacherib's own testimony in an extant inscription, where he describes his expedition to Migron and to Jerusalem (see above, on x. 28).

He there says, "The heart of the inhabitants of Amgarron (Migron) gave up their king Padi (the friend of Assyria) to Hezekiah the Jew; and they rebelled against me. Their heart feared the kings of Egypt; for the archers, chariots, and horses of the king of Meroë (Ethiopia), innumerable multitudes, marshalled themselves and marched against me. Their chiefs drew up their forces in battle array against me in sight of the city of Altakou. I worshipped the god Assur, my master, and fought with them and put them to flight. The drivers of the chariots, and the sons of the king of Egypt, and the drivers of the chariots of the king of Meroë (Ethiopia), were taken alive by my hand in the battle." Sennacherib then speaks of the tribute paid to him by Hezekiah, in a passage already cited from these inscriptions in the note on 2 Chron. xxxii. 1.

In further evidence of the conquest of Ethiopia as well as Egypt, by Sennacherib, we may refer to the Assyrian inscriptions of his son Esarhaddon; in one of which he calls himself "King of Egypt, king of Meroë and of Cush" (Ethiopia), son of Sennacherib the great king, the powerful king, the king of Assyria and grandson of Sargon, &c." See above, note on 2 Chron. xxxiii. 11.

At first it may seem strange that the campaign of the Assyrians against Egypt and Ethiopia should find a place both in the inscriptions of Sargon the father, and of Sennacherib the son. But if the opinion already stated is correct, that Sennacherib acted in it as viceroy for Sargon his father, this seeming perplexity is solved. The history of the taking of Jerusalem by the Romans might well find a place in the annals of the Emperor Vespasian, under whose auspices it was accomplished, and of Titus, his son and successor, who acted as the generalissimo of his forces in that expedition.

A learned friend (*Mr. W. H. Coxe*, of the Assyrian department in the British Museum) informs me that a seal has been discovered which belonged to Sennacherib, and which exhibits a record of his victory over an Egyptian or Ethiopian king; and that this seal of Sennacherib does not bear the royal insignia, and cannot be distinguished otherwise from that of an Assyrian nobleman. It would seem probable, therefore, that the conquest of Egypt and Ethiopia was achieved under an Assyrian general—who was not actually king at the time. The seal has Sennacherib's device—a warrior slaying a lion. On this question, whether Sennacherib did not act as viceroy of his father Sargon at this time, see further below, *Prelim. Note* to chap. xx.

1. *Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia*] Or *Cush*, i.e. the land beyond the White and Blue Nile (which form the peninsula Meroë; Ps. lxxii. 10), to the north of Abyssinia; in other words, *Woe to Ethiopia!*

The words rendered *Woe to the land shadowing with wings*, would be better translated, *Woe to the land of the whirring of wings*, or still more emphatically, *Woe to the land (which is only) a whirring of wings*. The word translated by *whirring* is, in the Hebrew, *tselatsal*, and is from the verb *tsalal*, to vibrate, to make a rustling, whirring, flapping, or tinkling sound, and is found in four other places of the Bible besides the present, viz. Deut. xxviii. 42, where it is rendered *locust* (so called from its whirring sound in flying); Job xli. 7, where it is rendered *fish-spear*, or harpoon, for a like reason; and 2 Sam. vi. 5, Ps. cl. 5, where it is translated *cymbal*, from its clanging sound.

The meaning of the words, "*Woe to the land which is only a whirring of wings*," is this; Ethiopia made a great blus-

Before
CHRIST
about
714.

b ver. 7.
|| Or, outspread
and polished.

|| Or, a nation
that cleth out,
and treadeth
down.

† Heb. a nation
of line, line, and
treading under
foot.

|| Or, whose land
the rivers despise.
c ch. 5. 26.

|| Or, regard my
set dwelling.

Even in vessels of bulrushes upon the waters, saying,
Go, ye swift messengers, to ^ba nation || scattered and peeled,
To a people terrible from their beginning hitherto;
|| † A nation meted out and trodden down,
|| Whose land the rivers have spoiled!

- 3 All ye inhabitants of the world, and dwellers on the earth,
See ye, ^cwhen he lifteth up an ensign on the mountains;
And when he bloweth a trumpet, hear ye.
4 For so the LORD said unto me,
I will take my rest,
And I will || consider in my dwelling place

tering noise with its vast armies, coming to encounter Sennacherib, and to assist Judah, under its king Tirhakah (below, xxxvii. 9. 2 Kings xix. 9. Cp. 2 Chron. xiv. 9—14; xvi. 8, describing the vast multitude of Æthiopian armies). It made a great whirring and flapping with the *wings of its armies* (cp. above, viii. 8, where *armies* are described as flying on *wings*). But it was mere empty noise—"vox et præterea nihil," cp. Jer. xlvii. 17, "The king of Egypt is but a noise;" see below xxx. 7. Æthiopia could not render to Judah (who looked to it for help) that only service which is expected from *wings*—she would not give to it any protection. Æthiopia would be like a bird wheeling aloft in the air over its nest, with the whirring sound of a great flapping of wings, but not able to save its own young from the destroying eagle—Assyria. Nay, Æthiopia herself would be a prey to Sennacherib; therefore, *Woe to it—alas for it!*

This sense is illustrated by St. Paul's expression (1 Cor. xiii. 1), a *tinkling*, or rather a *clanging*, *cymbal*—something that makes a great noise, but has no substance in it. The word rendered *whirring* is (as has been already noticed) sometimes translated *cymbal*. Æthiopia was only a clanging cymbal—it made a great din in the ears of Judah, but was of no use.

This does not exhaust the sense of this poetical expression. The prophet means to convey by it a severe rebuke to Judah, for looking to Æthiopia for help, instead of trusting to the Lord of Hosts—the God of Israel. There is a noble contrast between Æthiopia, rushing northward with the flapping and whirring of the wings of her multitudinous armies, and the LORD of Hosts sitting in quiet Majesty, *taking His rest* (v. 4), enthroned on the *wings of the Cherubim* in the Holy of Holies, in the Temple of Jerusalem, where He is a *shadow* to His people. See xxv. 4, where the contrast is displayed.

This contrast is brought out by the two Hebrew words *tselatsal*, a whirring, and *tsel*, a shadow.

What folly was it in Jerusalem to look for succour to Æthiopia (which only made a whirring with its wings, but could not afford any shelter, and was itself to be destroyed by the Invader), instead of resorting for succour and protection to the Lord of Hosts, Who had chosen Jerusalem for His own abode, and Who sat there on the Mercy-seat between the wings of the Cherubim! and of Whom the Psalmist had said (as *S. Jerome* here well observes), "He that dwelleth in the secret place of the Most High shall *abide* under the *shadow* of the Almighty. He shall cover thee with *His feathers*, and under *His wings* shalt thou trust" (Ps. xci. 1, 4).

Isaiah himself suggests this interpretation when he says, "Woe to the rebellious children, that take counsel, but not of Me; that *trust in the shadow of Egypt*;" "The trust in the shadow of Egypt shall be your confusion" (xxx. 1, 3); and the same might be said of Æthiopia. And he suggests also the contrast by adding, "As *birds* flying, so will the *Lord of hosts* defend Jerusalem" (xxxi. 5).

And the good king of Judah, Hezekiah (who before had bought off Sennacherib by bribes), had learnt this lesson of trust in the Lord, when, being afterwards menaced by Sennacherib, he fled for succour to the Temple (which he had formerly stripped of its gold for a gift to the Invader), and prayed, "O Lord God of Israel, which dwellest between the Cherubims" (lit. *Who sittest on the Cherubim*), "Thou art the God, even Thou alone, of all the kingdoms of the earth. Lord, bow down Thine ear, and hear: open, Lord, Thine eyes, and see" (2 Kings xix. 15, 16).

One of the best commentaries on this contrast of *earthly* and *heavenly wings*, is afforded by Dan. ix. 27, compared

with Matt. xxiv. 15. See the notes below on the latter passage, where it is shown that Jerusalem was eventually overshadowed by a *desolating wing*, because she would not rest for protection under the *wings of the Cherubim*, and under *His wings* Who dwelt upon them. Christ would have sheltered her "as a hen gathereth her chickens under *her wings*, but she would not"—therefore her house was left to her desolate (Matt. xxiii. 37).

2. *by the sea, even in vessels of bulrushes*] Heb. *gomé*, the papyrus, of which boats were made. See note above, on Exod. ii. 3. Job viii. 11; cp. below, xix. 6.

Æthiopia had sent promises of help to Judah when Judah was menaced by Assyria. But Isaiah has now a message of woe to Æthiopia; and he has also an exhortation for her; to turn to the God of Judah for help for herself.

— *the sea*] (Heb. *yám*) is put in apposition with the *waters*, and probably here signifies the great feeders of the Nile (which is called a *sea*, xix. 5); especially the White Nile and Blue Nile, each of which is called a *bahr*, or *sea*, at the present day. See below, on xix. 5.

— *saying*] This word, not in the original, ought to be omitted; what follows is the message of God, by the prophet, to Æthiopia. So *Vulg.*, *Targum*, and the other Versions make a break here, and begin a new sentence: "Go, ye swift messengers," i. e. to Æthiopia.

— *to a nation scattered and peeled*] Rather, *to a nation tall in stature*, lit. drawn out, extended to a great height (*Fuerst*, 878; *Gesen.* 516; *Hengst.*, *Delitzsch*), and *polished*, *shining*, *beautiful* (*Fuerst*, 788. 868), or perhaps *sharpened* and *made fierce* (*Gesen.* 509); a nation like "spears and arrows," tall and sharp. The Ethiopians were celebrated for their lofty stature and beauty (*Herod.* iii. 20), cp. below, xlv. 14, "Ethiopia and the Sabeans, *men of stature*."

— *A nation meted out and trodden down*] Lit. *a nation of line and line, and of treading down*; a nation which invades other countries, and metes them out with a line (Heb. *kav*; see 2 Kings xxi. 13, and below, xxxiv. 11, the line of destruction and alienation), and portions out the territory which has been *trodden down* by its conquests. Æthiopia has spoiled others, but it will now be spoiled by the Assyrians.

— *Whose land the rivers have spoiled*] Rather, *whose land rivers divide* (*Gesen.* 110; *Fuerst.*, 190; *Hengst.*). Æthiopia is divided by rivers; but now the invading stream of the armies of Assyria will overflow it. See xvii. 13.

3. *All ye inhabitants of the world*] The Prophet extends his address from Ethiopia to the whole world, and calls all Nations to behold the judgment which the God of Israel and of the universe is about to execute on Assyria—the mighty Conqueror of Samaria, of Syria, of Moab, of Egypt, and of Æthiopia; and which boasted itself invincible, and blasphemed the God of Israel, Who is about to punish it for its pride, and to deliver His own city and His faithful servant Hezekiah.

— *he*] God—whose majesty so fills the prophet's mind, that he does not utter His Name.

4. *I will take my rest—in my dwelling place*] The Lord is still—sitting between the *two wings of the Cherubim* in His Temple at Jerusalem (Ps. xcix. 1), while Assyria is rushing on like a flood of waters (xvii. 13), overflowing Egypt and Ethiopia, but about to dash itself to pieces on the rock of Zion.

These words serve to bring out more clearly the contrast between Æthiopia (to whom Judah had looked for help in vain) and the Lord of Hosts, Who was the only defence of His people. Æthiopia had made a great rustling and flapping noise with the wings of her armies, and God's people had looked to her for de-

Like a clear heat || upon herbs,
And like a cloud of dew in the heat of harvest.

Before
CHRIST
about
714.
|| Or, after rain.

⁵ For afore the harvest, when the bud is perfect,
And the sour grape is ripening in the flower,
He shall both cut off the sprigs with pruning hooks,
And take away *and* cut down the branches.

⁶ They shall be left together unto the fowls of the mountains,
And to the beasts of the earth :
And the fowls shall summer upon them,
And all the beasts of the earth shall winter upon them.

⁷ In that time ^d shall the present be brought unto the LORD of hosts
Of a people || scattered and peeled,
And from a people terrible from their beginning hitherto ;
A nation meted out and trodden under foot,
Whose land the rivers have spoiled,
To the place of the name of the LORD of hosts, the mount Zion.

d See Ps. 68. 31.
& 72. 10.
ch. 16. 1.
Zeph. 3. 10.
Mal. 1. 11
|| Or, outspread
and polished :
See ver. 2.

XIX. ¹ The ^aburden of Egypt.

Behold, the LORD ^brideth upon a swift cloud, and shall come into Egypt:

a Jer. 46. 13.
Ezek. 29, & 30
b Ps. 18. 10. &
101. 3.

fence; but Ethiopia herself became a prey to the destroyer (see on v. 1). Let Judah look to Him Who sits enthroned at Jerusalem in the Holy of Holies, and she will be safe under His wings; and He will destroy the enemy—the proud victor of Ethiopia and Egypt—Sennacherib. See what follows here.

— *Like a clear heat upon herbs*] So *Vitringa*, *Gesen.*, and *Fuerst* 43. Others render it, *like clear heat upon sunshine* (*orôth*; see xxvi. 19), or *in noonday*, when the light and heat are most steady. But the former seems to be the better interpretation. The Almighty begins with promising a refreshment to His people, who may seem to be poor and contemptible, like lowly and tender *herbs*; and with assuring them that, if they resort to Him for shelter, they will be protected from the scorching glare of the army of Assyria, which hoped to burn them up. He then proceeds to announce His judicial visitation on the invading army of Assyria itself. Cp. xxv. 4, 5; xxxii. 2.

5. *And the sour grape*] Or, when the flower is setting into a ripening grape. The Assyrian army will be cut off prematurely, by a sudden destruction, like a Vineyard blighted before the vintage is ripe. See the fulfilment of this prophecy below, xxxvii. 36, and in 2 Kings xix. 35.

6. *They shall be left together*] The unburied corpses of the Assyrian army. Below, xxxvii. 36. 2 Kings xix. 34.

7. *In that time shall the present be brought*] Or, *In that time shall be offered, as a present to the Lord, a nation tall and fierce*; i. e. Ethiopia (see on v. 2), which shall hear of God's judgment on Sennacherib and his Assyrian army (which had conquered Ethiopia itself), and shall magnify the Lord, and stretch out her hands to Him in prayer and praise; see on Ps. lxxiii. 31; lxxxvii. 4; and Zeph. iii. 10: "From beyond the rivers of Ethiopia my suppliants shall bring mine offering." This effect was produced by the destruction of Sennacherib's army and Jerusalem's deliverance: see 2 Chron. xxxii. 23.

There was a further fulfilment of this prophecy in such incidents as Acts viii. 27—30. The Ethiopian Treasurer, who sate "in his chariot and read Esaias the prophet," must have rejoiced when he read *this* prophecy. The Gospel went forth at that time from Jerusalem to Ashdod, as well as Ethiopia—all which names find a place in the history of the campaign of Sennacherib, as well as in the Acts of the Apostles. The prophecy has had a later fulfilment in the partial Christianization of Ethiopia and Abyssinia. See Dr. *Geddes* (Church History of Ethiopia, London, 1696), who says, in pp. 3—5, "The head of the Nile, which was so long reckoned among the chief secrets of Nature, is now known certainly to be in a lake which is filled by the summer rains." Perhaps the prophet refers to these tributaries in v. 1. In p. 7 Dr. *Geddes* says, "The royal arms of Habassin are a Lion holding a Cross, with this motto: 'The Lion of the Tribe of Judah is victorious.'" In p. 10 he relates the history of the preaching of Christianity in Ethiopia by Frumentius and Ædesius, who, having been taken captive, were afterwards advanced to high places in that country; and the

former afterwards went to Alexandria, where he was consecrated Bishop for Ethiopia by S. Athanasius.

The prophecy of Isaiah still awaits its fuller accomplishment. May not the recent successes of British arms, under the gallant leadership of Sir Robert Napier in Abyssinia, be made an occasion for the further advance of Christianity in those lands, and in the dark places of Central Africa?

Abyssinia is up to this day the only large Christian State of the Ancient East (*Gesenius*). There once existed in Ethiopia a flourishing Christian Church; and on the strength of the present prophecy we look at its ruins with the hope that the Lord will one day build it up (*Hengstenberg*).

THE BURDEN OF EGYPT.

CH. XIX. 1. *Behold, the LORD rideth upon a swift* (literally, *light*) *cloud, and shall come into Egypt*] The Lord is described as riding upon clouds, when He comes to declare His will and power, and to execute judgment; see Ps. xviii. 10; civ. 3, and especially the description of Christ's Second Advent, in Matt. xxvi. 64. Rev. i. 7.

This prophecy has been applied by ancient Christian Expositors (as *Origen*, *Cyril*, and *Theodoret*) to the Coming of Christ in person into Egypt (Matt. ii. 20), and to the effects of His Divine presence there, to which *Milton* refers in his Ode on the Nativity:—

"Peor and Baalim

Forsake their temples dim,

With that twice-batter'd God of Palestine;

And mooned Ashtaroth,

Heaven's Queen and Mother both,

Now sits not girt with tapers' holy shine:

The Libye Hammon shrinks his horn;

In vain the Tyrian maids their wounded Thammuz mourn.

"And sullen Moloch, fled,

Hath left in shadows dread

His burning idol all of blackest hue;

In vain with cymbals' ring

They call the grisly king,

In dismal dance about the furnace blue;

The brutish gods of Nile as fast,

Isis, and Orus, and the dog Anubis, haste.

"Nor is Osiris seen

In Memphian grove or green,

Trampling the unshow'ed grass with lowings loud;

Nor can he be at rest

Within his sacred chest;

Nought but profoundest hell can be his shroud;

In vain with timbre'd anthems dark

The sable stoled sorcerers bear his worshipt ark.

Before
CHRIST
about
714.
c Exod. 12. 12.
Jer. 43. 12.
† Heb. *mingle*.
d Judg. 7. 22.
1 Sam. 14. 16. 20.
2 Chron. 20. 23.

† Heb. *shall be
emptied*.
† Heb. *swallow
up*.
e ch. 8. 19. &
47. 12.

|| Or, *shut up*.
f ch. 20. 4.
Jer. 46. 26.
Ezek. 29. 19.

g Jer. 51. 36.
Ezek. 30. 12.

h 2 Kings 19. 21.

- And ^c the idols of Egypt shall be moved at his presence,
And the heart of Egypt shall melt in the midst of it.
2 And I will [†] ^d set the Egyptians against the Egyptians :
And they shall fight every one against his brother,
And every one against his neighbour ;
City against city,
And kingdom against kingdom.
3 And the spirit of Egypt [†] shall fail in the midst thereof ;
And I will [†] destroy the counsel thereof :
And they shall ^e seek to the idols, and to the charmers,
And to them that have familiar spirits, and to the wizards.
4 And the Egyptians will I || give over ^f into the hand of a cruel lord ;
And a fierce king shall rule over them,
Saith the Lord, the LORD of hosts.
5 ^g And the waters shall fail from the sea,
And the river shall be wasted and dried up.
6 And they shall turn the rivers far away ;
And the brooks ^h of defence shall be emptied and dried up :
The reeds and flags shall wither.
7 The paper reeds by the brooks, by the mouth of the brooks,

“ He feels from Juda’s land,
The dreaded Infant’s hand ;
The rays of Bethlehem blind his dusky cyn ;
Nor all the gods beside
Longer dare abide,
Nor Typhon huge ending in snaky twine ;
Our Babe, to show His Godhead true,
Can in His swaddling bands control the damnd crew.”
(*Milton’s Ode on the Morning of Christ’s Nativity.*)

Doubtless the range of Isaiah’s prophecy extends to that event, which was the first manifestation of Christ’s presence and power in Egypt—a presence and a power which afterwards showed itself in the glorious consummation which the Prophet anticipates in *vv.* 19, 20, and 21, namely, the diffusion of the Gospel, by the ministry of the Church planted in that country, and in the Egypt of heathenism generally (*S. Hippol.*, in *Esai.* § 55).

In this respect the prophecy concerning Egypt is to be compared with the preceding ones concerning Philistia (*xiv.* 29—32), and Moab (*xv.* 1—9; *xvi.* 1—14), Damascus and Israel (*xvii.* 1—8), Ethiopia (*xviii.* 1—7). The final cause of all God’s judicial visitations on these nations was a merciful one, namely, that His Name might be magnified, and that they might turn from their idols to HIM.

— And the idols of Egypt shall be moved] As of old, in the days of Pharaoh, when God said, “Against all the gods of Egypt I will execute judgment: I am the Lord” (*Exod.* *xii.* 12).

2—4. I will set the Egyptians against the Egyptians—And the Egyptians will I give over into the hand of a cruel lord] Egypt, so celebrated for her wisdom, will be distracted, and she will resort in vain to her counsellors, and to her idols, her *nothings* (*Heb. elilim*, *v.* 1), and to her sorcerers and soothsayers; and the result of all her perplexity and inquiry will be, that she will be given over into the hand of a *cruel lord*.

By such visitations as these, Almighty God mercifully weaned the Egyptians from their reliance on their magicians and false gods, who could not help them in their distress; and He prepared them for a better faith.

Who was this “*cruel lord*”?

Some suppose that the prophecy was fulfilled by Psammetichus, who combined the twelve rival states of Egypt under his sway, B.C. 670. See *Herod.* *ii.* 152, 153. Cp. *Diodorus Siculus*, *i.* c. 66.

It is, indeed, probable that Isaiah is here foretelling the civil war under the twelve rival princes; but we have no evidence that Psammetichus was “a cruel lord,” or that he was the cause of any consternation to the idols of Egypt.

It is much more probable that Isaiah here passes on to predict the invasion of Egypt by the son of Cyrus, Cambyses, whose actions in Egypt, as described by *Herodotus* (*iii.* 1—35), correspond to that title, and who was called by the Persians *δεσπότης*, or *lord*, as contrasted with his father Cyrus, whom they called *father* (*Herod.* *iii.* 89). Cambyses is described by *Ammianus* (*xvii.* 4), as “alieni cupidus, et immanis;” and he showed his rage in a remarkable manner, not only against the people of Egypt, but also against their *idols* (*Herod.* *iii.* 26—29. Cp. 37, 38). The *Sept.*, *Vulg.*, *Syriac*, and *Arabic* Versions have here *cruel lords*, in the plural; and they probably applied this prophecy to the oppression of Egypt, not only by Cambyses, but by many of his successors—Xerxes, Artaxerxes Longimanus, Artaxerxes Mnemon, and especially Ochus, whose treatment of the Egyptians was so tyrannical, that it excited a conspiracy against him, in which he perished (*Diod. Sic.* *xvii.* 5; *Ælian*, *Var. Hist.*, *vi.* 8; *Vitringa*, p. 557).

This interpretation is the more probable, because the Persian invasions of Egypt, and the subsequent conquests of Alexander the Great in that country, and the settlement of the Macedonian dynasty, under the Ptolemies, were links in a chain of God’s mysterious and merciful dispensations to Egypt, whereby He overthrew Idolatry, and opened the way for the establishment of True Religion there. See *vv.* 19—21. Cp. Ezekiel’s prophecies (*xxix.*—*xxxii.*) on the effects of Nebuchadnezzar’s conquests in Egypt.

5. from the sea] *Heb. yâm*; that is, the *river Nile*. Cp. *Nahum* *iii.* 8. The Euphrates is called a *sea*, *xxvii.* 1. Cp. *Jer.* *li.* 36. *Ezek.* *xxxii.* 2. *Zech.* *x.* 11; and *Gesenius*, 350. The failure of the inundation of the Nile is mentioned as being the cause of dearth and famine to the country. The Nile, being the source of her plenty, was worshipped by the Egyptians; and the divine judgment on the Nile was like a smiting of her god. See above, on *Exod.* *vii.* 15. 17.

6. And they shall turn the rivers far away] Or, the rivers shall send forth a stench, from the stagnant slime into which they will subside (*Gesen.* 250). Or, they shall flow away and fail (according to *Sept.*, *Vulg.*, *Syriac*, *Arabic*, and *Fuerst*, 399); and this seems the best rendering.

— of defence] *Heb. matsor*; perhaps used here to signify Egypt, properly Lower Egypt. Compare 2 Kings *xix.* 24. *Micah* *vii.* 12. *Bochart*, *Vitringa*, *Fuerst*, 855; and *Gesen.* 501, who suppose that this word is here a poetical form for the dual *Mitsraim*, which signifies Egypt, as divided into two portions, Upper and Lower Egypt.

— flags] *Heb. suph*. See *Exod.* *ii.* 3.

7. The paper reeds] Rather, the meadows of flags, &c., and other aquatic plants. Reed-grass in the meadows is called *achu* in *Gen.* *xli.* 2 (see note there), and is here called “the green *achi*” by *Sept.* Cp. *Job* *viii.* 11, where it is rendered *flag*.

And every thing sown by the brooks,
Shall wither, be driven away, † and be no more.

⁸ The fishers also shall mourn,
And all they that cast angle into the brooks shall lament,
And they that spread nets upon the waters shall languish.

⁹ Moreover they that work in ⁱ fine flax,
And they that weave || networks, shall be confounded.

¹⁰ And they shall be broken in the † purposes thereof,
All that make sluices and ponds † for fish.

¹¹ Surely the princes of ^k Zoan are fools,
The counsel of the wise counsellors of Pharaoh is become brutish :
How say ye unto Pharaoh,
I am the son of the wise,
The son of ancient kings ?

¹² ¹ Where are they ? where are thy wise men ?
And let them tell thee now,
And let them know what the LORD of hosts hath purposed upon Egypt.

¹³ The princes of Zoan are become fools,
^m The princes of Noph are deceived ;
They have also seduced Egypt, even || † they that are the stay of the tribes
thereof.

¹⁴ The LORD hath mingled † ⁿ a perverse spirit in the midst thereof :
And they have caused Egypt to err in every work thereof,
As a drunken man staggereth in his vomit.

¹⁵ Neither shall there be any work for Egypt,
Which ^o the head or tail, branch or rush, may do.

¹⁶ In that day shall Egypt ^p be like unto women :
And it shall be afraid and fear
Because of the shaking of the hand of the LORD of hosts,
^q Which he shaketh over it.

¹⁷ And the land of Judah shall be a terror unto Egypt,

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† Heb. and shall
not be.

i 1 Kings 10. 28.
Prov. 7. 16.

|| Or, while works

† Heb. found-
ations.

† Heb. of living
things.

k Num. 13. 22.

l 1 Cor. 1. 20.

m Jer. 2. 16.

|| Or, governors.
† Heb. corners.

† Heb. a spirit
of perverseness.
n 1 Kings 22. 22.
ch. 29. 10.

o ch. 9. 14.

p Jer. 51. 30.
Nahum 3. 13.

q ch. 11. 15.

9. *they that weave networks*] Rather, *they that weave linen stuffs* (Gesen. 267). The foregoing verses describe the failure of the corn crops of Egypt, by reason of the drought of the Nile; and the failure of its fisheries, on which its population depended in great measure for support (Num. xi. 5); and now the prophet speaks of the failure of its linen and cotton manufactures. Cp. 1 Kings x. 28. Prov. vii. 16. Ezek. xxvii. 7.

10. *they shall be broken in the purposes thereof—fish*] Rather, *the pillars* (Heb. *shathóth*) of the realm—the princes and mighty men (cp. Ps. xi. 3; Gesen. 852; Fuerst, 1451; and see Gal. ii. 9. 1 Tim. iii. 15. Rev. iii. 12) *shall be broken*; and *all they that work for hire shall be beat down* (Hob. *agem*, an adjective signifying bent like a reed, *agmón*. Gesen. 11; Fuerst, 19) *in soul*. See also Sept. here.

11. *Zoan*] Tanis, at the north-east of Egypt (Num. xiii. 22. Ps. lxxviii. 43).

— *The counsel—brutish*] Rather, *even the wise counsellors of Pharaoh—their counsel is infatuated*. The Egyptians were taught by their disasters that their boasted wisdom could not profit them; they learnt to distrust their counsellors and diviners, and were thus prepared to receive a better wisdom and a purer faith.

13. *Noph*] Memphis, which is a Grecized form of Menoph (Moph, in Hos. ix. 6); perhaps the seat of the Pharaohs in the days of Joseph (cp. on Exod. v. 1), and raised by Psammetichus into the capital of the kingdom.

— *the stay of the tribes*] The supports and pillars (see v. 10) of its castes, particularly its military and priestly castes. The word rendered *stay*, is *pinnah*, an angular stone, or mural tower, at the corner of a fortress. Cp. Zech. x. 4 (Gesen. 682).

14. *The LORD hath mingled*] *A spirit of dizziness*; as a strong drink. Cp. Ps. lxxv. 8. Jer. xxv. 17. 19.

15. *branch or rush*] Namely, high or low. Cp. ix. 14, 15.

16. *In that day*] Observe this phrase, *in that day*, repeated six times (vv. 16. 18, 19, 21. 23, 24). These verses are like six ascending steps, which mount upward to Christ. They rise, as it were, from a Gethsemane of bitter suffering to an Olivet of glorious Ascension, and to the Sion of the Church triumphant in heaven. The times of the Messiah are often spoken of by the prophets as one day, as “*that day*.” Cp. iv. 1, 2; xi. 10; xxvi. 1.

EVANGELIZATION OF EGYPT.

16, 17. *Because of the shaking of the hand of the LORD of hosts—the land of Judah shall be a terror*] Egypt shall see God's outstretched arm; and therefore the Land of Judah,—the Land where Jehovah dwells,—shall be an object of awe to it. Egypt must begin with fear; but she will rise up to love.

The fulfilment of the prophecies of Isaiah (cp. below, xxxi.), and Jeremiah (xlv.), and of Ezekiel (xxix.—xxxii.), concerning Egypt,—prophecies made known to it by means of the Jews settled at Alexandria, and by the *Septuagint* Version of the Hebrew Scriptures (*Joseph*, Ant. xii. 2; c. Apion, § 4) had the effect of making many in Egypt see that the God of the Hebrews had been working great and terrible wonders in their land ever since the days of Moses. This intelligence was diffused by the vast number of Jews and Jewish proselytes in Egypt in the days of Alexander (*Josephus*, B. J. ii. 18. 7; c. Apion. ii. 4), and of the Ptolemies, and of the Apostles (Acts ii. 10). In the days of Philo, the Jews in Egypt were

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Every one that maketh mention thereof shall be afraid in himself,
Because of the counsel of the LORD of hosts,
Which he hath determined against it.

¹⁸ In that day shall five cities in the land of Egypt

r Zeph. 3. 9.
† Heb. *the tip*.

† Speak † the language of Canaan,
And swear to the LORD of hosts ;
One shall be called, The city || of destruction.

¶ Or, of *Heres*,
or, of the *sun*.
s Gen. 28. 18.
Exod. 24. 4.
Josh. 22. 10, 26,
27.

¹⁹ In that day ^s shall there be an altar to the LORD
In the midst of the land of Egypt,
And a pillar at the border thereof to the LORD.

t See Josh. 4. 20.
& 22. 27.

²⁰ And † it shall be for a sign
And for a witness unto the LORD of hosts in the land of Egypt :
For they shall cry unto the LORD because of the oppressors,
And he shall send them a saviour, and a great one,
And he shall deliver them ;

²¹ And the LORD shall be known to Egypt,
And the Egyptians shall know the LORD in that day,
And ^u shall do sacrifice and oblation ;
Yea, they shall vow a vow unto the LORD, and perform it.

u Mal. 1. 11.

²² And the LORD shall smite Egypt,
He shall smite and heal it :
And they shall return *even* to the LORD,
And he shall be intreated of them, and shall heal them.

reckoned at not less than 1,000,000 ; and the subsequent flourishing condition of the Christian Church at Alexandria, and along the northern coast of Africa, for some centuries, is a further proof that the Divine Visitations upon Egypt produced beneficial spiritual results, which began in godly fear, and ripened into faith in Christ.

¹⁸ *In that day shall five cities in the land of Egypt speak the language of Canaan*] The conversion of Egypt will be gradual. Five cities at first shall speak *the language of Canaan*, that is, shall profess the same faith as the Israel of God. Cp. Zeph. iii. 9 : "I will turn to the people a pure language." The "language of Canaan," in Israel's prophetic anticipations, is the Gospel of Christ.

— *One shall be called, The city of destruction*] One of those five cities shall be called *Ir-ha-heres*, i.e. city of destruction. There is a play on the words *Ir-ha-cheres*, i.e. *city of the sun*, or Heliopolis (the celebrated stronghold of Egyptian idolatry) : the meaning is, that the *Ir-ha-cheres* of Egypt will become an *Ir-ha-heres*, i.e. *idolatry will be destroyed*. The *Targum* well explains it by the paraphrase, "the *city of the sun*, which is to be *destroyed*." Cp. *Hengst*, and *Delitzsch* here.

Hence we recognize the reason why the *Septuagint* (which was intended for Greek and Egyptian proselytes) paraphrased the word by πόλις ἀσεδὲκ, "city of righteousness." The city of idols will become the city of righteousness. The first work of the *builders* of the cities of true religion in Egypt was to *destroy* idolatry, and to lay the foundations of the Truth upon its ruins. The Hebrew verb *haras* is specially applied to the *destruction of idols* in Judg. vi. 25. 1 Kings xvii. 30 ; xix. 10. 14.

There is a similar play upon words in Hos. iv. 15 ; v. 8 ; x. 5, where *Bethel* is called *Bethaven*, and in Ezek. xxx. 17, where Heliopolis, sometimes called *On*, is changed into *Aven* (*vanity*).

AN ALTAR TO THE LORD IN EGYPT.

¹⁹ *In that day shall there be an altar to the LORD in the —land of Egypt*] This prophecy was supposed by many of the *Jews* to be fulfilled in part by the erection of a Temple to the Lord in B.C. 160, about twenty miles to the north-east of Memphis, in the district of Heliopolis, by Onias, who, in applying to Ptolemy for leave to build this Temple appealed to this

prophecy of Isaiah, as foretelling that erection (*Joseph.*, Ant. xiii. 3. 1, 2).

Happily for Christianity, the worship of that Temple was abolished by the Emperor Vespasian, at the same time as the Temple of Jerusalem was destroyed. From the Macedonian conquest of Egypt, the Jews became powerful in that country, which abounded in Synagogues in the Christian era ; at Alexandria the Five Books of Moses had been translated into Greek, the language of the world, and were thus made accessible to all ; and by this Greek Version of the *Septuagint* the Old Testament was prepared for the use of the Apostles and Evangelists of Christ, writing in the Greek language in the New Testament. See below, *Introduction* to the Acts, p. 9. The preaching of Apollos (Acts xviii. 24), the mission of St. Mark into Egypt, the foundation of his Catechetical School at Alexandria, which produced such celebrated teachers as Athenagoras, Pantænus, Clement, Origen, Heraclas, Didymus (see *Guericke*, *De Scholâ Catech. Alexand.*, pp. 102—104) ; and the labours of S. Athanasius, S. Cyril, and others in that city, are manifest proofs of the fulfilment of the prophecy that there would be "an altar to the Lord in Egypt," and that the Lord would "send them a SAVIOUR, and a great one ; and that the Lord should be known in Egypt."

There existed a flourishing Church in Egypt ; and although its Candlestick is now removed, yet we may cherish a hope that the power of this prophecy of Isaiah will again manifest itself there. The decline of the Mohammedan imposture opens this prospect before us, and leads us to believe that this anticipation will ere long be realized (*Hengstenberg*).

²⁰ *a saviour, and a great one*] Christ Himself, Who came in person as an infant into Egypt (Matt. ii. 14), and afterwards by the preaching of His Gospel. See the foregoing note.

²¹ *sacrifice and oblation*] Acceptable to God in Christ, such as are foretold by Malachi (i. 11). Cp. Heb. xiii. 15. 1 Pet. ii. 5.

²² *the LORD shall smite Egypt : he shall smite and heal it*] All the punitive visitations upon Egypt since the days of the "cruel lord" Cambyes (see v. 2), weakened the faith of the Egyptians in their own idols, and prepared them for the reception of a purer faith, and may be recognized as tempered with mercy.

The Lord smote Egypt, and healed it. All God's dealings with Egypt under the Chaldean, Persian, Macedonian, and Roman rule, were preparatory to the diffusion of the healing influence of the Gospel among them.

²³ In that day *shall there be a highway out of Egypt to Assyria,
And the Assyrian shall come into Egypt, and the Egyptian into Assyria,
And the Egyptians shall serve with the Assyrians.

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x ch. 11. 16.

²⁴ In that day shall Israel be the third with Egypt and with Assyria,
Even a blessing in the midst of the land :

²⁵ Whom the LORD of hosts shall bless, saying,
Blessed be Egypt my people,
And Assyria ' the work of my hands,
And Israel mine inheritance.

y Ps. 100. 3.
ch. 29. 23.
Hos. 2. 23.
Eph. 2. 10.

XX. ¹ In the year that *Tartan came unto Ashdod, (when Sargon a 2 Kings 18. 17.
the king of Assyria sent him,) and fought against Ashdod, and took it ;

^{23.} In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

^{24, 25.} In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land : whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance] How great and how blessed a change ! Formerly, as history shows, and as we have just seen (see on ch. xviii., *Prelim. Note*), Assyria was the formidable rival and bitter foe of Egypt. The armies of the one were ever passing in campaigns of bloodshed to the other, on a military road, and that road lay through the heart of Judah, which was continually suffering from the ambition and cruelty of the one or of the other.

But now the prophet foretells that Egypt and Assyria will be united, and that there will be a spiritual highway from the one to the other, by which they will be joined in loving communion one with another ; and that Judah will be a link of holy union between them.

Observe the gracious consummation. "The Lord of hosts says, 'Blessed be Egypt my people.'" Even the land of Ham,—the land of the Pharaohs,—becomes *God's people*, under the Gospel ; and He says, "Blessed be Assyria," the land of Nimrod, and of Tiglath-pileser, and of Sennacherib, and, "Blessed be Israel, mine inheritance."

Israel will no longer be dashed in pieces between Egypt and Assyria ; but, being converted to Christ, it will be united to both ; for "out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem" (ii. 3). Rahab (Egypt) and Babylon are united in Zion ; see Ps. lxxxvii. 4. As our Lord Himself declares, "Salvation is from the Jews" (John iv. 22), i. e. from the Messiah, born of Israel. Formerly Israel, Egypt, and Assyria were enemies ; but when the Gospel of Christ has been revealed, they will all be united as brethren in one faith (*Brentius*). This is an Evangelical promise. Israel will be joined to the Gentiles, and the Gentiles will be on a par with Israel, in Christ (*Luther*).

This prophecy was fulfilled in part on the Day of Pentecost, when the Holy Ghost came down from heaven at Jerusalem, and the "devout men, Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia," were joined with those "of Egypt, and the parts of Libya towards Cyrene," and were united together in Jerusalem. See below, on Acts ii. 9, 10. It was further fulfilled in the missionary journey of St. Peter from Jerusalem to Babylon, and in that of his "son in the faith," St. Mark, to Alexandria. See below, *Introduction to the First Epistle of St. Peter*, p. 39.

It is ever being fulfilled in the Catholic Church of Christ. The Israel of God,—which had its origin in Zion,—is always the *third*—the point of union—for the *Assyrians* and *Egyptians* of Heathenism. They are all joined together in the Church of Christ, Who is the promised Seed of Abraham, and of David, the Divine King of Israel (Eph. ii. 14—17. Cp. *Justin Martyr*, c. Tryph. § 123).

SARGON AND TARTAN.

CH. XX. 1. In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it] This is the only passage of Holy Scripture where we meet with the name of Sargon, who appears from

recently-discovered Assyrian inscriptions to have been King of Assyria for eighteen years—from B.C. 721 to 703. See the *Fastes de Sargon Roi d'Assyrie*, traduits et publiés d'après le texte Assyrien de la grande inscription des salles du Palais de Korsa-bad, par M.M. J. Oppert et J. Menant. Paris, Imprimerie Impériale, 1863, folio. See above, *Introduction to Kings*, p. xxi, on 2 Kings xviii. 13, and on 2 Chron. xxxii. 1.

It is observable, that in this only passage where Sargon's name occurs in the Bible, he is not represented as coming in person into Palestine, but as *sending* another person, Tartan, his general, by whom Ashdod is taken.

In the Assyrian Inscriptions, the capture of Ashdod is thus described by Sargon : "Azouri, king of Ashdod, refused to pay his tribute, and sent to the kings who were his neighbours" (probably to Hezekiah among them) "messages hostile to Assyria. Therefore I resolved upon revenge, and dethroned him, and placed another king in his stead, his brother Akhimit. But the people of Syria, eager for revolt, rejected his rule and set up Jaman on the throne. In the anger of my heart, I did not divide my army, but marched against Ashdod with my warriors, who did not separate themselves from the footsteps of my sandals. Jaman heard of the approach of my expedition, and took refuge beyond Egypt on the side of Meröe (Ethiopia), and no more was seen of him. I besieged, I took Ashdod and the city of Gint Ashdodim, and took away captive his gods, his wife, his sons, his daughters, his possessions, the contents of his palace, with the inhabitants of his land, and placed there men whom my arm had conquered in the country of the rising sun." (*Fastes de Sargon*, plates 5 and 6. *Inscr. des Sargonides*, pp. 26, 27.)

Another passage which follows in the same document, and which has been already cited (*Prelim. Note to chap. xvii.*), suggests the inference that Sargon was not actually present in person in this expedition, but was at Nineveh at the time ; and that when he says that his "warriors did not separate themselves from the footsteps of his sandals," he uses an Oriental phrase expressive of their loyalty to him, and intimates that what they did was done in his name, and that he himself was the doer of it.

This inference is confirmed by the mention of the name of *Tartan* here.

That name occurs also in 2 Kings xviii. 17. After Sennacherib had taken the fenced cities of Judah and threatened Jerusalem in the fourteenth year of Hezekiah's reign, and had received a large present from Hezekiah, namely, 300 talents of silver and 30 of gold (see 2 Kings xviii. 14, and above on x. 28), he went southward toward Philistia, where he besieged Lachish, about twelve miles to the south-east of Ashdod.

From Lachish he sent a great host to menace Jerusalem. At the head of that army was *Tartan* (2 Kings xviii. 17). It is probable that he was the same person as is mentioned here ; and that he was chosen by Sennacherib to lead the Assyrian forces to Jerusalem, because he had distinguished himself by the siege and capture of Ashdod, which is here mentioned by Isaiah.

Reasons have already been stated (in the *Prelim. Note to chap. xviii.*, and in the note to 2 Kings xviii. 13) for supposing that Sennacherib himself, who is known from the Assyrian Inscriptions to have been the son and successor of Sargon, king of Assyria, was employed by his father as his Viceroy and Generalissimo in the expedition against Judah, Philistia, Egypt, Ethiopia and Jerusalem, and is therefore called "King of Assyria" in the Scriptural narrative of those events.

Thus the record of Scripture may be harmonized with the Assyrian documents ; and the bold expedient is avoided (to which some have resorted) of altering two passages in the sacred

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† Heb. *by the hand of Isaiah*.
b Zech. 13. 4.
c 1 Sam. 19. 24.
Micah 1. 8, 11.
d ch. 8. 18.
† Heb. *the captivity of Egypt*.

e 2 Sam. 10. 4.
ch. 3. 17.
Jer. 13. 22, 26.
Micah 1. 11.
† Heb. *nakedness*.
f 2 Kings 18. 21.
ch. 30. 3, 5, 7.
& 36. 6.
| Or, *country*,
Jer. 47. 4.

² At the same time spake the LORD † by Isaiah the son of Amoz, saying, Go and loose ^b the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, ^c walking naked and barefoot. ³ And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years ^d for a sign and wonder upon Egypt and upon Ethiopia; ⁴ So shall the king of Assyria lead away † the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, ^e even with *their* buttocks uncovered, to the † shame of Egypt.

⁵ † And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory. ⁶ And the inhabitant of this || isle shall say in that day, Behold, such is our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

XXI. ¹ The burden of the desert of the sea.

Text, viz., 2 Kings xviii. 13, Isaiah xxxvi. 1, where it has been proposed by some to read the *twenty-seventh* year of Hezekiah, instead of the *fourteenth* year.

From these considerations also we are enabled to recognize the propriety of the act of Isaiah, and the importance of his prophecy in the year that Tartan came unto Ashdod and fought against it and took it.

ISAIAH IS COMMANDED TO TYPIFY THE ASSYRIAN CONQUEST OF EGYPT AND ETHIOPIA.

². *At the same time spake the LORD—barefoot*] The Lord commands Isaiah to loose the sackcloth,—the prophetic dark hairy mantle, like that of Elijah (2 Kings i. 8. Cp. Zech. xiii. 4. Heb. xi. 37) and of John the Baptist (Matt. iii. 4. Cp. Rev. vi. 12),—which was worn over the tunic; he was commanded to take off this and to walk barefoot, and thus to represent two captive nations—viz., Egypt and Ethiopia—by his dress and gait. See v. 3. What he did was only at variance with custom (in order to call attention to the *sign*), but not at all inconsistent with decency. Cp. Micah i. 8 (*Vitringa, Waterland, Delitzsch*).

³. *three years*] It is doubtful whether the words of the original mean that Isaiah walked barefoot (when he appeared in public) *for three years*, or whether these words are not to be rendered “a sign and wonder for three years;” so the Masoretic punctuation, and *Vulg.*, *Syriac*, and *Arabic*. Cp. *Waterland, “Scripture Vindicated”* on this passage, vi. 223—232. Isaiah was commanded to do this as a visible sign and pledge to Judah of the Assyrian conquest and captivity of those nations—Egypt and Ethiopia—on which the people of Judah then relied for aid (see on v. 5 and 6) against the army of Assyria, which had recently threatened and spoiled the fenced cities of Judah (2 Kings xviii. 13), and had menaced Jerusalem, and had extorted tribute from Hezekiah, and which would soon return to Jerusalem after its conquest of Egypt. See on Nahum iii. 10.

This sign of *three years*, within which these two great Nations (to which Judah looked for help against Assyria, instead of trusting in God), would be humbled and led captive by Assyria, stands in striking contrast to the *three years* within which, as the same prophet declared, after Hezekiah’s wise abandonment of all hope of earthly help, and after his penitential self-abasement before the Lord, and his humble and earnest prayer to Him, Jerusalem would be delivered from Assyria; and all the pride and power of Assyria, the conqueror of the two most warlike Nations of the south,—Egypt and Ethiopia,—would be utterly blasted in a single night by the Lord God of Jerusalem (see 2 Kings xix. 29, and below xxxvii. 30). “This shall be a sign unto thee, ye shall eat this year such as growth of itself, and the second year that which springeth of the same, and in the *third year* sow ye, and reap, and plant vineyards, and eat the fruit thereof” (for in that time they would be delivered from the fear of Assyria). “Thus saith the Lord concerning the king of Assyria, he shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city to save it for mine own sake, and for my servant David’s sake.” After the expiration of that time, during which Sennacherib had conquered Egypt and Ethiopia, and when, elated with his successes, he had advanced in person to Jerusalem, which he had before threatened by his messengers (who had blasphemed the Lord God of Israel), and which he expected to take with as much ease as one

takes a bird’s nest (see x. 14), the Angel of the Lord smote 185,000 in his camp in one night, and he returned with shame to Nineveh. See 2 Kings xix. 35; below, xxxvii. 36.

⁵. ⁶. *And they shall be afraid—escape*] *They* (the inhabitants of Jerusalem) *shall be afraid* (lit. *shall be broken down with panic, Gesen. 315*), and *shall be ashamed of Ethiopia, their expectation* (lit. *that to which they looked for help, Gesen. 446. 546*), and of Egypt, *their glory*.

Hezekiah and the people of Jerusalem had looked with hope to Ethiopia (2 Kings xix. 9; see above, *Prelim. Note* to chap. xviii.), and to Egypt (2 Kings xviii. 21) for help against Assyria. But Isaiah foretells that Ethiopia and Egypt will be broken by the King of Assyria. And so it came to pass, as Sennacherib himself relates in his inscriptions (see *Oppert, Inscript. Assyriq.* p. 44, and *Prelim. Note* above to ch. xviii.; and cp. below, Nahum iii. 8—10). And in that day *the inhabitant of this isle* (that is, of Jerusalem, a mere speck of land compared with Assyria, and bereft of all its earthly succours, and, as it were, *isolated* and beaten by tempests of hostile powers roaring around it), *will say, Behold*, such is our *expectation* to which we looked, and to which *we fled for deliverance from the King of Assyria!* And now that these two mighty Nations (Ethiopia and Egypt) have fallen before his victorious arms, *how shall we* (who are feeble and desolate) *escape* from his hands?

This was the cry of despair at Jerusalem. But in such despair was her only hope. The destruction of Egypt and Ethiopia by the arms of Sennacherib weaned her from looking any longer to earthly powers for help, and raised her eyes to heaven. Observe how blessed a change was wrought in Hezekiah! A little while before, he had bribed Sennacherib to retire from Jerusalem by giving him the treasures of his Palace and of the Temple, and even by stripping the gold from the doors and pillars of the Temple, in order to propitiate the proud and blasphemous Invader. But he was roused from his faithless despondency by the failure of all his hopes of earthly succour. He was stung to the quick by the impious and insolent words of the messengers of Sennacherib, and he was stirred by the courageous language of the prophet Isaiah; and he went up to the Temple of the Lord publicly in the presence of his people, with rent clothes and sackcloth on his loins, and he prayed for help to the Lord of hosts (2 Kings xix. 1—8; 15—19), and his prayers were heard and granted; and his history stands forth in Holy Scripture as a record of the vanity of earthly hopes, and as a lesson to Kings and Princes, and a monument of the victory of Faith, triumphing by the help of God over all the Powers of this World.

BURDEN OF THE DESERT OF THE SEA, i. e. BABYLON.

CH. XXI.] The foregoing prophecies concerning the deliverance of Judah from the invading army of Sennacherib, are here followed by a prophecy of the future destruction of BABYLON, which succeeded Assyria in enmity to God’s people, and which was permitted to destroy Jerusalem and to carry Judah captive. The reason of this combination is obvious. It might seem that God’s purpose in delivering Judah from Assyria was frustrated, if Judah was to be carried into exile by Babylon. The Prophet here provides an answer to these objections; and shows that Judah’s captivity was designed by God in mercy to bring it to repentance, and that Babylon would fall, and that its destruction would be followed by Judah’s restoration. All this is more fully developed below, in chaps. xl.—xlviii. On the genuineness of these prophecies and of those above in chaps. xiii. and xiv. on the fall of Babylon, see *Pusey* on Daniel, pp. 268, 9.

As ^a whirlwinds in the south pass through ;
So it cometh from the desert, from a terrible land.

² A † grievous vision is declared unto me ;

^b The treacherous dealer dealeth treacherously,
And the spoiler spoileth.

^c Go up, O Elam : besiege, O Media ;
All the sighing thereof have I made to cease.

³ Therefore ^d are my loins filled with pain :

^e Pangs have taken hold upon me, as the pangs of a woman that travaileth :
I was bowed down at the hearing of it ;
I was dismayed at the seeing of it.

⁴ || My heart panted, fearfulness affrighted me :

^f The night of my pleasure hath he † turned into fear unto me.

⁵ ^g Prepare the table,

Watch in the watchtower, eat, drink :

Arise, ye princes, and anoint the shield.

⁶ For thus hath the Lord said unto me,

Go, set a watchman,

Before
CHRIST
about
714.

a Zech. 9. 14.

† Heb. *hard*.

b ch. 33. 1.

c ch. 13. 17.

Jer. 49. 34.

d ch. 15. 5. &

16. 11.

e ch. 13. 8.

|| Or, *My mind*

wandered.

f Deut. 28. 67.

† Heb. *put*.

g Dan. 5. 5.

1. *The burden* (or prophecy, see xiii. 1.) *of* (or *concerning*) *the desert of the sea*] Observe the contrast between this phrase and that at the close of the foregoing chapter, "*this isle*." Jerusalem was "*this isle*," being isolated, as far as all human support was concerned, and being beaten by the winds and waves of storms dashing upon it ; but the deep waters of God's love and power girt it round as with an impregnable wall, and defended it against all its enemies (see 2 Kings xix. 34), as long as its king and people put their trust in Him, and not in the Egypts of this world. See the noble description, xxxiii. 21—24.

But Babylon, the greatest city of the world, was a *Desert of the Sea*, a Wilderness in a waste of Waters ; her river, Euphrates, was called a *sea*, as the Nile is (xix. 5). She relied on it for protection ; but it became under God's over-ruling power the cause of her desolation (cp. xlv. 27. Jer. 1. 38 ; li. 36. *Herod.* i. 191. *Xenophon*, Cyrop. vii. 5. 15). The Euphrates is said by *Herodotus* (1. 184) to overflow like a *sea*, *πελαγίσειν* ; and Babylon, being intersected by the Euphrates, as well as by marshes and lakes, might be compared to a *wilderness in a sea* (cp. Jer. li. 13) ; and its site was indeed called a *sea* (*Abydenus* in *Eusebius*, *Praep. Evang.* ix. 41 ; see *Vitringa*), much more might it be so called after its fall, which is foretold by the prophet in this chapter. Cp. Jer. li. 13. 26. 29. 37. 42, 43 ; *Diod. Sic.* ii. p. 68 ; *Strabo*, xvi. p. 510 ; *Arrian*, *Exp. Alex.* vii. 21.

It is remarkable that in the Apocalypse of St. John the Mystical Babylon is also described as in a *wilderness*, and as sitting on *many waters* (Rev. xvii. 3. 15).

Babylon is called here, *the desert of the sea*. All the four following prophecies have *symbolical* titles, viz. "*the desert of the sea*," "*the burden of Dumah*" (v. 11), "*the burden upon Arabia*" (see on v. 13), "*the valley of vision*" (xxii. 1).

— *whirlwinds in the south*] To which the invading army of the Medes and Persians is compared ; cp. Jerem. li. 1.

2. *treacherous dealer*] Or, *the spoiler*. Cp. xxxi. 1 (*Gesen.* 102).

— *Go up, O Elam :—Media*] See xiii. 17. Cp. xlv. 1. Jerem. li. 11. 28. Elam had been formerly subject to Babylon, and supplied a contingent to the forces of Nebuchadnezzar against Jerusalem. See ch. xxii. 6.

— *All the sighing*] Caused by the tyrannical oppression of Babylon, has been heard by God, and He stirs up her enemies against her, see Jerem. li. 11.

Compare Rev. xv. 10, concerning the mystical Babylon.

3. *at the hearing—at the seeing*] Or rather, *so that I cannot hear, nor see* (*Sept. Vitr.* Del.).

4. *The night of my pleasure*.] A prophecy that the capture of Babylon would be *at night-time* ; and so it came to pass. See on v. 5. The prophet has a vision of a night, a season of revelry, suddenly turned into sorrow.

5. *Prepare the table—eat, drink*] This rendering is authorized by most of the ancient Versions, and seems to be preferable to that which has been adopted by many recent Expositors, who translate these words in the indicative mood. The change of persons is rapid, as often in prophecy. The prophet

first hears the voice of the King of Babylon commanding the great annual feast to be prepared in honour of his god. *Prepare the table—eat, drink*. All is safe, give yourselves up to mirth and feasting. This is also predicted by Jeremiah (li. 39. 57), and is described by Daniel (v. 1—4), and by *Herodotus* (i. 191), and *Xenophon*, Cyrop. vii. 5. 15.

— *Watch in the watch-tower*] In order that the city may be safe, while it is given up to rejoicing. Such was Belshazzar's order ; for the Medes and Persians were besieging the city ; but he took no precautions against their incursion into the city by the bed of the river Euphrates ; indeed he regarded that river as his defence ; and the numerous brazen gates, which led from the river into the streets of the city, were left open on that night, because it was a religious festival.

In *Xenophon's* narrative of the capture of Babylon (Cyrop. vii. 5), it is related that the Babylonians had store of provision in the city for twenty years, and laughed to scorn the designs of Cyrus and the Persians who were besieging it. "After the trenches had been dug by the army of Cyrus" (for the reception of the river Euphrates, which flowed through the city and was to be drawn into them out of its channel), "Cyrus, having received intelligence that a *festival* was to be celebrated, in which all the Babylonians spend *all the night in drinking and revelry*, took a large body of his men and opened the mouths of the trenches which led into the river ; and the water flowed in the night into the trenches, and thus a way, practicable for his men, was opened through the city. . . . He then summoned the chief captains of his infantry and cavalry, and said to them, 'My friends, the river has retired, and has granted to us its own road into the city ; let us enter the road with good cheer, remembering that they against whom we are going are the men whom we conquered when they were assisted by others, and when they were awake and sober, and when they were armed, and in battle array. But now many of them are asleep ; many of them are drunken ; all of them are in disorder. Come, therefore, *take your arms*, and I, with the gods, will be your leader : and do ye, O Gادات and Gobryas, show us the way, for ye know it ; and when we are within the city, guide us as soon as ye can to the *palace*.' 'Yes,' replied Gobryas ; 'and it would be no wonder if the gates of the palace were open, for all the city seems to be *in a revel on this night*. However, we shall find a *watch before the gates of the palace, for a watch* is always set there'" (*Xenophon*).

— *Arise, ye princes*] Here is a sudden change of person, which is highly poetical. Cyrus now speaks (see the following note) ; or perhaps—with reverence be it said—the Lord Himself utters these words : cp. Jer. li. 11, "Make bright the arrows ; gather the shields : the *Lord hath raised up the spirit* of the kings of the Medes ; for His device is against Babylon to destroy it."

— *anoint the shield*] Anoint the leathershield, that it may be better defended against the weather, and against the missiles of the enemy (*Vitringa*, ch. x. 27, and 2 Sam. i. 21).

Before
CHRIST
about
714.
h ver. 9.

Let him declare what he seeth.

7^h And he saw a chariot *with* a couple of horsemen,
A chariot of asses, *and* a chariot of camels;
And he hearkened diligently with much heed:

|| Or, cried as a
lion.

i Hab. 2. 1.

|| Or, every night.

8 And || he cried, A lion:

My lord, I stand continually upon the ⁱ watchtower in the daytime,
And I am set in my ward || whole nights:

9 And, behold, here cometh a chariot of men, *with* a couple of horsemen.
And he answered and said,

k Jer. 51. 8.
Rev. 14. 8. &
18. 2.
l ch. 46. 1.
Jer. 50. 2. &
51. 44.
m Jer. 51. 33.
† Heb. *son*.

^k Babylon is fallen, is fallen;

And ⁱ all the graven images of her gods he hath broken unto the ground.

10 ^m O my threshing, and the † corn of my floor:

That which I have heard of the LORD of hosts, the God of Israel, have I
declared unto you.

n 1 Chron. 1. 30.
Jer. 49. 7, 8.
Ezek. 35. 2.
Obad. 1.

11 ⁿ The burden of Dumah.

7. *And he saw a chariot*] Rather, *and he* (the watchman) *saw cavalry, or a troop* (Heb. *receb*, see Nah. ii. 4. *Vitringa*, 610; *Gesen*, 768; *Fuerst*, 1298), and it consisted of what follows, viz.

— *a couple of horsemen*] A pair of riders at the head of the troop (cp. *Gesen*. 693). These riders represent the two Leaders of the forces of Elam and of Media, mentioned in v. 2, to whom the kingdom of Babylon was given by God, as Daniel declared, “Thy kingdom is divided, and given to the Medes and Persians” (Dan. v. 28). The pair of riders are Cyrus the Persian, and Darius the Mede.

— *A chariot of asses—a chariot of camels*] Rather, *a troop* (*receb*, see the former note) *of asses—a troop of camels*, bearing the baggage of the Medo-Persian army. Cyrus had a great number of *camels* in his army (cp. *Herod.* i. 80), and his successor Darius Hystaspis is said to have gained a great victory over the Scythians by means of the number of *asses* in his service (*Herod.* iv. 129).

— *with much heed*] Literally, *with greatness of listening, or attention*. The watchman on the watch-tower of Babylon sees the military march, and listens attentively; but for many days and nights he hears nothing; at last he cries with a loud voice, and announces the fall of Babylon. The suddenness of that event is thus marked by the Word of Prophecy—delivered more than 150 years before it took place.

Such will be the fall of the Mystical Babylon. See v. 9.

BABYLON IS FALLEN.

8. *he cried, A lion*] Rather, *he cried as a lion*, with a lion's voice; cp. Hos. xi. 10. Rev. x. 3. The watchman is endued with supernatural power by God Himself (Whose voice is compared to that of a lion), and becomes a prophet of coming doom.

9. *behold, here cometh a chariot*] Rather, *Behold, here cometh a troop of men, a pair of horsemen; and it* (i. e. the pair of horsemen) *answered and said, Fallen, fallen, is Babylon!* Before, he had seen a troop of *camels* and *asses* led by a pair of horsemen (v. 7), but now he sees a troop of *men* led by the same pair (viz. by Cyrus and Darius), and he answers and says, “Fallen, fallen is Babylon!”

Observe the order of the words, which is the same as in the Apocalypse, where the angel cries “mightily with a loud voice,” “Fallen, fallen is Babylon,” Rev. xviii. 2. Cp. note on Rev. xiv. 8, where it is observed that the literal translation is, “*Fell, fell, Babylon*,” which marks the suddenness of the fall by a single shock—as here. In the Apocalypse the fall is represented by the plunging of a stone, like a great mill-stone let fall with violence into the sea (Rev. xviii. 21).

— *all the graven images of her gods he hath broken*] The Lord Himself has broken her idols in pieces. The NAME of the Doer of this great work is not mentioned: there is something inexpressibly grand and sublime in this silence. Every one feels that it is the hand, not of man, but of GOD. Cyrus himself felt and owned it (see 2 Chron. xxxvi. 23. Ezra i. 2). At the very time of her fall, Babylon was engaged in celebrating a religious festival in honour of one of her false gods; and her king and her princes were drinking wine out of the sacred vessels taken from the Temple of the Lord God of Israel, and

were praising her gods of gold, and of silver, of brass, of iron, of wood, and of stone (Dan. v. 2—4).

APPLICATION TO THE MYSTICAL BABYLON OF THE APOCALYPSE.

Such probably will be the condition of the Mystical Babylon of the Apocalypse when her fall is at hand. She will be most confident when most in danger. She will exult with joy, and be flushed with victory, and elated with pride, when the Judgment of God is ready to fall upon her. Perhaps, like the literal Babylon, she will be engaged in celebrating some great religious Festival, with a large concourse of her princes, and be praising the creatures which she has made for herself to worship, and be provoking God by sacrilegious profanations. Then the fingers of the man's hand may come forth on the wall of her palace, and write her doom; and the Euphrates of her power, which has flowed on for so many centuries, and in which she has trusted as her defence, may be made the cause of her destruction. Cp. below, on Rev. xvi. 12.

10. *O my threshing, and the corn* (or *son*) *of my floor* (my threshing-floor)] The Prophet now turns to the remnant of the Jewish captives (as the *Septuagint* well paraphrases the words, “*Hearken ye who are left, and hear ye who are in trouble*”), whom he sees delivered from their bondage, and restored by Cyrus, after the fall of Babylon, to their own land. See Ezra i. 3.

Babylon was God's Threshing-floor, on which Judah was laid, like sheaves of corn, to be threshed by affliction (cp. xxviii. 27; xli. 15. Micah iv. 12, 13. Jer. li. 33. Matt. iii. 12); but this was done by God in mercy, in order that the good grain, the *children* of His floor, might be separated from the chaff, and be gathered into His garner. As He says by the Prophet Amos (ix. 9), using another figure, “I will sift the house of Israel among all nations, yet shall not the least grain fall upon the earth.”

It can hardly be doubted that this prophecy looks forward for another fulfilment in Christian times. The language of Isaiah is adopted in the Apocalypse by the beloved Apostle and Evangelist St. John, who, being taught by Christ Himself, reveals a great catastrophe, similar in its circumstances to the fall of Babylon.

This has been enlarged upon in another place (see below, on Rev. xvi. xvii., and on Rev. xviii.). In the present verse the Prophet suggests the cheering reflection, that as the fall of the literal Babylon was succeeded by a great national blessing to the faithful Jews who were in captivity there, so the fall of the mystical Babylon of the Apocalypse will be succeeded by some great and merciful dispensation to the Jewish people, and also to all Christendom, the true Israel of God. Cp. below, on Rev. xvi. 12, and xix. 1—9.

THE BURDEN OF DUMAH, OR EDMOM.

11. *The burden of Dumah*] The *Sept.* renders it “*The vision of Idumaea*” or Edom, and so the *Arabic* Version; and this appears to be correct. *Edom* is symbolically called *Dumah*, i. e. *silence, desolation* (cp. Ps. cxv. 17, where the word is ap-

He calleth to me out of Seir,
 Watchman, what of the night?
 Watchman, what of the night?

Before
 CHRIST
 about
 714.

12 The watchman said,
 The morning cometh, and also the night:
 If ye will inquire, inquire ye:
 Return, come.

13 °The burden upon Arabia.

o Jer. 49. 28.

In the forest in Arabia shall ye lodge,
 O ye travelling companies ^p of Dedanim.

p 1 Chron. 1. 9,
 32.

14 The inhabitants of the land of Tema
 || Brought water to him that was thirsty,
 They prevented with their bread him that fled.

|| Or, bring ye.

15 For they fled || † from the swords,
 From the drawn sword, and from the bent bow,
 And from the grievousness of war.

|| Or, for fear.
 † Heb. from the
 face.

16 For thus hath the Lord said unto me,
 Within a year, ^a according to the years of an hireling,

q ch. 16. 14.

plied to the *grave*), on account of the dreary stillness to which it will be reduced after a period of activity and glory.

We find similar symbolical names in the titles of others among these prophetic oracles, e. g. xxi. 1, "The Burden of the *Desert of the Sea*" (Babylon) (xxii. 1), "The burden of the *Valley of Vision* (Jerusalem). *Dibon* of Moab is changed into *Dimon* (xv. 9); so here, the prophecy on *Edom* is called the burden of *Dumah*. *Edom*, the strong, the proud, the fierce, the populous and victorious, is turned into *Dumah*, the dark, the silent, the desolate.

The connexion of this prophecy with the foregoing is obvious.

When Babylon wreaked her wrath on Jerusalem, then Edom rejoiced in her sister's destruction, and said, "Down with it, down with it, to the ground" (see the following note). The humiliation of Edom is joined with that of Babylon by Isaiah here, as it is in Ps. cxxxvii. 1, and the overruling providence of God's mercy to Israel, in His chastisements of Babylon and Edom, is also made by the Prophet, as it is by the Psalmist, an occasion for adoring God's justice and majesty.

— *He calleth to me out of Seir*] The people of Mount Seir—possessed by the descendants of Esau, which is Edom (see Deut. ii. 12. 1 Chron. iv. 42. 2 Chron. xx. 10)—will call to Jerusalem for aid. The Prophet foretells that the wild, warlike, predatory hordes of Edomite marauders, who were guilty of great cruelty to their brethren of Israel in the wilderness, and afterwards at the capture of Jerusalem by the Babylonians, would be humbled by her afflictions, which form the subject of many prophecies, especially Ezekiel (xxxv.) and Obadiah; and which were inflicted upon them by the Assyrians (cp. the inscription of Sennacherib, p. 44, *Oppert*), Chaldeans, Persians, and others in succession (cp. Ps. cxxxvii. 7. Ezek. xxv. 12—14; xxxv. 2—15; and see *Vitringa*, 622); and would call to the prophetic *watchmen* of Zion for counsel and help, and ask of them, "What of the night?" What word of comfort, what ray of light hast thou to bestow upon Edom (the land of *Dumah*, or *stillness*), in the darkness and desolation of her night?

12. *The watchman said—come*] The Prophet's voice from his watch-tower in Jerusalem (the "Valley of Vision"), whence he looks forth upon the Nations of the earth, replies to the cry from Edom, and says, "Morning cometh; but Night (i. e. darkness) cometh with it, to Edom;"—that is, there is no cheerfulness in the rays of the rising sun for Edom. But if Edom is in earnest, let it inquire for light, not in Edom (the land of *darkness*), but in Sion; let it inquire of the Lord of Hosts; let it return to Him, and come to Him by repentance and faith.

If ye seek for my help, and prove yourselves to be children of my faithful servant Abraham, then light will dawn upon you. Turn to Me with your whole heart, and I will receive you (*S. Jerome*).

Here is an evangelical invitation to Edom, and to all Nations which have been, like spiritual *Dumachs*, in the dark-

ness of error and sin, and have been enemies to God and His Sion, the Church, that they should *return* (cp. Cant. vi. 13; below, xlv. 22. Jer. iii. 12. 22. Mal. iii. 7), and come to Him Who offers to them pardon and peace in Him Who is the only Light of all *Dumachs*—JESUS CHRIST.

BURDEN ON ARABIA.

13. *The burden upon Arabia*] Heb. *Massa-ba-arab*. This also appears to be a symbolical name connected not only with *arab* (Arabia), but also with *ereb* (evening); so it was understood by some ancient Versions. Cp. *Delitzsch* here.

The prophecy refers to certain migratory tribes of the Arabian peninsula—the Dedanites, who were descended from Abraham by Keturah (Gen. xxv. 3. 1 Chron. i. 32), and the inhabitants of Tema, descended from Abraham by Ishmael (Gen. xxv. 15. 1 Chron. i. 30), who are mentioned together with Dedan by Jeremiah (xxv. 23; cp. Job. vi. 19). Kedar also was a son of Ishmael (Gen. xxv. 13); and the people of Kedar were the principal tribe of Ishmaelites on the n.w. of the Arabian peninsula. All the Ishmaelites are called "sons of Kedar" by the Hebrew Rabbis.

The transition from *Dumah* (Edom), in the former prophecy, to *Arab* in the present, was easy, on account of their geographical relations, and because they were descended from Abraham, and yet were unfriendly to Israel. They are now invited to return to God, in Him Who is the Promised Seed of Abraham—CHRIST.

— *In the forest in Arabia shall ye lodge*] *In the forest in Arabia ye must pass the night*; in a rugged, desolate, and devious forest, to which ye will flee from the high roads for shelter, being hunted by your hostile pursuers, *ye caravans of Dedanites* (see *Gesen.*, 358; *Fuerst*, 588); ye, whom I behold routed by the invaders—probably the Assyrians who overran their country; see the Assyrian Inscriptions of Sargon (published by *Oppert*), p. 22, where he speaks of having subdued a queen of *Arabia*; see also p. 55, where conquests in *Arabia* are attributed to Sargon, and his son Sennacherib is called "king of *Arabia*" by *Josephus* (Ant. x. 1. 4).

In v. 16 the fulfilment, in part, of the prophecy, is specified as to take place *within a year*. Later afflictions of Kedar are foretold by Jeremiah (xlix. 28).

14. *The inhabitants*] Rather, *Bring ye water to meet the thirsty*. This is a cry of distress from the companies of Dedan flying before the enemy. *The inhabitants of the land of Tema* (are coming) *with bread to the face of the fugitive*, to help them in their misery.

15. *For they fled*] The Prophet sees the Ishmaelites flying before the swords, the drawn swords, and the bent bows of the Assyrian invaders. The Ishmaelites, who were famed as *archers* (v. 17), shall be driven in confusion before the bent bows of their enemies.

16, 17. *thus hath the Lord said unto me, Within a year, according to the years of an hireling* (cp. xvi. 14),—*the glory of Kedar shall fail: for the LORD God of Israel hath spoken it*]

Before
CHRIST
about
714.
r Ps. 120. 5.
ch. 60. 7.
† Heb. *bous*.

And all the glory of 'Kedar shall fail :
17 And the residue of the number of † archers,
The mighty men of the children of Kedar, shall be diminished :
For the LORD God of Israel hath spoken it.

About
712.

XXII. 1 The burden of the valley of vision.

What aileth thee now, that thou art wholly gone up to the housetops ?

2 Thou that art full of stirs,

A tumultuous city, ^a a joyous city :

Thy slain *men* are not slain with the sword,
Nor dead in battle.

3 All thy rulers are fled together,

They are bound † by the archers :

All that are found in thee are bound together,
Which have fled from far.

4 Therefore said I, Look away from me ;

^b † I will weep bitterly,

Labour not to comfort me,

Because of the spoiling of the daughter of my people.

5 ^c For *it is* a day of trouble, and of treading down, and of perplexity

^d By the Lord God of hosts in the valley of vision,

Breaking down the walls,

And of crying to the mountains.

a ch. 32. 13.

† Heb. *of the bow*.

b Jer. 4. 19. &
9. 1.

† Heb. *I will be bitter in weeping*.

c ch. 37. 3.

d Lam. 1. 5. &
2. 2.

The fulfilment of this prophecy within that time would induce the Ishmaelites to acknowledge the divine truth of the *Lord God of Israel*—by Whose inspiration the Prophet was enabled to make this revelation—and to turn to Him; and would be a present pledge to others that Isaiah's prophecies concerning more distant events would be fulfilled also.

THE BURDEN OF THE VALLEY OF VISION; OR PROPHECY ON JERUSALEM.

CH. XXII. 1. *The burden of the valley of vision*] Jerusalem (so *Sept.* and *Arabic*) is called a *valley*, as being lowly in comparison with the lofty *mountains* of the Kingdoms of this World; such as Assyria, Babylon, and Egypt (cp. on Ps. lxxviii. 15. Jer. li. 25. Rev. viii. 8); and is called the valley of *Vision*, for there God manifested Himself in visions to the Patriarch (see the history of Abraham at *Moriah*, and the name *Jehovah-jireh*, Gen. xxii. 2. 14, and notes), and to David, and to Solomon; and also in *visions* to Isaiah and to the prophets (see i. 1; vi. 1—4), to whom He revealed the destinies of the Nations of the Earth.

Jerusalem is also here described as a *valley*, because she is to be *laid low* by afflictions consequent on her sins (see vv. 3—5, and Jer. xxi. 13); and so this prophecy is contrasted with those other predictions where she is displayed as glorified in Christ, by whom the *mountain of the Lord's house* will be established on the *top of the mountains*. See above on ii. 2.

The present prophecy refers primarily to the captivity of Manasseh, king of Jerusalem, by Esar-haddon (see 2 Chron. xxxiii. 11); but its range extends to the capture of Jerusalem by Nebuchadnezzar and the Babylonians (v. 6), and even beyond that, to its siege and destruction by the Romans (*S. Jerome*; *A. Lapide*). The prophet denounces the self-confidence and worldliness which characterized her in both those times of peril.

JERUSALEM AND GEHAZI.

It is remarkable that Jerusalem is here addressed by the name which had been borne by the servant of the Prophet Elisha—*Gehazi* (which means *Valley of Vision*). It has been already observed (on 2 Kings v. 27; viii. 4) that Gehazi was a remarkable type of the Jewish Nation in sin and punishment. Gehazi enjoyed great spiritual privileges, as Jerusalem did; but Gehazi sinned, as the Jewish Nation did; and the Leprosy of the Heathen world, symbolized by Naaman the Syrian, cleansed through faith and obedience, was transferred to the Jews.

But it has also been shown that there is good reason to believe that Gehazi repented; and thus his history suggests a hope of the future repentance of the Jews, and of their conversion to Christ (see the notes above on 2 Kings v. 27, and on 2 Kings viii. 4). And this hope is confirmed by another remarkable coincidence, viz. that the future spiritual resurrection of the Jewish Nation is symbolized in the prophecy of Ezekiel concerning the *Valley of Vision* (Ezek. xxxvii. 1—14), where the dead bones of the Nation rise up and live in CHRIST.

— *thou art wholly gone up to the housetops*] To gaze and enjoy thyself, instead of going, as Hezekiah did, to the *Temple to pray*, when Jerusalem was in danger. The careless self-confidence of Jerusalem in the critical time of her imminent danger is thus described. Cp. Amos vi. 1—6.

This was fulfilled in the Chaldaean siege (*S. Jerome*, *S. Cyril*), and in the Roman (*Eusebius*). At both times their hopes were buoyed up by the deceitful assurances of false prophets such as Hananiah (Jer. xxviii. 1—17. Cp. Matt. xxiv. 11. 24), Ahab, and Zedekiah (Jer. xxix. 20—24); and they despised the warnings of true prophets such as Jeremiah (Jer. xiii. 1—27; xix. 1—15; xxii. 1—4; xxxvi. 20; xxxvii. 1—4. 2 Chron. xxxvi. 11), and, in later days, of the Lord of all the Prophets (see Matt. xxiii. 37. Luke xiii. 34)—CHRIST Himself. Cp. James v. 1—5.

2, 3. *Thy slain—are not slain with the sword, nor dead in battle. All thy rulers are fled*] Though thou art confident and secure, yet thou wilt fall ignominiously; thy princes and warriors will not even fight a battle in thy behalf. See 2 Kings xxiv. 12—16, describing the capture of King Jehoiachin and his mother, his princes, and officers, and mighty men of valour; and 2 Kings xxv. 2—7, where the flight of the king, Zedekiah, and his men of war is described.

3. *bound by the archers*] Made captive by the *bow*—not by the sword in a close fight. *Vitringa*. See v. 6.

— *All that are found—are bound together*] As captives; the king and his warriors who fled with him were overtaken by the Chaldeans in the plains of Jericho (2 Kings xxv. 2—5. 10), and his sons were slain at Riblah. Cp. Jer. xxxix. 6. The rest of the people in the city were carried away captive (2 Kings xxv. 11.) Cp. Jer. xxxix. 9.

5 of *crying to the mountains*] Of the *crying* of those who flee from the city and hope to escape to the *mountains*, but in vain.

This phrase is taken up by our Blessed Lord in the Gospel, where He exhorts His disciples to flee betimes from Jerusalem (Matt. xxiv. 16. Luke xxi. 21); but they who despised His warn-

6^c And Elam bare the quiver

With chariots of men *and* horsemen,

And [†]Kir †uncovered the shield.

7 And it shall come to pass,

That †thy choicest valleys shall be full of chariots,

And the horsemen shall set themselves in array || at the gate.

8 And he discovered the covering of Judah.

And thou didst look in that day to the armour ^g of the house of the forest.

9^h Ye have seen also the breaches of the city of David,

That they are many :

And ye gathered together the waters of the lower pool ;

10 And ye have numbered the houses of Jerusalem,

And the houses have ye broken down to fortify the wall ;

11ⁱ Ye made also a ditch between the two walls for the water of the old pool :

But ye have not looked unto ^k the Maker thereof,

Neither had respect unto him that fashioned it long ago.

12 And in that day did the Lord God of hosts ^l call to weeping,

And to mourning, and ^m to baldness, and to girding with sackcloth :

13 And behold joy and gladness,

Slaying oxen, and killing sheep,

Eating flesh, and drinking wine :

ⁿ Let us eat and drink ;

For to-morrow we shall die.

14^o And it was revealed in mine ears by the LORD of hosts,

Surely this iniquity ^p shall not be purged from you till ye die,

Saith the Lord God of hosts.

Before
CHRIST
about
712.

e Jer. 49. 35.

f ch. 15. 1.

† Heb. *made
naked.*

† Heb. *the choice
of thy valleys.*

|| Or, *toward.*

g 1 Kings 7. 2.

& 10. 17.

h 2 Kings 20. 20,
2 Chron. 32. 4, 5,
30.

i Neh. 3. 16.

k See ch. 37. 26.

l Joel 1. 13.

m See Ezra 9. 3.

ch. 15. 2.

Micah 1. 16.

n ch. 56. 12.

1 Cor. 15. 32.

o ch. 5. 9.

p 1 Sam. 3. 14.

Ezek. 24. 13.

ings cry in vain to the mountains to cover them (Luke xxiii. 30) ; and in the Apocalypse the phrase is extended to describe the awful circumstances of the Last Day (Rev. vi. 16).

6. *Elam bare the quiver—with chariots of men and horsemen, and Kir uncovered the shield*] Namely, drew it out of its case, “scutis tegumenta detraxit” (*Cæsar*, Bell. Gall. ii. 21). The southern and northern constituent forces of the Chaldean army against Jerusalem are represented by the southern *Elam* (*Susiana*), who were celebrated as archers (Jer. xlix. 35. Ezek. xxxii. 24), and by the northern *Kir*, the river *Cyrus* which rises to the north of Armenia, and flows into the Caspian. Cp. 2 Kings xvi. 9. Jer. i. 15. Amos i. 5; ix. 7.

Nebuchadnezzar planted colonies of captives in Armenia (see *Euseb.* Præp. Evang. ix. 41. *Euseb.* Chron. Can. i. 10). Sargon had penetrated into Armenia and subdued it (*Inscr. Assy.* p. 26). We need not be surprised that Nebuchadnezzar should have allies from it. Indeed, it is distinctly said by Jeremiah xxv. 9—11, that Nebuchadnezzar would be brought by God with all the families of the north, against Jerusalem. Cp. Jer. i. 15.

Elam is here represented as subject to Babylon : afterwards it was used by God as an instrument against it (see xxi. 2).

8. *And he discovered the covering of Judah*] The Chaldean army took away the covering of Judah ; they exposed it to shame, as a woman is exposed to insult when her veil is taken from her. See *Gesen.* 489. *Fuerst.* 486 ; and cp. Canticles v. 7, “The watchmen smote me, they wounded me ; the keepers of the walls took away my veil from me.”

8—11. *And thou didst look*] The words which follow contain a prophetic remonstrance against the Rulers of Judah. They looked to material helps and mechanical works of defence against the Chaldeans, such as weapons of war in the house of the forest of Lebanon (1 Kings x. 17), and reparation of the breaches of the City and its walls ; and to the provision of a supply of water for the city from the two pools of the Upper and Lower Gihon, on the west of Jerusalem (see above vii. 3, and below on xxxvi. 3, and on 2 Kings xviii. 17 ; xx. 20, and 2 Chron. xxxii. 30) ; and they made a ditch or reservoir between the two walls, i. e. the wall on the north of Zion, and on the south of

Acra. See *Robinson* i. 487—489, and his plan, where a pool is marked on this site and called “the Pool of Hezekiah,” and in Arabic *Birket el Hammâm*.

They looked to earthly works of defence in the day of trial.

But they did not look to the Maker of all these, namely, to God (*S. Jerome*). The former things were fit and right to be done ; but they were vain without the latter. “Except the Lord keep the City, the watchman waketh but in vain” (Ps. cxvii. 1).

The good king Hezekiah did both. When Judah was invaded, and when Jerusalem was threatened by the Assyrian army, he took care to fortify the city and to supply it with water ; but he looked also with faith and prayer to the Lord God of Israel, the Creator and Governor of the World. See the full account of his military preparations in 2 Chron. xxxii. 1—8, 30, compared with the history of his pious trust in God, in 2 Kings xix. 1—20.

Ye, men of Jerusalem, ought to imitate Hezekiah in your preparations against the Chaldeans ; but ye will not do so.

12, 13. *And in that day*] God called Jerusalem to repentance by His prophets, especially by Jeremiah (see above on vv. 1, 2), but they would not hear him ; Isaiah foresaw this. Ye indulge in riot and revelry, saying, “Let us eat and drink, for to-morrow we die” so *Sept. Vulg. Syriac, Arabic, and Targum* ; and so the words are cited by St. Paul (1 Cor. xv. 32), who adopts the words of *Sept.*

This prophecy was fulfilled in part in the time of the siege of Jerusalem by the Chaldeans, and much more in its later siege by the legions of Rome. As St. James says in her last days, v. 1—5, “Go to now, ye rich men, weep and howl for the miseries which shall come upon you. Ye have nourished your hearts, as in a day of slaughter,” or sacrificial feasting.

14. *till ye die*] The words of the scoffers in the preceding verse are taken up, and repeated in a solemn tone by the Lord Himself : “Your iniquity shall not be purged till ye die—unless ye repent : much less will it be purged then—for then ye will die the second death” (see Rev. xx. 6. 14 ; xxi. 8). On this use of *until*, see above on Gen. xlix. 10, and below on Matt. i. 25 ; xvi. 28.

Before
CHRIST
a¹ o¹ t
712.

q 2 Kings 18. 37.
ch. 36. 3.
r 1 Kings 4. 6.

|| Or, *O he*.
s See 2 Sam. 18.
18.
Matt. 27. 60.

|| Or, *the LORD*
who covered thee
with an excellent
covering, and
clothed thee gor-
geously shall
surely, &c.
ver. 18.

† Heb. *the cap-*
tivity of a man.
† Esth. 7. 8.

† Heb. *large of*
spaces.

u 2 Kings 18. 18.

x Job 12. 14.
Rev. 3. 7.

- 15 Thus saith the Lord God of hosts,
Go, get thee unto this treasurer,
Even unto ^a Shebna, ^r which is over the house, and say,
16 What hast thou here? and whom hast thou here,
That thou hast hewed thee out a sepulchre here,
|| As he ^s that heweth him out a sepulchre on high,
And that graveth an habitation for himself in a rock?
17 Behold, || the LORD will carry thee away with † a mighty captivity,
† And will surely cover thee.
18 He will surely violently turn and toss thee *like* a ball
Into a † large country:
There shalt thou die,
And there the chariots of thy glory *shall be* the shame of thy lord's house.
19 And I will drive thee from thy station,
And from thy state shall he pull thee down.
20 And it shall come to pass in that day,
That I will call my servant ^u Eliakim the son of Hilkiah:
21 And I will clothe him with thy robe,
And strengthen him with thy girdle,
And I will commit thy government into his hand:
And he shall be a father to the inhabitants of Jerusalem,
And to the house of Judah;
22 And the key of the house of David will I lay upon his shoulder;
So he shall ^x open, and none shall shut;

PROPHECY CONCERNING SHEBNA AND ELIAKIM.

15. *Go, get thee unto this treasurer, even unto Shebna*] Isaiah now returns (as usual) to his own times. The foresight of the reckless infatuation of the rulers of Jerusalem in the time of the Babylonish invasion (which took place 140 years after the accession of Hezekiah), and in the days of the final siege by the Romans, leads him to speak of a similar temper of worldly security displayed by some in high place among his own contemporaries, especial Shebna the treasurer.

It has been already observed that Isaiah is accustomed to follow up his prophecies concerning *distant* events by a prophecy concerning *near* ones, in order that the fulfilment of the prophecy concerning the near event may call attention to the prophecies concerning distant events, and may attract and keep up attention to them, and be a pledge of their future fulfilment.

So it is here.

There seems no reason for doubting that this Shebna is the same as "Shebna the Scribe," or secretary, in 2 Kings xviii. 18. 26. There he is coupled, as here, together with "*Eliakim the son of Hilkiah*," which was over the household," the office here occupied by Shebna.

Probably the crafty and ambitious Shebna had contrived to supplant the honest and loyal servant of Hezekiah, Eliakim, the son of Hilkiah; perhaps Shebna showed himself more pliant and obsequious than Eliakim in conniving at the idolatrous abominations of his royal master King Manasseh, the son and successor of Hezekiah (see 2 Chron. xxxiii. 1—10); and Shebna is here represented as *over the house*, and also *treasurer*, or rather, prime minister, grand vizier, literally intimate confidential friend and adviser to the king; such as the "*maire du palais*" of earlier French kings. See *Gesen*. 587. *Fuerst*. 981.

Observe Isaiah's words here, "*Thus saith the Lord God of hosts. Go, get thee unto this treasurer, unto Shebna which is over the house*" ("and say," this word is not in the original). *What hast thou here?* The words are God's words: and the prophet takes great care to premise that they are spoken by a commission from Him. Isaiah would not have spoken in such denunciatory language to "a ruler of his people," unless he had been specially commanded by God to do so. Contrast the words of the Incarnate God, calling a ruler "a fox" (Luke xiii. 32) and St. Paul's apology for himself, for denouncing the High Priest as "a whitened wall" (Acts xxiii. 5).

16. *thou hast hewed thee out a sepulchre*] It has been conjectured (by *Blunt*, *Coincid.* p. 236), that Shebna was a "*novus homo*," or a foreigner, from the fact that whereas the paternal names of Eliakim and Joah with whom he is associated, are mentioned in 2 Kings xviii. 18, the name of Shebna's father is not specified; he had no family burial-place, and desired to make a magnificent mausoleum.

17, 18. *with a mighty captivity*] *With the hurling of a strong man*—like *Lichas*, hurled from the rock by *Hercules*.

— *And will surely cover thee*] Or, *wrapping will wrap thee up*; He will take thee up and He will wrap thee up (cp. Lev. xvi. 4), as a mantle folded up into a ball (cp. the act of *Elisha* folding up *Elijah's* mantle into a ball, 2 Kings ii. 8. 14, and *Gesen*. 620. 714); and He will fling thee, easily as a ball, into a far country, even to Babylon. Compare "*Di nos quasi pilas habent*" (*Plautus*). Thus will He deal with thee and all the pomp of thy pride and glory; and there shalt thou die, and thither (shall he carry) the chariots of thy glory,—the shame of the house of thy lord (so the words ought to be rendered); thou that art now over the king's house, wilt be its shame!

This prophecy was probably fulfilled in the days of Manasseh the son of Hezekiah; Hezekiah's faith had delivered Jerusalem from the arms of the Assyrians; but the idolatrous Manasseh his son was taken captive to Babylon by *Esarhaddon*, the son of *Sennacherib*. See the note above, on 2 Chron. xxxiii. 11, where it is shown from Assyrian inscriptions that many captives were taken by him from Syria, at the same time as *Manasseh*; and it is likely that some of the chief ministers of the king, probably Shebna among them, would be taken away together with their lord.

Isaiah foretold this deportation to Babylon in his prophecy to Hezekiah, the father of Manasseh (see below, xxxix. 6, 7); and it is observable that this deportation was foretold at a time when Hezekiah displayed his treasures, in a vain-glorious temper, which was imitated by the ambitious Shebna, who did not profit by the courageous rebuke given by Isaiah to Hezekiah.

20. *Eliakim the son of Hilkiah*] Hezekiah's minister; probably superseded by Shebna in the evil days of Manasseh (v. 15).

21—25 *And I will clothe*—spoken it] Eliakim, contrasted with Shebna, represents the faithful remnant of Judah, contrasted with the unbelieving Jews who are rejected by God.

And he shall shut, and none shall open.

²³ And I will fasten him *as* ^v a nail in a sure place;

And he shall be for a glorious throne to his father's house;

²⁴ And they shall hang upon him all the glory of his father's house,

The offspring and the issue,

All vessels of small quantity,

From the vessels of cups, even to all the || vessels of flagons.

²⁵ In that day, saith the LORD of hosts,

Shall the nail that is fastened in the sure place be removed,

And be cut down, and fall;

And the burden that *was* upon it shall be cut off:

For the LORD hath spoken *it*.

Before
CHRIST
about
712.
y Ezra 9. 8.

|| Or, instruments
of viols.

XXIII. ¹ The ^a burden of Tyre.

Howl, ye ships of Tarshish;

For it is laid waste,

So that there is no house, no entering in:

^b From the land of Chittim it is revealed to them.

² Be † still, ye inhabitants of the isle;

Thou whom the merchants of Zidon, that pass over the sea, have replenished.

³ And by great waters the seed of Sihor, the harvest of the river, *is* her revenue;

about
715.
a Jer. 25. 22. &
47. 4.
Ezek. 26, & 27,
& 28.
Amos 1. 9.
Zech. 9. 2, 4.

b ver. 12.

† Heb. *silent*.

ELIAKIM AND CHRIST.

But this prophecy has a still higher meaning.

Eliakim,—a name which signifies "Whom GOD SETS UP;" and whose father's name means "*Portion of the LORD*,"—is here named "God's *servant*," specially called by Him; and is invested with Shebna's robe of office, and girded with his girdle, by God Himself; and the government, which once belonged to Shebna *as over the house*, is committed to him; and he is a *father to the inhabitants of Jerusalem and to the house of Judah, and the key of the house of Judah is laid upon his shoulder*. Such words as these (as *S. Cyril* and *Theodoret* observe) point out Eliakim as a signal type of Christ, Who as a Son is *over the house of His Father* (Heb. iii. 6), and of Whom it is said that the *government is on His shoulder*; and that His *government upon the throne of David is established for ever* (ix. 6, 7).

This view receives additional illustration from the words "*he shall open, and none shall shut; and he shall shut, and none shall open*;" words adopted by CHRIST, and applied by Him to Himself, in Rev. iii. 7. Cp. Rev. i. 18.

Of Eliakim also it is said by God, "*I will fasten him as a nail*," or *peg* (Heb. *yathed*), by which the pastoral Tent was kept in its place, so as not to be moved by the winds or injured by the rains of the storm beating upon it. Such is Christ to His Church. See on Judg. iv. 21, 22.

Of Eliakim also it is said, "*He shall be for a glorious throne to his father's house*." Such also is Christ (Luke i. 31—33. Rev. iii. 21; v. 11, 12).

Of Eliakim it is also said, that "*they shall hang upon him all the glory of his father's house*;" he is a nail, or pin, for support, and a peg on which all honour is hung (cp. Ezek. xv. 3). Such is CHRIST. All the glory of the Tent of the Church on earth and in heaven (which is His *Father's house*) hangs on Him.

On the analogies between the Christian Church and a pastoral Tent, see the notes above, on Judges iv. 21, 22. Ezra ix. 8, and on Eccles. xii. 11; and below, xxxiii. 20; liv. 2.

²⁵ *In that day—be cut off*] Here is a transition from the type to the Antitype. In Shebna we may see an emblem of the Jewish Law and Priesthood, to be superseded by the Gospel and the Priesthood of Christ, as Shebna was to give way to Eliakim (*S. Jerome*).

The nail of the Jewish Priesthood was once *fastened in a sure place* (for it was instituted by Almighty God Himself); *but it has been cut down and fallen for its sins, and all the burden of the Levitical Law that was upon it* (and *that was a heavy burden as St Peter affirms, see Acts xv. 10. 28*) *has been cut off from it*; for "the Priesthood being changed, there is made of

necessity a change of the Law" (Heb. vii. 12); and all the power and glory has been transferred to the Divine Eliakim, JESUS CHRIST, Who "abideth a Priest continually; and hath an unchangeable priesthood" (Heb. vii. 3. 24)—*for the Lord hath spoken it*.

BURDEN OF TYRE.

CH. XXIII. 1. *The burden of Tyre*] The connexion of this prophecy with the foregoing concerning Jerusalem, and its capture by the Chaldees, will appear from the language of other prophets concerning Tyre. Tyre exulted in the misfortunes of Judah (see Amos i. 9). It is an excellent observation of *S. Jerome*, "As we have read God's threats against other nations, such as Babylon, Philistia, Moab, Egypt, Edom, and Ishmael, for exulting over the afflictions of His people, so now we have a prophecy '*contra Tyrum, inimicam et insultatricem subversionis Jerusalem, quod etiam ipsa ab eodem hoste* (Chaldeo) *sit destruenda*.'" Tyre had rejoiced when Nebuchadnezzar took Jerusalem. On this account she was to be punished by the same Monarch. See Ezek. xxvi. 2—21, "Thus saith the Lord God; Behold, I will bring upon Tyrus *Nebuchadnezzar king of Babylon*, a king of kings, from the north. . . . With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. And they shall make a spoil of thy riches, . . . and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses, and they shall lay thy stones and thy timber and thy dust in the midst of the water." Cp. Ezek. xxix. 18—20, and Jer. xxvii. 3—7, where Tyrus is mentioned as given unto Nebuchadnezzar. *Josephus*, c. Apion, i. 20, asserts that Nebuchadnezzar conquered all Phenicia and Syria. See *Hengstenberg*, *De Rebus Tyriorum*, p. 31; *Havernick* on Ezek. 427; and *Drechsler* here, and *Delitzsch*, and *Pusey* on Daniel, p. 287.

— *Howl, ye ships of Tarshish*] Tartessus in Spain, which had commerce with Tyre (Ezek. xxvii. 12. 25). Cp. 1 Kings x. 22; xxii. 48. 2 Chron. ix. 21.

— *Chittim*] Cyprus, and the lands on the Mediterranean. See Numb. xxiv. 24.

— *it is revealed*] The fall of Tyre.

² *Be still, ye inhabitants of the isle*] Be dumb with terror, ye dwellers in the isle; the *insular* Tyre, opposite to that on the mainland (cp. v. 6), at about a distance of a mile.

— *Zidon*] Zidon was the older city, from which Tyre was colonized; see v. 12. Zidon was the eldest son of Canaan; and Zidon is mentioned by Jacob (Gen. xlix. 13), and is called "great Zidon" in Josh. xi. 8; xix. 28.

³ *the seed of Sihor*] The produce of the Nile, called Sihor, the *Black River*. Cp. Jer. ii. 18. *Gesen.* 818.

Before
CHRIST
about
715.
c Ezek. 27. 3.

And ^c she is a mart of nations.

⁴ Be thou ashamed, O Zidon: for the sea hath spoken, *even* the strength of the sea, saying,

I travail not, nor bring forth children,

Neither do I nourish up young men, *nor* bring up virgins.

d ch. 19. 16.

⁵ ^d As at the report concerning Egypt,

So shall they be sorely pained at the report of Tyre.

⁶ Pass ye over to Tarshish;

Howl, ye inhabitants of the isle.

e ch. 22. 2.

⁷ *Is* this your ^e joyous city,

Whose antiquity *is* of ancient days?

† Heb. *from afar off*.

Her own feet shall carry her † afar off to sojourn.

⁸ Who hath taken this counsel against Tyre,

f See Ezek. 28. 2, 12.

† The crowning city,

Whose merchants *are* princes,

Whose traffickers *are* the honourable of the earth?

⁹ The LORD of hosts hath purposed it,

† Heb. *to pollute*.

† To stain the pride of all glory,

And to bring into contempt all the honourable of the earth.

¹⁰ Pass through thy land as a river, O daughter of Tarshish:

† Heb. *girdle*.

There is no more † strength.

¹¹ He stretched out his hand over the sea,

He shook the kingdoms:

|| Or, *concerning a merchantman*.
† Heb. *Canaan*.
|| Or, *strengths*.

The LORD hath given a commandment || against † the merchant city,
To destroy the || strong holds thereof.

g Rev. 18. 22.

¹² And he said, ^g Thou shalt no more rejoice,

O thou oppressed virgin, daughter of Zidon:

h ver. 1.

Arise, ^h pass over to Chittim;

There also shalt thou have no rest.

¹³ Behold the land of the Chaldeans;

4. *Be thou ashamed, O Zidon*] Hearken, O Zidon, with confusion of face, to the lamentation of Tyre thy daughter, who bewails her childlessness by reason of her captivity.

5. *As at the report concerning Egypt*] Rather, *when the report comes to Egypt*, concerning the fall of Tyre, which had commercial intercourse with her, Egypt shall be sorely distressed by the news; and shall fear for herself. So *Sept., Vulg., Arabic, Syriac*.

6. *Pass ye over to Tarshish*] Not only tell the sad tidings to Egypt on the south, but even to Tarshish, or Tartessus, in Spain, on the west.

7. *Is this your joyous city*] Rather, *Is this* distress come upon you, O joyous city?

— *her own feet shall carry her—to sojourn*] Formerly Tyre sent forth noble ships, in gallant trim, from her port to all lands; but now she herself must emigrate *on foot*, like a captive exile.

8. *crowning city*] Crowning herself and others; distributing crowns, as if she were Mistress of the world.

9. *The LORD of hosts hath purposed it*] Let no one suppose that the Chaldeans will be able to do this by their own power; no, they are only instruments in executing the purposes of Jehovah, the Lord of Hosts, Whose dwelling is at Jerusalem.

Here we are reminded of one of the great final causes of Prophecy. The prophets, like Isaiah, dwelling at Jerusalem, in the *valley of vision* (see xxii. *Prelim. Note*), were enabled by the God of Israel to foresee and foretell what would happen to all the great Nations of the Earth. And since He alone, by Whom these things would be done or permitted, could foresee and foretell them, therefore the fulfilment of such prophecies as these was an evidence in the eyes of the world, that the Lord Who was worshipped at Jerusalem was not a mere local deity,

but the One only God of all the earth, and that all the deities whom the heathen worshipped were vanity.

10. *Pass through thy land as a river*] Literally, *as the river*, the Nile (Heb. *yēôr*). There is a bitter irony in these words. Now that the walls and forts of Tyre are destroyed, she, who was formerly pent up in her island citadel, may overflow and pass through her land freely, as the Nile flows through Egypt with its unrestrained inundations; for there is *no more strength*—no belt—to restrain her. Tyre is called the *daughter of Tarshish* in mockery; she who was once the mother city, is now become her daughter's daughter.

11. *He*] The Lord. See v. 9.

— *the merchant city*] Heb. *cēnaan* (see on Gen. xxxvii. 25, and on Job xli. 6). Canaan was the father of Sidon (Gen. x. 15), whence Tyre was colonized (v. 12).

13. *Behold the land of the Chaldeans—ruin*] The prophet points to the land from which the future spoilers of Tyre would come, and calls them by name—the *Chaldees*. Thou, O Tyre, boastest thy great antiquity (v. 7); but the Lord of Hosts (v. 9), Jehovah (v. 11), Who is the Lord God of Israel, He is the Creator and Governor of all, and can call all things into being from nothing; and He will destroy thee by means of a Nation which, when compared with thee, is of recent date. *Behold the Chaldeans—this people was not* (cp. Deut. xxxii. 21. The word “till,” which is not in the original, would be better omitted): *the Assyrian* (lit. Asshur) *founded it* (or built it into a city) *for dwellers in the wilderness* (for wild, barbarous, nomad hordes, who before roved about without any habitation); *they set up the towers thereof; they raised up the palaces thereof; he brought it to ruin*; or, *he* (Asshur), or rather God Himself (cp. v. 11), *set it up for a fall* (i.e. set up Babylon to be an instrument of destruction to thee and to

This people was not, *till* the Assyrian founded it
For ⁱ them that dwell in the wilderness :
They set up the towers thereof,
They raised up the palaces thereof ;
And he brought it to ruin.

Before
CHRIST
about
715.
i Ps. 72. 9.

¹⁴ ^k Howl, ye ships of Tarshish :

k ver. 1.
Ezek. 27. 25, 30.

For your strength is laid waste.

¹⁵ And it shall come to pass in that day,
That Tyre shall be forgotten seventy years,
According to the days of one king :

After the end of seventy years † shall Tyre sing as an harlot.

† Heb. *it shall be*
unto Tyre as the
song of an harlot.

¹⁶ Take an harp, go about the city,
Thou harlot that hast been forgotten ;
Make sweet melody, sing many songs,
That thou mayest be remembered.

¹⁷ And it shall come to pass after the end of seventy years,
That the LORD will visit Tyre,
And she shall turn to her hire,
And ^l shall commit fornication with all the kingdoms of the world
Upon the face of the earth.

l Rev. 17. 2.

¹⁸ And her merchandise and her hire ^m shall be holiness to the LORD :

m Zech. 14. 20,
21.

others); Babylon, the city of the Chaldees, was set up to be the fall of many,—of Nineveh (the capital of Asshur), of Tyre, of Egypt, and others (Ezek. xxix. 18—20. Jer. xxvii. 3—9), and even of Jerusalem itself; and eventually to be an instrument of her own fall, by her pride and impiety. See the prophecy in Jer. xxv. 8—14.

The humiliation of Tyre in its destruction by the *Chaldees* was aggravated by the circumstance that, in comparison with Tyre (whose “antiquity was of ancient days,” v. 7), the Chaldees were but of yesterday, and were founded by Asshur, whose destruction by the Lord God of Israel has been already foretold by the prophet, x. 33, 34.

As to the origin of the Chaldees, or (as they are called in Hebrew) *Chasdim*, we find no mention of them in Scripture in the records of the earliest descendants of Noah; and they cannot compete in antiquity with Canaan, the son of Ham and the father of Sidon (see Gen. x. 15—19). Asshur was the son of Shem, whence his descendants are set down in Gen. x. 21—32; xi. 10—28, where is the first mention of the Chaldees (or Chasdim) in connexion with Abraham, who was called by God from “Ur of the Chaldees,” on account of their idolatry. The name *Chesed*, in the singular, occurs first in Gen. xxii. 22, among the nephews of Abraham.

The present statement of Isaiah is to be taken together with other passages in this book, where Babylon is called the daughter of the *Chaldeans* (xlvi. 1. 5), and the beauty of the *Chaldees’ excellency* (xiii. 19). In the present passage, the settlement of the Chaldees in the position they occupied in Isaiah’s time at Babylon is attributed to Assur. Some have supposed that this colonization was only a resettlement after temporary depression. See *Rawlinson*, *Ancient Monarchies*, i. 70—74, who has examined and refuted the opinion of *Gesenius* and others that the Chaldeans had no settled existence till Isaiah’s time. Cp. *Niebuhr*, *Geschichte Babel’s*, pp. 152, 153; *Winer*, *R. W. B.*, i. 218.

The present passage has been thought (by *Vitringa*, p. 687) to be a testimony to the foundation, or at least to the fortification of Babylon by Assyrians; an assertion confirmed by heathen historians, who ascribed it to Ninus and Semiramis, about 740 (*Herod.* i. 174; and *Diodorus*, i. p. 84). Babylon appears under the dominion of Assyria in the days of Sargon and Senacherib (in the Assyrian Inscriptions), and of Esarhaddon, 2 Chron. xxxiii. 11; and of Shalmaneser, 2 Kings xvii. 22—30.

But it is probable that Isaiah is here referring to a time of a more remote antiquity than any of these sovereigns. Babylon seems to have been under a dynasty of Arabs from about B.C. 1518 to B.C. 1273, and this was succeeded by a dynasty of

Assyrians about B.C. 1270. Probably it is to this occupation that Isaiah refers. With some few intervals of Babylonish independence, Assyria maintained her supremacy at Babylon till B.C. 625. See the evidence in *Rawlinson’s Ancient Monarchies*, iii. 470—481.

Nabonassar, from whom the Babylonish era is dated, B.C. 747, would not have desired to destroy the acts of the kings before him, as he did, if they had reflected glory on the Babylonians, and not on their enemies. *Berosus*, Frag. 11; *Rawlinson*, iii. 474.

15. *Tyre shall be forgotten seventy years, according to the days of one king*] “Behold” (said the Lord by Jeremiah, xxv. 9—11), “I will send and take all the families of the north, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about; . . . and these nations shall serve the king of Babylon seventy years.” See also Jer. xxvii. 2—7: “Thus saith the Lord to me; Make thee bonds and yokes, and put them upon thy neck, and send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, . . . Tyrus, . . . and Zidon. . . I have given all these lands into the hand of Nebuchadrezzar the king of Babylon, my servant. . . And all nations shall serve him, and his son, and his son’s son: . . . and then many nations and great kings shall serve themselves of him.” The phrase “one king” is equivalent to one dynasty. Cp. on Rev. xvii. 10, and *Pusey* on Daniel, 262.

These seventy years of the desolation of Tyre appear to coincide with the seventy years of the desolation of Jerusalem, and they synchronize with the rule of the family of Nebuchadrezzar. Cp. *Vitringa*, *Hengst.*, *Delitzsch*.

— as an harlot] Feigning love of others for the sake of sordid gain to herself (see v. 17), she “shall turn to her hire.” Harlotry does not here designate Commerce as such, but Commerce carried on in a selfish spirit, for the sake of personal advantage, without any regard to the glory of God, from Whom all riches come, and to Whom they ought to be dedicated.

16. *Take an harp*] A prophecy of what will be done; not an exhortation to do it (cp. John ii. 19). On the recovery of Tyre, see *Arrian*, xvi. 521; *Vitringa*, 703.

18. *And her merchandise and her hire shall be holiness to the Lord*] Tyre shall repent of her harlotry, and her commerce and wealth shall be consecrated to the service of the Lord. This prophecy (which is continued in Ezek. xxviii. 24—26) began to be verified when the Tyrians assisted in the rebuilding of the Temple (Ezra iii. 7). But the fulfilment of the prophecy was reserved for Christian times. A prelude to it may be seen in the *Syrophœnician* woman (Mark vii. 26), and in the great multitudes

Before
CHRIST
about
715.

† Heb. *old*.

It shall not be treasured nor laid up ;
For her merchandise shall be for them that dwell before the LORD,
To eat sufficiently, and for † durable clothing.

about
712.

† Heb. *perverteth
the face thereof*.

XXIV. ¹ Behold, the LORD maketh the Earth empty,
And maketh it waste, and † turneth it upside down,
And scattereth abroad the inhabitants thereof.

² And it shall be,

|| Or, *prince*.
a Hos. 4. 9.

As with the people, so with the ||^a priest ;
As with the servant, so with his master ;
As with the maid, so with her mistress ;

b Ezek. 7. 12, 13.

^b As with the buyer, so with the seller ;
As with the lender, so with the borrower ;
As with the taker of usury, so with the giver of usury to him.

³ The land shall be utterly emptied, and utterly spoiled :
For the LORD hath spoken this word.

⁴ The earth mourneth *and* fadeth away,
The world languisheth *and* fadeth away,
† The haughty people of the earth do languish.

† Heb. *the height
of the people*.
c Gen. 3. 17.
Num. 35. 33.

⁵ ^c The earth also is defiled under the inhabitants thereof ;
Because they have transgressed the laws,
Changed the ordinance,
Broken the everlasting covenant.

d Mal. 4. 6

⁶ Therefore hath ^d the curse devoured the earth,
And they that dwell therein are desolate :
Therefore the inhabitants of the earth are burned,
And few men left.

e ch. 16. 8, 9.
Joel 1. 10, 12.

⁷ ^e The new wine mourneth,
The vine languisheth,
All the merry-hearted do sigh.

f Jer. 7. 34. &
16. 9. & 25. 10.
Ezek. 26. 13.
Hos. 2. 11.
Rev. 18. 22.

⁸ The mirth ^f of tabrets ceaseth,
The noise of them that rejoice endeth,
The joy of the harp ceaseth.

⁹ They shall not drink wine with a song ;

that came from the sea-coast of *Tyre and Sidon* to hear our Blessed Lord (Luke vi. 17). See also Acts xxi. 3, 4 ; and notes on Ps. xlv. 12 ; lxii. 10 ; lxxxvii. 4 ; and *Eusebius*, H. E. x. 4, who says, in commenting on this passage of Isaiah, "This prophecy is fulfilled in our times. For now that the Church of God is established in Tyre, as in other Nations, a large portion of her merchandise is consecrated to the Lord and to His Church, and for the use of the ministers at His altar, or of the Gospel, according to the precept of the Lord, that they who preach the Gospel should live of the Gospel" (1 Cor. ix. 14). And so *S. Jerome* : "Contemplate the churches built at Tyre to Christ ; contemplate the wealth of her people, not now *treasured nor laid up, but given to those who dwell before the LORD*."

Compare the earlier prophecies of this blessed consummation : "The daughter of *Tyre* shall be there with a gift" (see above, on Ps. xlv. 12) ; and "Behold Philistia, and *Tyre*, with Ethiopia ; this man was born there" (see on Ps. lxxxvii. 4). Thus Isaiah takes up the harp of the Psalmist, and continues and enlarges its sweet spiritual strains, prophetic of the graces and glories of Christ. Till A.D. 1289, when Tyre was taken by the Saracens, it was a Christian city (*A Lapide*).

JUDGMENT UPON THE EARTH.

CH. XXIV.] Our Blessed Lord, in the twenty-fourth chapter

of St. Matthew's Gospel, passes, by a rapid transition, from a pre-announcement of the national judgment on Jerusalem to a prophetic description of the future universal JUDGMENT of the WORLD.

So it is here. Isaiah, having contemplated from his prophetic watch-tower of Jerusalem the destinies of the great Nations of the Earth, proceeds now to speak of the future Judgment of the World itself ; and he invites all to join in a Hallelujah of praise to God for the manifestation of His glory in all His visitations, and for His watchful love over His faithful people in all national revolutions.

The Church of England has fitly appointed this and the following chapters, and also the thirtieth and thirty-second, to be read in the season of ADVENT.

1. *the Earth*] The *Earth*, in its *earthly* character, as opposed to the *kingdom of heaven*. Cp. Matt. xxiv. 30. Luke xxi. 23. 25. 31. Rev. i. 7, where the word *earth* is used in a similar sense, as contrasted with heaven and heavenly things.

3. *The land*] The *earth*, the same word as is used in v. 1, is repeated here ; and this word, the *earth*, is repeated *five* times in the three next verses ; and thus the contrast to the *kingdom of heaven*, i.e. to the true Church of God, is more strongly marked. See also vv. 11. 13. The word, the *earth*, occurs no less than *sixteen* times in this chapter. In v. 19, it is repeated thrice.

Before
CHRIST
about
712.

- Strong drink shall be bitter to them that drink it.
 10 The city of confusion is broken down :
 Every house is shut up, that no man may come in.
 11 There is a crying for wine in the streets ;
 All joy is darkened,
 The mirth of the land is gone.
 12 In the city is left desolation,
 And the gate is smitten with destruction.
 13 When thus it shall be in the midst of the land among the people,
^g There shall be as the shaking of an olive tree,
 And as the gleaning grapes when the vintage is done.
 14 They shall lift up their voice, they shall sing
 For the majesty of the LORD,
 They shall cry aloud from the sea.
 15 Wherefore glorify ye the LORD in the || fires,
 Even ^h the name of the LORD God of Israel in the isles of the sea.
 16 From the † uttermost part of the earth have we heard songs,
 Even glory to the righteous.
 But I said, † My leanness, my leanness, woe unto me !
ⁱ The treacherous dealers have dealt treacherously ;
 Yea, the treacherous dealers have dealt very treacherously.
 17 ^k Fear, and the pit, and the snare, are upon thee,
 O inhabitant of the earth.

g ch. 17. 5, 6.

|| Or, valleys.

h Mal. 1. 11.

† Heb. wing.

† Heb. *Leanness*
to me, or, *My*
secret to me.
i Jer. 5. 11.

k See 1 Kings
19. 17.
Jer. 48. 43, 44.
Amos 5. 19.

10. *The city of confusion*] The Earth of the last days is represented as a city of confusion. It will be in the same condition, socially and politically, as it was physically before its creation in its present form, viz. as a city of confusion, Heb. *tohu*, a remarkable word; see on Gen. i. 2, where that word is rendered *without form*, and where it represents the Earth in its ruined condition, before its reproduction in its present state.

The analogy is this. The Earth will be reduced to a ruinous and chaotic state, morally and socially, before the future creation of the "new heavens and new earth, wherein dwelleth righteousness" (2 Pet. iii. 13). See below, lxxv. 17; lxxvi. 22. Rom. viii. 19; Rev. xxi. 1. 27.

There is another analogy also in the fact, which our Lord Himself foretells in Matt. xxiv. (see here *Prelim. Note*), that the condition of the Earth in the latter days will be like that of the city of Jerusalem on the eve of its fall. But as the Universal Church of God was built on the ruins of the material Temple of Jerusalem, and spread forth from Zion to enfold the World, so at the great catastrophe, the spiritual Zion of the Church Militant on earth will arise from its trials and sorrows to the glory of the new Jerusalem—the Church triumphant in heaven.

— *every house is shut up, that no man may come in*] On account of the ruins that block up the door.

11. *a crying for wine*] That is, for the failure of it (Joel i. 5).

— *the land*] The Earth. See v. 3.

12. *In the city—left desolation*] This is all which remains—desolation. Cp. Jer. xxv. 11.

— *the gate is smitten*] The scenery of the destruction of Jerusalem is here blended with that of God's judgment on the Earth; as in our Lord's prophecy (Matt. xxiv.).

13. *In the midst of the land*] In all the earth; in the midst of the people—rather, of the peoples; there shall be a faithful remnant of God's elect, as the shaking of an olive-tree (see i. 9; xvii. 6. Rom. xi. 5) among all Nations; and they shall praise God, and be gathered into the Church glorified, by the holy angels, from the four winds, from one end of heaven to the other. Cp. Matt. xxiv. 31. Rev. vii. 1—4. 14.

14. *They shall lift up their voice*] As the remnant of the faithful sang songs of thanksgiving to God when they returned to Jerusalem from their exile in Babylon (see Ps.

cxvi. 1), so the redeemed of the Lord will sing praises to Him for all His wonderful works of judgment and mercy, when they ascend from their exile in this their earthly captivity to the heavenly Jerusalem of the Church glorified. See xxxv. 10. Rev. xiv. 1—4.

— *the sea*] The West (*Gesen.* 350), the land of the Gentiles. See v. 15.

15. *the fires*] *The lights*, i. e. the East (*Gesen.* 23; *Drechsler, Delitzsch*).

16. *But I said*] In the midst of the songs of joy and thanksgiving for the salvation and glory of the redeemed, the prophet beholds a mournful contrast; see what follows.—

— *I said, My leanness, my leanness*] Or rather, *Consumption to me! consumption to me!* The word here used is *razi*, from *razah*, to make lean, and signifies *pining, wasting away, emaciation, destruction*. See x. 16; xvii. 4. *Gesen.* 764; *Fuerst*, 1291. Cp. Ps. cix. 24. The prophet complains of the great falling away and consequent rejection of his own people, the Jews, and adds, "*Woe is me.*" He weeps for the fall of his brethren, as for the emaciation of his own flesh and blood, as St. Paul does (Rom. ix. 2—5); but he does not impute their misery to God, but to their sins.

— *The treacherous dealers have dealt treacherously*] Rather, *the transgressors have transgressed; yea, by transgression, the transgressors have transgressed*. As to the Hebrew word *bagad*, here used, see 1 Sam. xiv. 33, where it is translated by *transgress*; and so Ps. xxv. 3; lix. 5; cxix. 158. Prov. ii. 22; xi. 3. 6; xiii. 2. 15; xxi. 18; xxii. 12; xxiii. 28. Hab. ii. 5. The meaning is, in a primary sense, those many Jews, who have been rejected by God, have brought their rejection on themselves by their own transgressions. So the wicked, who will be punished at the Great Day of Doom, will have incurred their punishment by their sins. See v. 20.

THE FUTURE PUNISHMENT OF ALL EARTHLY POWERS,
OPPOSED TO THE KINGDOM OF HEAVEN.

17. *snare—upon thee, O inhabitant of the earth*] These words are adopted by our Blessed Lord, when speaking of the Day of Doom: "*As a snare shall it come upon all them that dwell on the face of the whole earth*" (see Luke xxi. 35). He refers to these words, and describes the sin and punishment of "the kings of the earth," i. e. all who are of the earth,

- Before
CHRIST
about
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- 18 And it shall come to pass,
That he who fleeth from the noise of the fear shall fall into the pit;
And he that cometh up out of the midst of the pit shall be taken in the snare:
For ^l the windows from on high are open,
And ^m the foundations of the earth do shake;
- 1 Gen. 7. 11.
m Ps. 18. 7.
n Jer. 4. 23.
- 19 ⁿ The earth is utterly broken down,
The earth is clean dissolved,
The earth is moved exceedingly;
- o ch. 19. 14.
- 20 The earth shall ^o reel to and fro like a drunkard,
And shall be removed like a cottage;
And the transgression thereof shall be heavy upon it;
And it shall fall, and not rise again.
- 21 And it shall come to pass in that day,
That the LORD shall [†] punish the host of the high ones *that are* on high,
^p And the kings of the earth upon the earth;
- † Heb. *visit upon*.
p Ps. 76. 12.
- 22 And they shall be gathered together,
[†] As prisoners are gathered in the ^{||} pit,
And shall be shut up in the prison,
And after many days shall they be ^{||} visited.
- † Heb. *with the gathering of prisoners*.
|| Or, *dungeon*.
|| Or, *found wanting*.
- q ch. 13. 10. & 60. 19.
Ezek. 32. 7.
Joel 2. 31. & 3. 15.
r Rev. 19. 4, 6.
s Heb. 12. 22.
|| Or, *there shall be glory before his ancients*.
about
712.
- 23 Then the ^a moon shall be confounded, and the sun ashamed,
When the LORD of hosts shall ^r reign
In ^s mount Zion, and in Jerusalem,
And ^{||} before his ancients gloriously.
- XXV. ¹ O LORD, thou art my God;

earthly, and who are not loyal citizens "of the Kingdom of heaven." See Rev. vi. 15—17; xix. 19—21. Thus our Lord Himself helps us to understand this prophecy.

18. *the pit*] "Lacum" (*Vulg.*), "the lake of fire" of the Apocalypse (xix. 19—21).

22. *And after many days shall they be visited*] This is in apposition with what has gone before, v. 21. It shall come to pass in that day, that the Lord shall *punish*, or rather, *shall visit*.

It is carefully to be observed, that, as if purposely to prevent confusion, and to obviate the erroneous opinions that have been deduced by some from this passage, the prophet has used the same Hebrew word (*pakad*) there as here. Cp. x. 12; xiii. 11; xxiii. 17; xxvi. 21; and particularly below, xxvii. 1; and xxix. 6 (where the *niphal* is used, as here): "Thou shalt *be visited*" (i.e. *punished*) "of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire."

The sense is (as *Vitringa* observes, p. 22), that although "the kings of the earth" (that is, those persons who do not labour to advance the *kingdom of heaven*) may exult for *many days*, in their worldly pride, and in their proud opposition to God, and to His Truth; and though, in fond hope of fancied security, they may ask with the scoffers, in the language of scorn and defiance, "Where is the promise of His coming?" (2 Pet. iii. 9. See above, v. 4. 19; and cp. Jer. xvii. 15; and especially Ezek. xii. 27); yet, after a time of long and merciful forbearance on His part, *the Lord will come and punish* all His adversaries. After *many days they will be visited*; and however they may flatter themselves with hopes of escape, the Day of Doom will certainly come, and He will punish the host of the high ones, and thrust them down into the pit of destruction.

23. *the moon—the sun*] The moon (Heb. *lebānah*, so called from its *whiteness*) shall blush red with shame; and the sun (Heb. *chammah*, so called from its *glowing fire*) shall turn pale. On these words, see note on Josh. x. 13, where two different words for *sun* and *moon* are used. The great luminaries of the Earth will be confounded at the Coming of the Lord at the Great Day. Cp. Joel ii. 31; iii. 15. Matt. xxiv. 29. Luke xxi. 23.

— *before his ancients*] The elders of the Apocalypse; that

is, all those who hold the true faith, which God revealed by Moses and the Prophets to the Ancient People of God; see *Hengst.* here, and notes, below, on Rev. iv. 4—6, where St. John uses the same word as is employed here in the *Septuagint* Version, and is rendered *ancients* in our version.

— *gloriously*] Rather, *glory*, The Lord will reign in the presence of His ancients. He will be *glory*,—all *glory*; and His Saints will shine by His glory, as Moses and Elias at the Transfiguration shone, in and by the glory of Christ, when St. Peter saw "*the excellent glory*" (2 Pet. i. 17).

SONG OF PRAISE FOR DELIVERANCE AND REDEMPTION; FORESHADOWED IN THE DELIVERANCE OF JERUSALEM IN THE DAYS OF HEZEKIAH, THE TYPE OF CHRIST.

CH. XXV., XXVI.] It is well said in the *Arabic* Version here, and in the title also to the twenty-sixth chapter, that what follows is a Thanksgiving of King Hezekiah to the Lord for his victory and deliverance of Jerusalem from the Assyrian army of Sennacherib.

But this is not all.

This chapter concerns the Universal Church of God. It has been already shown, in the notes on the history of Hezekiah (whose name means "JEHOVAH *strengthens*"), that Hezekiah was a type of CHRIST. See on 2 Kings xix. 30; xx. 5, 6, and 11. In his name, in his faith and obedience, in his tears and strong crying to God (2 Kings xx. 5), and in his wonderful deliverance, and in that of Jerusalem his city, by means of his faith and prayers; and in the sudden and complete overthrow of his enemies, the proud foes and blasphemers of God; and also in his personal *resurrection*, as it were, from the dead, on *the third day* (see above, on 2 Kings xx. 5, 6. 11)—a resurrection attended by a miracle (the going back of the shadow of the sun ten degrees in the dial of Abaz); and in the wonderful extension of his life, at a time when as yet he had no son; and in the springing forth from him and from his wife *Hephi-zibah* (i. e. *my delight is in her*), a type of Christ's spouse the Church (see 2 Kings xxi. 1; and below, lxii. 4), of a seed, from which Christ came; and in his thankfulness and joy (see below, Hezekiah's song of praise, xxxviii. 9—22), he prefigured CHRIST, Who came from his loins according to the flesh, and Who is the King of the spiritual Jerusalem; and Who by His

- I will exalt thee, I will praise thy name ;
 For thou hast done wonderful *things* ;
Thy counsels of old *are* faithfulness and truth.
- ² For thou hast made ^d of a city an heap ;
 Of a defenced city a ruin :
 A palace of strangers to be no city ;
 It shall never be built.
- ³ Therefore shall the strong people ^e glorify thee,
 The city of the terrible nations shall fear thee ;
- ⁴ For thou hast been a strength to the poor,
 A strength to the needy in his distress,
^f A refuge from the storm, a shadow from the heat,
 When the blast of the terrible ones *is* as a storm *against* the wall.
- ⁵ Thou shalt bring down the noise of strangers,
 As the heat in a dry place ;
 Even the heat with the shadow of a cloud :
 The branch of the terrible ones shall be brought low.
- ⁶ And in ^g this mountain shall ^h the LORD of hosts make unto ⁱ all people
 A feast of fat things, a feast of wines on the lees,
 Of fat things full of marrow, of wines on the lees well refined.

Before
CHRIST
about
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a Exod. 15. 2.
b Ps. 118. 28.
c Ps. 98. 1.
d Num. 23. 19.
e ch. 21. 9. &
23. 13.
Jer. 51. 37.

e Rev. 11. 13.

f ch. 4. 6.

g ch. 2. 2, 3.
h Prov. 9. 2.
Matt. 22. 4.
i Dan. 7. 14.
Matt. 8. 11.

faith and obedience, and prayers and tears, has delivered the Israel of God from Satan, its ghostly Sennacherib, the haughty rival and impious blasphemer of God; and Who died and rose from the dead on *the third day*; and Who (according to His own comparison) was, before His death, like "a corn of wheat," which "abideth alone, except it fall into the ground and die; but if it die, it bringeth forth much fruit" (John xii. 24): for His Resurrection was the Resurrection of His Body, the Church, as the Apostle says, "Christ is risen from the dead, and become the firstfruits of them that slept. For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv. 20. 22); and after His Death and Resurrection from the dead, He espoused to Himself His *Hephzi-bah*, the Universal Church, His Bride, Whom He had purchased with His own blood (Acts xx. 28). See below, *liv.*, *Prelim. Note*.

The present and following chapters are therefore a song of victory, not only of Hezekiah, Isaiah, and Judah, but of CHRIST and of the whole Church of the Redeemed, for His triumph, and for her Redemption through Him.

2. *thou hast made of a city an heap—a defenced city a ruin*] Thou, O Lord, hast done this; Thou hast employed the Assyrian to execute Thy judgments. Sennacherib proudly imagined that he had destroyed the cities by his own power; but God said by Isaiah, "I have brought it to pass, that thou shouldst be to lay waste fenced cities into ruinous heaps. See 2 Kings xix. 25, where the words in the original are the same as here.

3. *Therefore shall the strong people glorify thee*] This was the result of God's dealings with Assyria under Sennacherib, and of the utter overthrow of her mighty power, which had conquered Egypt and Ethiopia, and their strong people and terrible; but she was destroyed when she blasphemed God and threatened to destroy Jerusalem. As the Sacred History relates, "The Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the King of Assyria—and many brought gifts unto the LORD to Jerusalem, and presents to Hezekiah King of Judah, so that he was magnified in the sight of all nations" (2 Chron. xxxii. 22, 23). Cp. above, on xviii. 7.

— *the city of the terrible nations*] Even Assyria herself shall glorify thee; see above, xix. 23—25.

4. *thou hast been a strength to the poor—in his distress*] The Lord was a strength to Hezekiah in his distress, public and private; and God strengthened Christ the Divine Hezekiah, and He strengthens all believers in Him.

There is a reference in these words to the etymology of *Hezekiah's* name, which means "Whom the Lord strengthens." Cp. xxxv. 3, 4; and on Ezek. iii. 8, where are similar allusions to the meaning of the name *Ezekiel*, or *Hezekiel*, which is the same name as *Hezekiah*, except in the adoption of *EL* (God) for *JAH*.

— *When the blast of the terrible ones is* (or rather was) *as a storm against the wall*] Such was the storm of the Assyrian, compared to the rushing of mighty waters, against Jerusalem (xvii. 12, 13). And such was the storm against Christ on the Cross (Ps. lxix. 15); and such is the storm against His Church. But Zion was built on the rock of God's love and power. Christ is the Rock; and the Church is built upon that Rock, and the gates of hell shall not prevail against it (Matt. xvi. 18).

5. *As the heat in a dry place; even the heat with the shadow of a cloud*] As the glaring heat in the dry place, i. e. the parched desert, through which Thy people travelled, was brought down, or subdued by the shadow of the pillar of cloud (Ex. xiii. 22. Num. xiv. 14. Neh. ix. 19), so the foe's scorching heat was subdued by the shadow of the cloud of Thy protection.

Observe the word *shadow* (Hebrew *tsel*) repeated in these two verses. Formerly Judah had looked for succour against Sennacherib to Ethiopia; but Ethiopia was a mere *tselatsal*, a noisy flapping, and transitory whirring, of wings, but it was no quiet and abiding *tsel*, or *shadow*. And when Ethiopia itself became a prey to Assyria, then Judah learnt to flee for shelter to the shadow of God's wings. See above, on xviii. 1.

— *The branch of the terrible ones*] Rather, the triumphal song of the terrible ones (especially the Assyrians, *vv.* 3, 4) shall be brought low. (*Gesen.* 247.)

6. *And in this mountain*] God's wonderful deliverance of Hezekiah and Judah, and the sudden overthrow of the Assyrians (who had conquered mighty people, but were destroyed when encamping before Jerusalem), brought Nations to glorify God in Zion, and to receive spiritual refreshment from Him. See on *v.* 3.

Much more, the Victory achieved by God in Christ, dying and rising from the dead, and conquering Sin and Satan, and redeeming His people, will bring all nations to adore Him in the spiritual Zion of His universal Church, "the mountain of the Lord's House, established upon the top of the mountains" (ii. 2. Micah iv. 2); and they will be refreshed there by Christ at a feast of fat things, the spiritual banquet of His Word and Sacraments. Cp. below, *lv.* 1, 2. Ps. lxiii. 5. Prov. ix. 2. Cant. ii. 3, 4. Matt. xxii. 2—4. "Omnia mysteria Legis et Templi transferenda sunt ad Ecclesias nationum." *S. Jerome*; and so *Euseb.* and *S. Cyril*.

Observe the repetition of the words "in this mountain" three times (*vv.* 6, 7, 10). *This mountain*—mount Zion—is the scene of all God's glorious victories and gracious mercies. Zion is the mother of Christendom (see ii. 3; and on *liv.* 1). Wherever the Church is, there is Zion—there is Jerusalem. She has expanded herself from that central point, where God vouchsafed His presence to Abraham, David, and Solomon, and where He appeared in Christ; and she aims to enfold the World.

— *wines on the lees*] and therefore strong, but well refined;

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about
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† Heb. *swallow*
up.

† Heb. *covered*.

k 2 Cor. 3. 15.

Eph. 4. 18.

1 Hos. 13. 14.

1 Cor. 15. 54.

Rev. 20. 14. &

21. 4.

m Rev. 7. 17. &

21. 4.

o Ps. 20. 5.

|| Or, *threshed*.

7 And he will † destroy in this mountain

The face of the covering † cast over all people,

And ^k the veil that is spread over all nations ;

8 He will ¹ swallow up death in victory ;

And the Lord God will ^m wipe away tears from off all faces ;

And the rebuke of his people shall he take away from off all the earth :

For the LORD hath spoken *it*.

9 And it shall be said in that day,

Lo, this *is* our God,

ⁿ We have waited for him, and he will save us :

This *is* the LORD,

We have waited for him, ^o we will be glad and rejoice in his salvation ;

10 For in this mountain shall the hand of the LORD rest.

And Moab shall be || trodden down under him,

literally, percolated or strained—an emblem of sound doctrine, strong and pure.

7. *he will destroy in this mountain the face of the covering—* [Primarily, by the sudden destruction of the Assyrians when encamping before Jerusalem, God opened the eyes of heathen Nations to see His power and glory.

Secondarily, these words have a spiritual and much wider sense, and refer to the Victory of Christ and the diffusion of the light of the Gospel. In the mountain of the Zion of His Church (v. 6) God will not only feed all, and refresh all at a spiritual banquet (see v. 6), but He will destroy—literally, will *swallow up* (it is the same Heb. word, *bala*, in the original, as in the following verse) *the face of the covering* (Heb. *lôl*, from *lât*, to cover by wrapping up, see *Gesen.* 433) *cast over all people*. These words are best explained by reference to Num. iv. 20, and to Exod. xxxiv. 34, and to 2 Cor. iii. 15—18.

In the first of these passages the same word (*bala*, to *swallow up*), is used as here, and is applied to the *covering* which *wrapped up* the holy things. Under the *Levitical Law* the mysteries of God were *wrapped up* (literally, were *swallowed up*) by a covering or veil. But the Prophet here announces that, under the *Gospel*, the *covering* itself, cast over all people, and the veil spread over all Nations, will be *swallowed up*. See the note above, on Num. iv. 20.

In Exod. xxiv. 19—34, Moses is described as putting a covering or veil over his face, after he had been communing with God on *Mount Sinai* (contrasted here with *Mount Zion*), because his face shone; and the people, who had been guilty of a great sin, could not bear to look on his countenance, which shone with a reflection of God's glory, and dazzled them with its splendour. St. Paul teaches us to see there a figure of the veil which is on the hearts of the *unbelieving Jews*, in reading the Books of Moses and the Prophets; and he foretells that this veil or covering will be *taken away* in the Gospel, when they turn to the Lord Christ. See notes above, on Exod. xxxiv. 33; and below, on 2 Cor. iii. 7—18.

Isaiah here foretells that this *swallowing up of the covering*, and this *taking away of the veil*, will be effected for all Nations under the Gospel in "this mountain,"—the mountain of the Lord's house,—the Universal Church of God.

The figure is a highly poetical one. As on a mountain in the early morning, the Sun, rising on the eastern hills, *swallows up* the mists and clouds, and reveals all the beauties of the Landscape to the eye of the benighted traveller, so, in the mountain of the Lord's house, the Sun of Righteousness, which is Christ, "rising with healing on His wings," "the Day-Spring from on high," swallowed up the clouds of Darkness and Error, in which the Nations of the World were sitting (see ix. 2), and unfolds all the glorious Landscape of Truth and Love, revealed in the Word of God.

8. *He will swallow up death in victory*] He repeats the word (*bala*) used in the foregoing verse, and declares that the Lord will not only *swallow up* the covering of the veil on the face of all nations,—not only will the Lord swallow up that covering which swallowed up all nations in a cloud of darkness and error,—but He will also *swallow up* *Death in Victory*; or rather, swallow up *Death into Victory*, as St. Paul expounds the words, when he applies them to Christ, rising from the dead, in 1 Cor. xv. 54.

The Hebrew word, here rendered *victory*, is *netsach*, which is so translated in 1 Chron. xxix. 11 (cp. 1 Sam. xv. 29. Lam. iii. 18); and which properly signifies what is *pre-eminent* and *overcomes*; and especially it means *Eternity*, as overcoming *Time*, which is absorbed into Eternity. See *Vitringa*, 46; and *Gesen.* 562.

Through the sin of Adam, Death swallowed up his posterity; but Christ, by His Death and Resurrection, has swallowed up Death into Immortality. He, by dying, has made Death itself to be the gateway to everlasting Life. (Hos. xiii. 14. Heb. ii. 14.)

As Pharaoh and his host were *swallowed up* into the waves of the Red Sea, by which the people of Israel were delivered, and went forth free on their march to Canaan, so Death has been swallowed up into the waves of the Red Sea of Christ's Passion, by which the whole Human Race has been redeemed, and marches on with joy to its heavenly inheritance.

On the use of the verb *bala*, to swallow up, see Num. xvi. 30. Ps. lxxix. 15; cvi. 17. Jonah i. 17.

On the prophecies, in the *Old Testament*, concerning the Resurrection of the body, and Universal Judgment, see *Pusey* on Daniel, pp. 502—507.

— *will wipe away tears from off all faces*] By the deliverance of Hezekiah from a dangerous sickness, and from the hand of Assyria, God wiped away his tears (see xxxviii. 3, Hezekiah *wept sore*), and the tears of his people. Cp. below, xxx. 19. But these words also are to be understood in a far larger sense. Not only will *He swallow up the covering*, or veil, of ignorance and error, from the face of all nations, but He will also wipe away every tear of pain and sorrow from their faces. This prophecy is expressly declared in the Apocalypse to have its fulfilment in Christ, and in His Church glorified through Him. See Rev. vii. 17; xxi. 4.

Thus the song of victory for the deliverance of Jerusalem under Hezekiah from the army of Sennacherib, glides, as it were, in a beautiful stream, and flows into the glorious sea of an universal Epitaph for the deliverance of the spiritual Jerusalem under CHRIST from the power of Sin, and Satan, and the Grave. And now it may be said by all nations, joining in the prophetic chorus of praise, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

Compare the words of the Patriarch Jacob, prophesying of Christ: "I have waited for Thy salvation, O Lord" (Gen. xlix. 18); and of Simeon rejoicing in it: "Lord, now Thou lettest Thy servant depart in peace; for mine eyes have seen Thy salvation" (Luke ii. 29, 30); and of St. Paul: "We groan within ourselves, waiting for the adoption, the redemption of our body" (Rom. viii. 23); and *S. Irenæus* (iv. 22), expounding these words of Isaiah, and applying them to Christ.

10. *in this mountain*] In the Zion of the Universal Church, which has spread forth from Jerusalem. See v. 6, and v. 7.

— *Moab shall be trodden down under him*] Moab, whose humiliation has been already predicted (chaps. xv. and xvi.), represents another form of enmity to God and His Church.

Assyria, under Sennacherib, was the great *heathen* power of the world opposed to Jerusalem and to God. *Moab*, descended from the Patriarch Lot (Gen. xix. 37), the nephew of

Even as straw is || trodden down for the dunghill.

11 And he shall spread forth his hands in the midst of them,
As he that swimmeth spreadeth forth *his hands* to swim :
And he shall bring down their pride
Together with the spoils of their hands.

12 And the ^p fortress of the high fort of thy walls shall he bring down,
Lay low, *and* bring to the ground, *even* to the dust.

XXVI. ¹ In ^a that day shall this song be sung in the land of Judah ;
We have a strong city,
^b Salvation will *God* appoint *for* walls and bulwarks.

2 ^c Open ye the gates,
That the righteous nation which keepeth the † truth may enter in.

3 Thou wilt keep *him* in † perfect peace,
Whose || mind is stayed on thee,
Because he trusteth in thee.

4 Trust ye in the LORD for ever :
^d For in the LORD JEHOVAH is † everlasting strength :

5 For he bringeth down them that dwell on high ;
^e The lofty city, he layeth it low ;
He layeth it low, *even* to the ground ;
He bringeth it *even* to the dust.

6 The foot shall tread it down,
Even the feet of the poor, *and* the steps of the needy.

Before
CHRIST
about
712.
|| Or, *threshed in
Madmenah.*

p ch. 26. 5.

about
712.
a ch. 2. 11.

b ch. 60. 18

c Ps. 118. 19, 20.

† Heb. *truths.*

† Heb. *peace,*
peace, ch. 57. 19.
|| Or, *thought, or,*
imagination.

d ch. 45. 17.
† Heb. *the rock
of ages,*
Deut. 32. 4.

e ch. 25. 12. &
32. 19.

Abraham, and of the same stem as Israel, and connected by Ruth with the family of David, is displayed in Scripture as the symbol of those powers which are *not altogether alien* from God's Church (as the heathen are), but, like *Ammon*, the *Ishmaelites*, and *Edomites*,—also allied by ties of kindred with Israel,—are not less hostile to it. Cp. Ps. lxxxiii. 6. Jer. xxv. 21. The *false friends* of God's Church, like *Moab*, as well as her *open enemies*, like *Assyria*, will be trodden down under the feet of Christ, as was prophesied by Balaam (Num. xxiv. 17). — *the dunghill*] Heb. *madmenah*, an allusion to the name of the Moabitish city so called. See x. 31. Jer. xlviii. 2.

11. *he shall spread forth his hands*] God Himself shall do this. Such is the ease with which He will execute His judgments on His enemies. They will be weak as water, and unable to resist Him, as water yields to the impulse of the swimmer's arms; and they will be made to buoy Him up in His glorious course down the stream of victory.

— *Together with the spoils of their hands*] Literally, *with the weavings of his hands*;—with his crafty wiles and artifices (see *Gesen.* 75), not only his proud malignity and open hate will be overthrown, but his insidious subtilty and secret conspiracy against God and His people will be baffled and destroyed.

THE SONG OF VICTORY OF HEZEKIAH AND JUDAH IS CONTINUED AND EXPANDED INTO A HYMN OF PRAISE IN THE MOUTH OF THE UNIVERSAL CHURCH.

CH. XXVI. 1. *We have a strong city*] Hezekiah did all in his power to fortify Jerusalem (2 Chron. xxxii. 1—6), but his main trust was in the Lord (ibid. *vv.* 7, 8; cp. above, on xxii. 8—11). He looked for "walls and bulwarks" in the salvation which God promised him by Isaiah (xxxvii. 21—35), "I will defend this city—to save it."

Much more is this fulfilled in Christ and in His Church. Compare lx. 18, "Thou shalt call thy walls *Salvation*." The salvation wrought by Christ makes the walls and bulwark of the Church. Cp. Ps. xlviii. 11—14, and Ps. xlv. 1—5, a Psalm probably written on the occasion of the deliverance of Hezekiah and Jerusalem from Sennacherib's army.

That group of Psalms (xlv. — xlviii.), like the present cluster of hymns, was produced by a national deliverance, and expands itself into songs of praise for the Universal Redemption wrought by Christ.

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2. *Open ye the gates, that the righteous nation—may enter in*] Hezekiah and his people had feared that they must be forced to *open the gates* of Jerusalem, that the *unrighteous nation* of Assyria, which would have spoiled them, might *enter in*. But God mercifully ordered it otherwise. And mark the glorious change. The gates of Zion are to be opened to all in Christ. Looking to Him, the prophet says, "*Open ye the gates*"—open the gates of grace in the Church militant, and the gates of glory in the Church triumphant. We are here also reminded of the language of two Psalms, the Psalm prophetic of the triumphant entry of Christ into Jerusalem (Ps. cxviii. 19, 20): "*Open to me the gates of righteousness: . . this gate of the Lord, into which the righteous shall enter:*" and the Psalm of Christ's Ascension into the heavenly Jerusalem, "*Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in*" (Ps. xxiv. 7. 9), to prepare a place for His people, "the righteous nation" (John xiv. 2, 3. Rev. xxi. 24—27).

3. *Thou wilt keep him in perfect peace—on thee*] Literally, *The mind* (Heb. *yetser*, see *Gesen.* 362) *that is stayed, Thou wilt keep, peace, peace*. The mind of the believer is not only *in peace*, but it is "peace, peace." Compare the Psalmist's expressions, "*My soul (is) silence upon God*" (see on Ps. lxiii. 1); also, "*I am prayer*" (see Ps. cix. 4). The word *peace* is repeated here for the sake of emphasis, as it is in lviii. 19, "*Peace, peace* to him that is afar off, and to him that is near." It is observable, that our blessed Lord repeated this word *peace* in the same solemn manner, both before and after His Resurrection, in order to assure His disciples, that if their minds were stayed on Him they would *have peace, and be peace*. See John xiv. 27; xx. 19. 21. 26.

4. *Trust ye in the LORD for ever: for in the LORD JEHOVAH*] A very remarkable sentence. "Trust ye in JEHOVAH for ever: for in JEHOVAH JAH is an everlasting Rock." This passage, and that in xii. 2 ("Behold, God is my salvation; I will trust, and not be afraid: for JEHOVAH JAH is my strength and my song; He also is become my salvation;" the conclusion of the song of praise for the victory, which, as the prophet there foretells, will be achieved by Christ), are the only ones in Scripture where this conjunction of the adorable names JEHOVAH JAH is found. "This union is the proper Name of the Redeemer in the most emphatic form;" and it calls attention, in the most solemn manner, to the wonderful power and love wrought by God in Christ—the Rock (Matt. xvi. 18).

L

Before
CHRIST
about
712.
f Ps. 37. 23.
g ch. 64. 5.

h Ps. 63. 6.
Cant. 3. 1.

i Eccles. 8. 12.
Rom. 2. 4.

k Ps. 143. 10.

l Job 34. 27.
Ps. 28. 5.
ch. 5. 12.
|| Or, toward thy
people.

|| Or, for us.

m 2 Chron. 12. 8.

- 7 The way of the just *is* uprightness :
‘Thou, most upright, dost weigh the path of the just.
8 Yea, ^e in the way of thy judgments, O LORD, have we waited for thee ;
The desire of *our* soul *is* to thy name, and to the remembrance of thee.
9 ^h With my soul have I desired thee in the night ;
Yea, with my spirit within me will I seek thee early :
For when thy judgments *are* in the earth,
The inhabitants of the world will learn righteousness.
10 ⁱ Let favour be shewed to the wicked,
Yet will he not learn righteousness :
In ^k the land of uprightness will he deal unjustly,
And will not behold the majesty of the LORD.
11 LORD, when thy hand is lifted up, ^l they will not see :
But they shall see, and be ashamed for *their* envy || at the people ;
Yea, the fire of thine enemies shall devour them.
12 LORD, thou wilt ordain peace for us,
For thou also hast wrought all our works || in us.
13 O LORD our God,
^m Other lords beside thee have had dominion over us :
But by thee only will we make mention of thy name.
14 They are dead, they shall not live ;
They are deceased, they shall not rise :
Therefore hast thou visited and destroyed them,
And made all their memory to perish.
15 Thou hast increased the nation, O LORD,
Thou hast increased the nation :
Thou art glorified :

7. *dost weigh the path*] Rather, *dost make level his path* : thou makest his path straight before his face. Cp. Ps. v. 8 ; lxxxviii. 50 (*Gesen.* 677).

9. *when thy judgments are in the earth—righteousness*] As was proved in the history of Hezekiah’s deliverance, to which the primary reference is here. See above, on xxv. 3.

10. *Let favour be shewed to the wicked—majesty of the LORD*] As was exemplified in the history of Hezekiah’s predecessor, king Ahaz. See on vii. 10—13. 17.

11. *they shall see, and be ashamed for their envy at the people ; yea, the fire of thine enemies shall devour them*] Rather, *They shall see and be ashamed ; (thy) zeal for the people, yea, the fire, shall devour thine enemies.*

The zeal for the people was what Isaiah himself described when he said to Hezekiah, whom he assured of God’s protection and of the destruction of the Assyrians, “*The zeal of the Lord of hosts shall do this*” (see 2 Kings xix. 31). This zeal, which burns (the Hebrew word for *zeal*, like the Greek and Latin, implies *heat*), is a *fire which will devour the enemies.*

There is reason for believing that the Assyrian army, to which the primary reference is here, was scorched by a hot pestilential wind in the valley of Hinnom, on the south of Jerusalem ; and that thus the *fire of God devoured the enemies.* below, on xxx. 33 ; xxxiii. 14 ; xxxvii. 36 ; lxi. 24.

12. *thou also hast wrought all our works in us*] Or, *for us.* All our victory over the Assyrians, all the victory of the Church over her ghostly enemy, is achieved by Thee, O Lord. Cp. Exod. xiv. 13. Deut. xxxii. 4. Ps. lxxiv. 12. 1 Cor. xv. 10. Phil. ii. 13. Tit. ii. 11 ; iii. 4, 5.

13. O LORD our God, other lords beside thee have had dominion over us : but by thee only will we make mention of thy name] In the days of Ahaz—Hezekiah’s father and predecessor—Judah looked to Tiglath-pileser, king of Assyria, for help against their enemies (2 Kings xvi. 6—9. 2 Chron. xxviii. 20, 21), and turned from the Lord to serve the gods of Danaius which smote them (2 Chron. xxvi. 22), and in

every city they burned incense unto other gods (2 Chron. xxviii. 24, 25).

But Hezekiah, the son of Ahaz, delivered Judah from the yoke of Assyria, and “removed the high places, and brake the images,” and “trusted in the Lord God of Israel ; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the Lord, and departed not from following Him” (2 Kings xviii. 4—6). And “in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did with all his heart, and prospered” (2 Chron. xxxi. 21).

These words of the Prophet are to be extended in all their fulness to Hezekiah’s Great Descendant and Antitype, the King and Deliverer of the Israel of God, the Destroyer of all idolatry, and the Purifier of His Church and people—JESUS CHRIST.

14. They are dead—not rise] The italic words in the text would be better omitted : *Dead, they shall not live ; deceased, they shall not rise.*

Primarily, this prophecy applies to the Assyrian army, suddenly cut off in one night, when its king had blasphemed God, and had threatened Jerusalem with destruction (2 Kings xix. 35). Hezekiah saw the dead corpses of the Assyrians strewing the ground beneath the walls of Jerusalem (see xxx. 33 ; xxxiii. 14 ; xxxvii. 36 ; lxi. 24).

In a secondary sense this prophecy is to be extended to all the enemies of Christ and of His People.

This death of God’s enemies is contrasted with the resurrection of Hezekiah (see on 2 Kings xx. 5, 6, 11), and with the resurrection of Christ ; and with the glorious consequences of those two resurrections. See above, *Prelim. Note* to chap. xxv., and below, on v. 19.

— Therefore] Or, so. Cp. lxi. 7. Jer. ii. 33 ; v. 2. (*Delitzsch.*)

15. Thou hast increased the nation—thou hadst removed—ends of the earth] Rather, *Thou hast increased the nation* (see ix. 3, for the Christian significance of these words) ; *Thou hast*

Thou hadst removed it far unto all the ends of the earth.

¹⁶ LORD, ⁿ in trouble have they visited thee,

They poured out a † prayer when thy chastening was upon them.

¹⁷ Like as ° a woman with child, that draweth near the time of her delivery,

Is in pain, and crieth out in her pangs;

So have we been in thy sight, O LORD.

¹⁸ We have been with child, we have been in pain,

We have as it were brought forth wind;

We have not wrought any deliverance in the earth;

Neither have ^p the inhabitants of the world fallen.

¹⁹ ^a Thy dead men shall live,

Together with my dead body shall they arise;

^r Awake and sing, ye that dwell in dust:

For thy dew is as the dew of herbs,

Before
CHRIST
about
712.

n Hos. 5. 15.
† Heb. *secret*
speech.
o ch. 13. 8.
John 16. 21.

p Ps. 17. 14.

q Ezek. 37. 1, &c.

r Dan. 12. 2.

extended all the borders of the land; that is, in a spiritual sense, Thou, O Lord, hast extended them so as to embrace all nations. This is a prophecy of the universality of the Church expanding itself from Zion into all lands.

As to the verb here used (*rachak*), see Ps. ciii. 12. Joel ii. 20. Micah vii. 11. *Gesen.* 766.

¹⁶. LORD, *in trouble have they visited thee, they poured out a prayer*] This was exactly true with regard to Hezekiah, when in public and private distress. He visited the Lord in the Temple, and poured out a prayer to Him, when he received Sennacherib's message (2 Kings xix. 14—20); and when at the same time he was stricken by sickness, and when Isaiah said to him, "Set thine house in order; for thou shalt die and not live. Then he turned his face to the wall, and prayed unto the Lord," and wept sore. See 2 Kings xx. 1—6.

¹⁷, ¹⁸. *Like as a woman with child—we have been with child*] This also was exactly true with regard to Hezekiah, who, when he heard the blasphemous menaces sent by Sennacherib, sent a message to Isaiah, saying, "This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth" (2 Kings xix. 3).

¹⁸. *Neither have the inhabitants of the world fallen*] Rather, *neither have inhabitants of earth been abortions*. The reference to parturition is continued: We, Thy people, have miscarried; but the wicked—the inhabitants of the earth (opposed to heaven, and blaspheming Thee)—have not been abortions.

The misery of Judah and Hezekiah is contrasted with the prosperity of Assyria and Sennacherib. The verb *naphal*, to fall, is applied to "the untimely fruit of a woman" in Hebrew, as the parallel words *πάρω* and *cado* are in Greek and Latin; and *nephal* signifies an *abortion*. See Job iii. 16. Ps. lviii. 8. *Eccles.* vi. 3. *Gesen.* 557; *Fuerst*, 941.

We may compare Job's lamentation on this seeming difference between the condition of the wicked and the righteous, "Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf. They send forth their little ones like a flock, and their children dance" (Job xxi. 10, 11); and the Psalmist's, "They have children at their desire: and leave the rest of their substance to their babes" (Ps. xvii. 14).

¹⁹. *Thy dead men shall live*] A magnificent transition.

Hezekiah and Judah had been lamenting by the mouth of the prophet, that they were like women who gave birth to nothing but abortions, while their enemies flourished and were fruitful.

But now mark the difference. Hezekiah himself had received a sentence of death from Isaiah (see on v. 16, and above, on 2 Kings xx. 1—7); and this sentence of death was embittered by the reflection that he had no child, and therefore not only his own life seemed about to be cut off, but also the royal race of David (to which God's gracious promises in Christ were annexed), to be in danger of being extinct. In addition to this, the Holy City and the Holy Place were in peril of destruction from the Assyrian army, which had just conquered the mighty nations of Egypt and Ethiopia, to which Hezekiah had looked for succour,—and how should Jerusalem be able to stand?

In this crisis of private and public sorrow—which might be called *dealin*—Hezekiah prayed earnestly to God for his

people and for himself; and he received a double assurance from God, through Isaiah, that his prayers were heard. "It came to pass, afore Isaiah was gone out" (from the king) "into the middle court" (or from the middle court), "that the word of the Lord came to him, saying, Turn again, and tell Hezekiah the captain of My people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: . . . on the third day thou shalt go up into the house of the Lord. And I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake" (2 Kings xx. 4—6). And what followed? The army of Sennacherib was suddenly cut off, when it seemed to be on the point of destroying Jerusalem. The inhabitants of that city arose in the morning, and looked forth from the city, and saw the ground beneath the walls covered with the dead bodies of their enemies (see v. 14, and xxxvii. 36). "They are dead, they shall not live; they are deceased, they shall not rise."

The Assyrians perished. But Hezekiah himself and Jerusalem (which seemed to be dead) arose from the dead by a double resurrection. Hezekiah's Resurrection was on the third day; Jerusalem's Resurrection was in the third year (2 Kings xix. 29).

Here was a foreshadowing of a still greater Resurrection—the Resurrection of CHRIST. See what follows; and so *S. Iren.* iii. 11; *S. Hippolytus*, pp. 34 and 115 (ed. *Logarde*); *Tertullian*, de Resurrectione, c. 21; *S. Augustine*, de Civ. Dei, xx. 21; *S. Cyril*; *S. Jerome* here; *A. Lapide*.

— *Together with my dead body shall they arise*] The italic words in the text would be better omitted. The sentence is, *Thy dead shall live; my dead body shall they arise*. As Hezekiah's resurrection was the resurrection of Jerusalem, so, much more, the Resurrection of his great Antitype Christ on the third day, was the Resurrection of all His people. They are His body; and His dead live, because they are His body. His Resurrection is their Resurrection. As the Apostle says, "Christ is risen from the dead, and become the firstfruits of them that slept;" and "as in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv. 22, 23. John xi. 25, 26. 1 Thess. iv. 14. Phil. iii. 20, 21).

Therefore, with the ear of faith we hear the joyful sound of the chorus of saints, rising with their glorified bodies, and praising God for His mercy in Christ, in reply to the prophetic appeal, *Awake and sing, ye that dwell in dust*.

We may compare the prophecy of the patriarch Job, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth (or *dust*, which He will revive); and though after my skin worms destroy this body, yet in my flesh shall I see God." See above, on Job xix. 25, 26.

— *thy dew is as the dew of herbs*] The dew of Thy Spirit quickens the dead, and makes them to arise, as the morning dew refreshes the herbs: "Ros Domini vivificabit corpora mortuorum" (*S. Jerome*). See lxvi. 14, "Your bones shall flourish like an herb;" and cp. Deut. xxii. 2. Ps. lxxii. 6. Hos. xiv. 6. *Eccles.* xlv. 12, "Let their bones flourish out of their place;" and xlix. 10. So *Kimchi*, *Vatablus*, *Vitranga*; *Gesen.* 24; *Fuerst*, 43.

Others render it, *thy dew is the dew of lights; the dew of the morning (oroth*, see xviii. 4; so *Vulg.*, *Syriac*, *Targum*,
L 2

Before
CHRIST
about
712.
s Exod. 12. 22, 23.

† Ps. 30. 5.
ch. 54. 7, 8.
2 Cor. 4. 17.

u Micah 1. 3.
Jude 14.

† Heb. *bloods*.

|| Or, *crossing*
like a bar.

a Ps. 74. 13, 14.

b ch. 51. 9.
Ezek. 29. 3.
& 32. 2.
c ch. 5. 1.

d Ps. 80. 8.
Jer. 2. 21.

e Ps. 121. 4, 5.

And the earth shall cast out the dead.

20 Come, my people, * enter thou into thy chambers,
And shut thy doors about thee :
Hide thyself as it were † for a little moment,
Until the indignation be overpast.

21 For, behold, the LORD † cometh out of his place
To punish the inhabitants of the earth for their iniquity :
The earth also shall disclose her † blood,
And shall no more cover her slain.

XXVII. 1 In that day the LORD with his sore and great and strong sword

Shall punish leviathan the || piercing serpent,

2 Even leviathan that crooked serpent ;

And he shall slay b the dragon that is in the sea.

3 In that day c sing ye unto her,

d A vineyard of red wine.

3 e I the LORD do keep it ;

I will water it every moment :

Lest any hurt it, I will keep it night and day.

4 Fury is not in me :

Grotius, Hengst., Delitzsch, and others). If this is the true rendering, the best commentary on this passage is Ps. cx. 3, "From the womb of the morning is the dew of thy youth," which declares that the spiritual life and freshness of all believers, compared to multitudinous drops of dew sparkling in the light of prime (cp. on Ps. cxxxiii. 3), is from the morning of the Birth of Christ, Who is the bright Day-spring from on high (see on Ps. cx. 3). So the Prophet here declares, that the dew of all believers rising to glory, will be from the glorious Morning and orient light of the Resurrection of Christ, Who is the First-begotten of the dead, the First-born from the womb of the grave. See above, on Ps. cx. 3. Col. i. 18. Rev. i. 5.

— *the earth shall cast out the dead*] Heb. *rephaim*, the wicked dead ; at the general Resurrection and Judgment (Rev. xxi. 3). Cp. *Pusey* on Daniel, p. 506.

PUNISHMENT OF THE WICKED.

After speaking of the deliverance of Hezekiah and Jerusalem from the arms of Assyria, and the destruction of the Assyrian army, and the Resurrection of the wicked (v. 19) as well as of the good, the Prophet proceeds to describe the punishment of Satan himself (see on xxvii. 1), and all his adherents, at the Great Day.

In the foregoing description of the glory of the Resurrection of the saints of God through the Resurrection of Christ (a Resurrection foreshadowed by the wonderful Resurrection of Hezekiah and of Jerusalem from the grave) the prophet, having used, in v. 19, the word *rephaim* for dead (see v. 19, and Prov. ii. 18 ; ix. 18 ; xxi. 16), turns to the darker side of the picture, namely, to the punishment to be inflicted on the wicked at the Day of Judgment,—a punishment typified by the destruction of the army of Sennacherib, who impiously blasphemed the Lord God of Hosts, and threatened Jerusalem with destruction.

20. *Come, my people, enter thou into thy chambers*] Here is an address to the faithful in the latter days. Hide thyself, by faith and repentance, in the secret chambers of religious meditation ; wait there patiently for a while, like those who flee from a storm ; the time of thy tribulation will only be, as it were, for a moment, and then the indignation of the proud oppressors will have passed away—like the blasphemous menaces of Sennacherib—and they will be summoned to judgment.

21. *behold, the LORD cometh*] Compare Micah i. 3. Jude 14. — *The earth also shall disclose her blood*] Literally, *bloods* ; all the innocent blood that has been shed from the time of Abel even to the end of the world shall be avenged. Cp. Matt. xxiii. 35. Luke xi. 51. Rev. vi. 10.

CH. XXVII. 1. *In that day*] In the great Day of Doom.

— *the LORD—shall punish*] Literally, *shall visit* ; see the words above, in the description of the General Resurrection and

Universal Judgment in xxiv. 21, 22, to which the Prophet returns here.

— *leviathan the piercing serpent, even leviathan that crooked serpent ; and he shall slay the dragon that is in the sea*] The Lord shall visit and punish in the Great Day, SATAN and all his agents, the proud and mighty Powers of this world, represented by his symbols and theirs, *Leviathan, the piercing serpent, or flying (or apostate) serpent* ; words used in this spiritual sense in Job xxvi. 13 (where see the note with the commentary there given on the present passage) ; even *Leviathan, that crooked serpent*, with all his tortuous devices (cp. Ps. cxxv. 5. and Hab. i. 5, where the cognate verb is used, and see *Gesen.* 649), and *he shall slay the dragon that is in the sea* : cp. below, li. 9, where the same imagery is used to describe the great and godless powers of this world, especially such as those of Egypt (called the "River Dragon" by *Milton*, P. L. xii.) Assyria, Babylon, and Rome, agents of SATAN,—*"the Old Serpent,"* and "Dragon,"—the foe of the city of God ; as is suggested here by the *Targum*, and is shown in the notes on Job iii. 8 ; xxvi. 13 ; xli. 1. 10. Ps. lxxviii. 1, to which the reader is invited to refer. See also *S. Justin Martyr*, c. Tryphon., § 91 and § 112, who regards the "Leviathan and piercing serpent" as a name of Satan himself, and the sword, with which he is slain, as an emblem of Christ. Cp. *S. Jerome* and *S. Cyril* here, and *Vitringa*, pp. 80—83, and *Delitzsch* here, and *Pusey* on Daniel, p. 507.

The destruction of Sennacherib's army at Jerusalem has led the Prophet by an easy transition to describe this great and universal catastrophe. The sight of the dead corpses of the Assyrians lying, scorched by the fire of a pestilential wind, beneath Jerusalem in the valley of Hinnom (see xxx. 33), might well suggest a vision of Gehenna itself, and of the burnings of the Lake of fire. See on xxxiii. 14, and lxvi. 24.

The fuller development of this prophecy in all the awful grandeur of its terrific details may be seen in the Apocalypse (Rev. xix. 19—21 ; xx. 6—14).

GOD'S VINEYARD, JERUSALEM—ITS DESTRUCTION (vv. 10, 11), AND ITS SUBSEQUENT UNIVERSAL FRUCTIFICATION IN THE GOSPEL OF CHRIST (v. 6).

2. *In that day—a vineyard of red wine*] Rather, *In that day* (there will be) *a vineyard of strong* (lit. *fervent*) *wine* ; (the *Vulg.* has "Vinea meri ;") *sing ye to it*. The Vineyard of God's Church at Jerusalem described above in v. 1—7 is here called a vineyard of pure and potent wine, representing unadulterated doctrine (cp. i. 22), and the fervent zeal of those who preach it (*Vitringa*). Cp. Gen. xlix. 11, 12. Ps. lxxx. 8. 14. Jer. ii. 21. Cant. viii. 11.

4. *Fury is not in me*] God does not punish willingly (Lam. iii. 33). He willeth all men to be saved (1 Tim. ii. 4. 2 Pet.

- Who would set 'the briars and thorns against me in battle ?
 I would || go through them,
 I would burn them together.
- 5 Or let him take hold ^s of my strength,
 That he may ^h make peace with me ;
 And he shall make peace with me.
- 6 He shall cause them that come of Jacob ¹ to take root :
 Israel shall blossom and bud,
 And fill the face of the world with fruit.
- 7 Hath he smitten him, † as he smote those that smote him ?
 Or is he slain according to the slaughter of them that are slain by him ?
- 8 ^k In measure, || when it shooteth forth, thou wilt debate with it :
 || ¹ He stayeth his rough wind in the day of the east wind.
- 9 By this therefore shall the iniquity of Jacob be purged ;
 And this *is* all the fruit to take away his sin ;
 When he maketh all the stones of the altar as chalkstones that are beaten
 in sunder,
 The groves and || images shall not stand up.
- 10 Yet the defenced city *shall be* desolate,
 And the habitation forsaken, and left like a wilderness :
^m There shall the calf feed,
 And there shall he lie down, and consume the branches thereof.

Before
CHRIST
about
712.
f 2 Sam. 23. 6.
ch. 9. 18.
|| Or, march
against.
g ch. 25. 4.
h Job 22. 21.

i ch. 37. 31.
Hos. 14. 5, 6.

† Heb. according
to the stroke
of those.

k Job 23. 6.
Ps. 6. 1.
Jer. 10. 24. &
30. 11. & 46. 29.
1 Cor. 10. 13.
|| Or, when thou
sendest it forth.
|| Or, when he
removeth it.
l Ps. 78. 38.

|| Or, sun images.

m See ch. 17. 2.
& 32. 14.

iii. 9), but if men will not turn and repent and believe, then He will whet His sword and destroy them (Ps. vii. 13). Cp. Exod. xxxiv. 6, 7. Nahum i. 6, 7.

— *Who would set—thorns*] Though fury is not in God, yet if men will be like evil soil, bringing forth thorns and briars, “which are nigh unto cursing” (Heb. vi. 8), then they must expect to be consumed. Cp. above, ix. 18, and 2 Sam. xxiii. 6.

— *in battle? I would go through them*] Rather, *I would go against them in battle*. The interrogation ought to be after the word *me*, and not after *battle*, which belongs to what follows, as in *Sept*.

5. Or let him—with me] This may be rendered, *Or rather* (see *Gesen*. 17) *let him take hold of My strength* (let him stay himself on Me as his support), *let him make peace with Me* (yea I say), *peace with Me*. The word *peace* is repeated here, as it is in the foregoing chapter (xxvi. 3), to show in an emphatic manner God’s merciful desire that all men should repent, and be at peace with Him in Christ. Cp. lvii. 19, “*Peace, peace to him that is far off, and to him that is near, saith the Lord*”—words adopted by the Apostle and applied to Christ, “Who is our PEACE” (Eph. ii. 14—17).

6. He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit] Though the Vineyard of Jerusalem has been made desolate for her sins, yet Christ and His Apostles have sprung forth from it, and have filled the world with fruit (*S. Irenæus*, iv. 9). Cp. xxxvii. 31; liv. 3.

This section (xxvii. 6—xxviii. 13) was appointed by the Hebrew Church to be read in the Synagogue, as a Prophetic Proper Lesson, together with Exod. i. 1—vi. 1, which describes the discipline of Israel in Egypt. Cp. xxix. 22, 23.

7. Hath he smitten him] Hath God smitten Israel, as God smote Israel’s enemies, the Assyrians and others? No; God hath not dealt with Israel as with the Nations of the heathen, but has left a remnant in all His chastisements. See i. 9; x. 21; xlv. 3. Jer. iv. 27; xxx. 11.

8. In measure—thou wilt debate with it] *In measure* (lit. in a seah, the third part of an Ephah; the Greek and Latin *satum*; Matt. xiii. 33. Luke xiii. 21), that is, moderately (*Gesen*, 575. Cp. John iii. 34), *Thou didst punish it* (viz. Israel), *when Thou didst send it away*; that is, when Thou didst send away and scatter Israel, Thou didst it with a measure, always reserving a remnant of good grain, to be sown again in the land, and to bear fruit. See above, on xxi. 10, where Babylon is

compared to God’s *threshing-floor*, on which His people were threshed and winnowed.

— *He stayeth his rough wind*, or rather, *he removeth* (i. e. winnoweth, purgeth, see Prov. xxv. 4) *with his rough blast* (of affliction) *in the day of the east wind*] He sifts Israel, but never destroys it; ‘not the least grain falls to the earth’ (Amos ix. 9). Cp. below, v. 12; and see what follows here.

9. By this—purged] This is the merciful purpose of God’s chastisement of Israel—to sift the chaff away from the wheat, to purge away the dross from the pure ore (xlvi. 10. Zech. xiii. 9. 1 Pet. i. 7).

— *By this therefore shall the iniquity of Jacob be purged—shall not stand up*] The fruit of God’s chastisement of Israel will be, to purge away her sins, especially her sin of idolatry.

This was marvellously fulfilled, in the Captivity of Israel in Assyria, and of Judah at Babylon. However some individuals among the Jews may have lapsed into idolatry (see on lxx. 3, 4), the Hebrew Nation, which was once prone to idolatry of every kind, has, as a Nation, been free from it since its exile. See above, *Introd.* to Ezra, p. 299.

The Prophet’s words are to be interpreted thus: *The iniquity of Israel will be purged by this* (i. e. by affliction); *and this is all the fruit of the taking away of his sin* (see below, lix. 20, and Rom. xi. 26), namely, when he,—that is, Israel,—*maketh all altar-stones* (of his idolatrous altars) to be like *chalkstones* to be beaten asunder (into lime that is burnt in the kiln), the *groves* (or rather, the *asherim*, or images of Astarte and of the sun, see above, xvii. 8) *shall not stand up*, but be broken in pieces. Compare the actions of the good King Josiah, in his Reformation, when he brake down the idolatrous images (2 Kings xxiii. 6, 7—14. 2 Chron. xxxiv. 3—7).

10. Yet the defenced city shall be desolate—there shall the calf feed] Yet for the sins of Jerusalem it shall be made desolate.

The Prophet, who has been speaking of God’s Vineyard, the House of Israel (see v. 2), takes up here the words which he had used before, in his prophecy concerning its desolation. See above, chap. v. 1—7, compared with v. 17, “Then shall the lambs feed after their manner,” in their pasture; and vii. 21—25: “And it shall come to pass in that day, that a man shall nourish a young cow . . . the land shall become briars and thorns. . . . It shall be for the sending forth of oxen, and for the treading of lesser cattle.” Cp. lxiv. 10, 11.

This was fulfilled primarily in the destruction of Jerusalem

Before
CHRIST
about
712.
n Deut. 32. 28.
ch. 1. 3.
Jer. 8. 7.

o Deut. 32. 18.
ch. 43. 1, 7, &
44. 2, 21, 24.

p ch. 2. 11.

q Matt. 24. 31.
Rev. 11. 15.

about
725.
a ver. 3.
b ver. 4.
† Heb. *broken*.

¹¹ When the boughs thereof are withered, they shall be broken off :

The women come, *and* set them on fire :

For ⁿ it is a people of no understanding :

Therefore he that made them will not have mercy on them,

And ^o he that formed them will shew them no favour.

¹² And it shall come to pass in that day,

That the LORD shall beat off from the channel of the river unto the stream
of Egypt,

And ye shall be gathered one by one, O ye children of Israel.

¹³ ^p And it shall come to pass in that day,

^q That the great trumpet shall be blown,

And they shall come which were ready to perish in the land of Assyria,

And the outcasts in the land of Egypt,

And shall worship the LORD in the holy mount at Jerusalem.

XXVIII. ¹ Woe to ^a the crown of pride, to the drunkards of Ephraim,

Whose ^b glorious beauty is a fading flower,

Which are on the head of the fat valleys of them that are † overcome with
wine !

² Behold, the Lord hath a mighty and strong one,

by the Chaldeans, and much more in the desolation by the armies of Rome.

^{11.} *a people of no understanding*] Such is the description which Scripture gives of the unbelieving portion of Israel. See Deut. xxxii. 28, 29; above, i. 3; and Jer. iv. 22: "They have none understanding;" therefore they are rejected by God, Who made them.

^{12.} *And it shall come to pass*] But though Jerusalem is trodden down, yet a remnant will be saved;—*the Lord will beat off*—observe this word (Heb. *chabat*), applied to the beating of an olive-tree in Deut. xxiv. 20, and to the beating of wheat by threshing it with a stick, as was done by Ruth (see on Ruth ii. 17), and by Gideon (see on Judg. vi. 11); and compare below, xxviii. 27, in all which places this word is used; and see *Gesen.* 256.

This word shows the minute carefulness with which the Lord winnows out His elect remnant from the husk and chaff; His threshing-floor would be a vast one, wherever Israel was scattered, from the Euphrates to the brook of Egypt (cp. Gen. xv. 18. 1 Kings viii. 65); and yet each grain would be *gathered one by one*, so that not a single one would be lost (Amos ix. 9. Cp. Jer. iii. 14).

This imagery presents a picture of the great work of our Future Judge at the Last Day. All the World is His threshing-floor; all Nations will be like sheaves upon it; and He *will thoroughly purge His floor*. See Matt. iii. 12.

^{13.} *And it shall come to pass in that day*] Here is a second promise, which extends beyond Palestine, even to the two poles of the Hebrew world in the days of Isaiah—Assyria and Egypt. All the outcasts of Israel shall be gathered from thence, as by the trumpet of the Jubilee (Lev. xxv. 9), and shall worship God at Jerusalem.

This was fulfilled in part in the Restoration of the Jews by the edict of Cyrus, after the taking of Babylon (see 2 Chron. xxxvi. 22, 23. Ezra i. 3, 4). Much more was it fulfilled, in a higher spiritual sense, on the day of Pentecost, when Jews, devout men from every nation under heaven, were gathered into the true Sion of Christ's Church (see above, on xix. 24, 25); and it is ever being fulfilled in that Zion, which is called by Isaiah the "Mountain of the Lord's house" (ii. 2), and "Zion, and Jerusalem, the holy city" (lii. 1. Cp. xxviii. 16), and by the Apostle, "the Mount Sion, the city of the living God" (Heb. xii. 22, 23); and which, as the Psalmist describes it, is extended into all lands, and enfolds even Egypt and Babylon, Philistia, Tyre, and Ethiopia. See on Ps. lxxxvii. 1—7; and cp. above, on ii. 2; xix. 24, 25; below, on lvi. 2; lxii. 1—9; and lxx. 18—23; lxvi. 10—12. Zech. xiv. 16. *S. Jerome* here says that this prophecy speaks of the days of the Gospel, when men in all nations "venient ad fidem Christi, ut adoret Eum in Ecclesiâ;" and so *S. Cyril*, and *Theodore*.

RECAPITULATION AND EXPANSION.—THE SIX WOES.

The following six chapters (xxviii.—xxxiii.) are a sequel to the foregoing denunciation of Judgment. They contain SIX WOES, denounced on the ungodly:—first, of God's own People (for judgment begins with the "house of God," 1 Pet. iv. 17. Ezek. ix. 6); and then, of the World.

They commence with a denunciation on God's own people Israel at Samaria, for pride and sensuality. Next, they are directed against the ungodly rulers and people of Jerusalem, for their blindness, pride, obstinacy, and hypocrisy; for want of trust in God; for resorting to earthly helps, such as Egypt.

These Woes are tempered with promises of mercy and grace in CHRIST, and with assurances of protection to the faithful, against all the enemies of God and His people.

They are followed by denunciation of woes on God's open enemies, the impious powers of this World (xxxiii. 1), such as Assyria, and Babylon, and on those godless powers which are connected with God's people by some ties of kindred and affinity (such as Edom), but are treacherous and cruel to it.

These WOES extend to the latter Days, and pass into the WOES pronounced by CHRIST in Matt. xxiii. 13—29, and into the WOES of the Apocalypse (ix. 12; xi. 14), and into the final Woe of the Great Day of Doom.

CH. XXVIII. WOE ON SAMARIA AND ISRAEL.

The Prophet, having been brought down in his prophecy to the days of Israel's restoration in Christ (xxvii. 6, 12, 13), now returns to his own age, *before* Israel had been carried into captivity, and the kingdom of Israel destroyed (in B.C. 721); and he addresses a prophetic warning to Israel, and its capital Samaria.

The fulfilment of this prophecy, in part, in Isaiah's own time, served as a public pledge of the truth of his predictions, and as an evidence of his Divine mission, and gave greater authority to his other prophecies, which extend even in the present chapter to the Coming of Christ (v. 16), and to the end of time (v. 19—22).

^{1.} *Woe to the crown of pride*] The natural beauty of the situation of Samaria,—like a royal diadem of Israel,—has been described above in the note on 1 Kings xvi. 24. Cp. Amos iii. 9; iv. 1; vi. 1.

— *to the drunkards*] Or, *of the drunkards*. The Prophet seems to anticipate the name *Sychar*, probably derived from *drunkenness*. Cp. *Lightfoot*, on John iv. 5.

— *Whose glorious beauty*] Rather, *and to the fading flower of its glorious beauty*.

^{2.} *a mighty and strong one*] Shalmaneser, and his successor, Sargon. See on 2 Kings xvii. 5, 6; xviii. 10.

° Which as a tempest of hail and a destroying storm,
As a flood of mighty waters overflowing,
Shall cast down to the earth with the hand.

3^d The crown of pride, the drunkards of Ephraim,
Shall be trodden † under feet :

4 And ° the glorious beauty, which is on the head of the fat valley,
Shall be a fading flower, and as the hasty fruit before the summer ;
Which when he that looketh upon it seeth,
While it is yet in his hand he † eateth it up.

5 In that day shall the LORD of hosts be for a crown of glory,
And for a diadem of beauty, unto the residue of his people,

6 And for a spirit of judgment to him that sitteth in judgment,
And for strength to them that turn the battle to the gate.

7 But they also ° have erred through wine,
And through strong drink are out of the way ;

8 The priest and the prophet have erred through strong drink,
They are swallowed up of wine,

They are out of the way through strong drink ;
They err in vision, they stumble in judgment.

8 For all tables are full of vomit and filthiness,
So that there is no place clean.

9 ° Whom shall he teach knowledge ?
And whom shall he make to understand † doctrine ?

Before
CHRIST
about
725.

c ch. 30. 30.
Ezek. 13. 11.

d ver. 1.

† Heb. with feet.

e ver. 1.

† Heb. swallow-
eth.

f Prov. 20. 1.
Hos. 4. 11.

g ch. 56. 10, 12.

h Jer. 6. 10.

† Heb. the
hearing ?

4. *the hasty fruit*] The early fig.

5. *In that day*] The prophet looks forward from the day of Samaria's destruction, and the scattering of Israel by Assyria, to that glorious day of Israel's restoration in Christ. Observe the contrast here. He had begun his prophecy by saying (v. 1), "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower;" and he had said that this crown of pride should be trodden under foot (v. 4); but He now reveals the gracious assurance, that when the fading crown of its earthly glory, on which it prided itself, has fallen from its head, then the LORD Himself shall be to the remnant of His People a crown of glory, and a diadem of beauty.

Christ is described in the Apocalypse as wearing a crown of victory on His head (Rev. vi. 2), and also as having on His head many crowns, royal diadems (Rev. xix. 12). His Church has a crown of twelve stars on her head (see Rev. xii. 1), and He will give to His people an unfading crown of glory (1 Pet. v. 4). He Himself will be their crown (Rev. vii. 13).

"The Lord Himself shall dignify and adorn His people by His presence in the purity of His ordinances and religion. The other two benefits here mentioned concern their civil good,—justice flourishing within, and wealth and opulence from without; so, doubtless, this glory and beauty is religion as the chiefest of the three, and the other two are its attendants. Purity of religion and worship is the crown and glory of a people. Let no man take this crown from you. You know how busy the emissaries of the Church of Rome have been to take this crown from us; or at least to pick the diamonds out of it, and to put in false counterfeits ones in their places. They stole away the power of religion, and filled up the room with shadows and fopperies of their own devising. It is the vanity of that Church to think that they adorn the worship of God, when they dress it up with splendour in her service, which, though some magnify it so much, yet may most truly be called a glistening slavery and captivity. It is vanity in men when they dress it up with a multitude of gaudy ceremonies, and make it the smallest part of itself; whereas, its true glory consists, not in pomp, but in purity. In the twelfth chapter of the Apocalypse we find the Church under the name of a Woman, richly attired indeed, but her ornaments are all heavenly. The Sun (which is Christ) is her clothing (see below, on Rev. xii. 1—6), her crown is of twelve stars (Apostolic doctrine). There, is another Woman in that same book, arrayed in purple and scarlet, decked with gold and

precious stones, and having a golden cup in her hand, full of abominations; and she is 'the mother of abominations' (Rev. xvii. 4). The natural man judgeth according to his reach; but to a spiritual eye there is most genuine beauty in the service of God, and the government of His house, when they are nearest to the rule, the Word of God. Then it is that the Lord Himself is the crown and diadem of His Church" (Archbishop Leighton, Sermon on Isaiah, xxviii. 5, 6).

6. *that turn the battle to the gate*] Or, *drive back the battle at the gate*. The battle which rushed on like a torrent, to burst through the gate (see v. 2),—the gate of the holy city. Cp. xxii. 7; xlv. 2. Judg. v. 8.

In the days of the Gospel, the Lord will not only be the grace and glory of His faithful people, but He will be their wisdom and strength.

7. *The priest and the prophet have erred through strong drink*] Contrary to the express law of God (Lev. x. 9).

THE TRUE ISRAEL OF GOD.—THEIR MEEK TEMPER.—THE PREACHING OF CHRIST AND THE APOSTLES.

9. *Whom shall he teach knowledge?*] Whom shall the Lord teach? This is said of the Lord's teaching, as is clear from St. Paul's quotation of v. 11, in 1 Cor. xiv. 20, 21; and St. Jerome here, "Quis dignus est doctrinā Domini?" To whom shall Christ reveal the mysteries of the kingdom? Not to those who are proud, like the Israel just described by the Prophet (vv. 1—3), and who err in vision, and stumble in judgment (v. 7). No; but to those who are despised by them as babes. See our Lord's words (Matt. xi. 25): "I thank Thee, O Father, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Cp. Mark x. 15: "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein;" and Matt. xxi. 16: "Have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?" See Ps. viii. 2; and note on Ps. cxxi. 2: "I have quieted myself, as a child that is weaned of (or on) his mother: my soul is even as a weaned child," where the word for weaned is the same as here (*gamāl*). A child weaned and drawn from the breast, reposes passively in greater quietness on its mother's bosom than one who has not been weaned, and which makes eager efforts to draw nourishment from her breast. Such, as the Psalmist and the Prophet describe it, is the believer's humble trust and perfect repose on God.

Before
CHRIST
about
725.

‡ Or, hath been.

† Heb. *stammer-
ings of lips.*
i 1 Cor. 14. 21.
‡ Or, *he hath
spoken.*

Them that are weaned from the milk,

And drawn from the breasts;

10 For precept || *must be* upon precept, precept upon precept,
Line upon line, line upon line,
Here a little, *and* there a little :

11 For with † *stammering* lips and another tongue
|| Will he speak to this people.

12 To whom he said,
This *is* the rest *wherewith* ye may cause the weary to rest ;
And this *is* the refreshing :
Yet they would not hear.

13 But the word of the LORD was unto them
Precept upon precept, precept upon precept,
Line upon line, line upon line ;
Here a little, *and* there a little ;
That they might go, and fall backward, and be broken,
And snared, and taken.

14 Wherefore hear the word of the LORD, ye scornful men,
That rule this people which *is* in Jerusalem ;

15 Because ye have said,
We have made a covenant with death,
And with hell are we at agreement ;
When the overflowing scourge shall pass through, it shall not come unto us :

‡ For we have made lies our refuge,
And under falsehood have we hid ourselves :

16 Therefore thus saith the Lord God,

k Amos 2. 4.

10. *For precept must be (or, will be) upon precept*] The Prophet is foretelling the character of the preaching of the Gospel by Christ and His Apostles, which will be despised as "foolishness,"—like the elementary teaching of infants,—by the so-called wise and prudent of this world. See 1 Cor. ii. 1. 4. 13. 17.

— *Line upon line*] Rule upon rule. The Heb. *kav* is properly a measuring *line*; hence any thing that regulates (*Gesen.* 726). The simple authoritative utterance of proverbs and parables, and the addition of precepts to precepts, and of rules to rules, which characterized our Blessed Lord's teaching, particularly in the Sermon on the Mount, is here described.

This mode of teaching (*line upon line*) was despised by the wise and prudent; but it has conquered the World; as the Psalmist foretold, "Their *line* is gone out through all the earth, and their *words* to the end of the world" (Ps. xix. 5).

11. *with stammering lips and another tongue will he speak to this people*] Observe the connexion. The first moral test applied to prove the temper of Israel, was the character and method of Christ's teaching and ministry. The second trial was by that of the Apostles.

This prophecy was fulfilled at the Day of Pentecost, when God spake to the Jews at Jerusalem by *stammering lips*, that is, by lips of Apostles whom many despised as "ignorant and unlearned" *Galileans*, and as speaking their own language inelegantly. See Matt. xxvi. 73. Mark xiv. 70: "Are not all these which speak *Galileans*? And how hear we, every man in our own tongue, wherein we were born?" (Acts ii. 7, 8. Cp. Acts iv. 13); and they spake by what the sacred historian calls *other tongues* (Acts ii. 4. Cp. Mark xvi. 17, *new tongues*), "as the Spirit gave them utterance."

This interpretation is authorized by St. Paul, referring to these words in 1 Cor. xiv. 20, 21, where his words coincide with the Version of *Aquila*.

12. *To whom he said*] Christ by Himself and His Apostles invited the Jews to find rest,—the only true rest,—in Him (Matt. xi. 28. Acts ii. 38; iii. 19. Cp. below, xxx. 15. Jer. vi. 16. John i. 11; iii. 19. Heb. iv. 1. 11; xii. 25), but they would not hear.

13. *But the word of the LORD was unto them precept—that they might go, and fall backward, and be broken, and snared, and taken*] The Prophet declares the reason why the preaching of the Gospel by Christ and His Apostles would be thus plain and simple, namely, that it might be a moral test to men, and might prove whether they had the proper temper and dispositions of meekness and humility requisite for the kingdom of heaven. That preaching would be plain, in order that the simple might understand it; and that the proud, if they would, might despise it; and so, by their rejection of that which the simple gladly received (and by which, when they gladly received it, and kept it, they were saved), the "wise and prudent," "the scornful men" (as Isaiah here calls them, v. 14) of this world might pronounce their own condemnation on themselves. See on 2 Cor. ii. 15, 16; and cp. 1 Cor. i. 18; iv. 3; and what is said of Christ Himself as "set for the fall of some, and the rising of others" (Luke ii. 34), and what the Prophet himself says here in v. 16; and the notes below, on Rev. xi. 5.

14. *ye scornful men, that rule this people which is in Jerusalem*] The Holy Spirit illumines Isaiah's prophetic eye to see not only the scoffers of his own day, but to behold also the proud looks of the malignant Scribes and Pharisees, who cavilled and carped at our Blessed Lord, and endeavoured to entangle Him in His talk, and who despised His Apostles and their preaching (see below, xxix. 20); and he denounces God's judgments upon them. See *S. Cyril*, and *S. Jerome* here.

15. *Because ye have said, We have made a covenant with death*] This also was the vain-glorious spirit and language of self-assurance which characterized the Rulers of Jerusalem in its last days, before the Chaldean invasion (see above, ix. 15, 16. Jer. xxxvi. 24; xxxvii. 9, 10), and before its destruction by the Romans, when their hopes of security were buoyed up by false prophets. See below, on Matt. xxiv. 11.

THE SURE FOUNDATION-STONE LAID IN ZION.

16. *Therefore thus saith the Lord God, Behold, I lay in Zion—a stone, a tried stone*] Or rather, a stone of trial (hence the

Behold, I lay in Zion for a foundation ¹ a stone,
A tried stone, a precious corner stone, a sure foundation :
He that believeth shall not make haste.

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1 Gen. 49. 24.
Ps. 118. 22.
Matt. 21. 42.
Acts 4. 11.
Rom. 9. 33. &
10. 11.
Eph. 2. 20.
1 Pet. 2. 6, 7, 8.
m ver. 15.

¹⁷ Judgment also will I lay to the line,
And righteousness to the plummet :
And the hail shall sweep away ^m the refuge of lies,
And the waters shall overflow the hiding place ;
¹⁸ And your covenant with death shall be disannulled,
And your agreement with hell shall not stand ;
When the overflowing scourge shall pass through,
Then ye shall be † trodden down by it ;

† Heb. a treading
down to it.

¹⁹ From the time that it goeth forth it shall take you :
For morning by morning shall it pass over,
By day and by night :

‖ Or, when he
shall make you
to understand
doctrine.

And it shall be a vexation only ‖ to understand the report ;
²⁰ For the bed is shorter than that a man can stretch himself on it :
And the covering narrower than that he can wrap himself in it.

²¹ For the LORD shall rise up as in mount ⁿ Perazim,
He shall be wroth as in the valley of ^o Gibeon,
That he may do his work, ^p his strange work ;
And bring to pass his act, his strange act.

n 2 Sam. 5. 20.
1 Chron. 14. 11.
o Josh. 10. 10, 12,
2 Sam. 5. 25.
1 Chron. 14. 16.
p Lam. 3. 33.

word "therefore" is explained): this stone is not only a trial stone, but it is a stone of trial ("lapis explorationis;" lapis Lydius, *Vitrina*) for others, to prove what their moral dispositions are. See the margin above, on v. 13; and on the sense of the Hebrew verb *bachan*, to try, whence this substantive is derived, see Job xxiii. 10. Jer. ix. 9. Zech. xiii. 9. Mal. iii. 10.

Christ is not only a corner stone, but a touchstone.

Even the Chaldee *Targum* applies this passage to a "mighty King;" and many Hebrew Doctors (as *Jarchi*) refer it to the MESSIAH; and that this passage refers to Him is certain from the adoption of it, together with viii. 14, by St. Paul, applying it to Him in Rom. ix. 33, where he expounds a stone of trial by "stone of stumbling;" and St. Peter also, referring to these two passages of Isaiah, specifies Christ's double character of testing as well as of supporting; so that some fall by Him, while others are built upon Him; see 1 Pet. ii. 6—8; and our Lord's own words, Matt. xxi. 44. Cp. 1 Cor. iii. 10.

This foundation-stone is laid in ZION; for, however evil the rulers of Zion may be, God's promises to Zion, the city of David, do not fail. Zion is the Mother of Christendom. See above, on ii. 3; below, liv. 1; lxii. 1.

— *shall not make haste*] Literally, *will not flee* for fear and in shame (*Syriac*, *Gesen.* 267, 268); hence the *Sept.* paraphrases it "*will not be ashamed*;" and so St. Paul and St. Peter, in the passages just cited.

¹⁷. Judgment—*plummet*] Rather, says the Divine Architect, *I will lay justice for a line, and righteousness for a plummet*, in building My Church on this Foundation-stone. See Eph. ii. 19—22.

— *And the hail shall sweep*] Observe the double work of God,—building up Truth immovably on Christ, the Rock, and sweeping away all falsehood as with a hailstorm and a torrent.

¹⁹. *From the time—report*] Rather, *Whenever it* (the Judgment of God) *goeth forth, it will take you* (it will seize and carry away the unbelievers); *for it shall pass by on every morning, by day and by night, and it will be only a terror to understand the report*, of the fearful sermon of God's Judgment on the ungodly. The word rendered *report* is *shemua* (lit. *hearing*, or a thing heard), and it has a double sense;

(1) It signifies a thing preached and heard, as below, v. 29, where it is rendered *doctrine*. See also liii. 1, and the margin here.

(2) It means a rumour, especially an alarming one, as in x. 23; xxxvii. 7. Cp. Jer. xlix. 14. 23; li. 46. Ezek. vii. 26. Obad. 1.

In the present passage, the Prophet uses this word with a reference to this double sense. He says, that to the unbelieving

it will be *only vexation*, or rather, *only a terrible thing, to understand the rumour* of God's awful Coming to execute judgment (see v. 21); whereas it would have been *only a delight to understand the doctrine* of God coming to save. The *shemua* of Christ's first Advent to save, is unmixed Joy to the good; the *shemua* of His second Advent to judge, will be unmixed Terror to the wicked. They who were unwilling to understand the former, will be constrained to feel the latter.

²⁰. *For the bed is shorter*] In that awful visitation of the storm of God's wrath at the Day of Doom, all attempts of the unbeliever to justify himself, or to obtain help from any earthly defence against the terrors of God's indignation, will be as fruitless as for a man to endeavour to repose at ease on a bed which is too short for him, or to cover himself from the cold and rain by a cloak which he cannot wrap round him.

²¹. *in mount Perazim*] Where God destroyed the Philistines, who were panic-stricken by a rumour from the Lord breaking forth upon them, with a sound in the mulberry-trees (2 Sam. v. 18—24).

The Syrians were alarmed by a similar rumour (2 Kings vii. 6), and so Sennacherib and the Assyrians were; see on 2 Kings xix. 7. How much more terrible will be the sound, when "the Lord Himself shall descend with a shout, with the Voice of the Archangel, and with the Trump of God" at the Last Day! (1 Thess. iv. 16.)

— *as in the valley of Gibeon*] When Joshua (the type of JESUS coming to judge, and to subdue all His enemies) routed the kings of Canaan, on whom God cast down great hailstones; and God hearkened to his prayer, and extended the sunlight till he had destroyed them. See the notes above, on Josh. x. 12, 13, and 16—26, where the typical and prophetic relation of those events to Christ's second Coming is enlarged upon; and see the reference in the Apocalypse to that judicial visitation (Rev. xvi. 21).

— *That he may do his work—act*] Rather, *that He may work His work; strange is His work; and may act His act; strange* (lit. *foreign*) *is His act*. The words here rendered *strange* are two, *zur* and *nochri*; both of which are applied in Scripture to signify strange gods, strange worship (see above, on Prov. ii. 16, "the strange woman"); and the sense is, that as the unbelievers have forsaken the true God, and have followed strange gods, or have put forth strange speculations, and have taught strange doctrines, so will they be punished in a strange manner, *foreign* to all their expectations, and contrary to all their confident denials of future condemnation. Cp. Wisd. xvi. 16; xvii. 3—6; xviii. 15—17.

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q ch. 10 22, 23.
Dan. 9. 27.

|| Or, *the wheat*
in the principal
place, and barley
in the appointed
place.
|| Or, *spelt.*
† Heb. *border?*
|| Or, *And he*
bindeth it in such
sort as his God
doth teach him.

r Ps. 92. 5.
Jer. 32. 19.

- 22 Now therefore be ye not mockers,
Lest your bands be made strong :
For I have heard from the Lord God of hosts ^a a consumption,
Even determined upon the whole earth.
- 23 Give ye ear, and hear my voice ;
Hearken, and hear my speech.
- 24 Doth the plowman plow all day to sow ?
Doth he open and break the clods of his ground ?
- 25 When he hath made plain the face thereof,
Doth he not cast abroad the fitches,
And scatter the cummin,
And cast in || the principal wheat
And the appointed barley and the || rie in their † place ?
- 26 || For his God doth instruct him to discretion,
And doth teach him.
- 27 For the fitches are not threshed with a threshing instrument,
Neither is a cart wheel turned about upon the cummin
But the fitches are beaten out with a staff,
And the cummin with a rod.
- 28 Bread *corn* is bruised ;
Because he will not ever be threshing it,
Nor break *it with* the wheel of his cart,
Nor bruise *it with* his horsemen.
- 29 This also cometh forth from the LORD of hosts,
^r Which is wonderful in counsel, and excellent in working.

22. *be ye not mockers*] Cp. Hab. i. 5. Acts xiii. 40.

— *a consumption, even determined*] Words adopted by the Prophet Daniel, and applied by him (ix. 27) to the destruction of Jerusalem by the Romans, which was an historical foreshadowing (as our Lord has declared) of the future Judgment on all unbelievers at the Great Day. See on Matt. xxiv. 29—34.

23—29. *Give ye ear—working*] The Prophet concludes his address by a *masnal*, or *payable*, which may be compared with those of Solomon and of our Blessed Lord Himself. See above, *Introd.* to Proverbs, p. ix. By his preamble, “Give ye ear, and hear my voice ; hearken, and hear my speech,” he prepares the way for the preaching of Christ, Who said, “He that hath ears to hear, let him hear” (Matt. xi. 15).

By reference to human works of husbandry, which have been taught by God Himself (v. 29), he declares, that in all God's dealings with mankind, every thing is done with perfect discrimination and wisdom. The whole World is the field of the Divine Husbandman (cp. Matt. xiii. 38). He plants it with different kinds of crops, each of which is treated with a tillage and culture fitted to it. He does each of His works of moral and spiritual Agriculture in its proper season ; and all the World will be His threshing-floor, in which each kind of grain will be dealt with in a manner suited to its character.

Thus the Prophet prepares the way for the language of the Gospel, “Ye are God's husbandry” (1 Cor. iii. 9) ; and “His fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner ; but He will burn up the chaff with unquenchable fire” (Matt. iii. 12).

24. *Doth the plowman plow all day*] Doth he do nothing but *plough* ? No ; he has other works also to perform beside ploughing. He has to open and to harrow the land.

God not only ploughs, but harrows also ; He bestows all needful care on His field, the world. When He has ploughed, then He casts into it the fitches (or rather black fennel, “nigella,” Gesen. 738), and scatters the cummin ; and sows the principal wheat (or rather, sows the wheat in rows, *Vulg.*), and barley in the appointed place, and spelt in the border (*Vulg.*) ; i. e. on the margin of the field, so as to be a fringe to it.

Every several kind of grain is disposed in its proper place. This is the case also with God's moral and spiritual husbandry.

Having spoken of ploughing, harrowing, and sowing, he next speaks of threshing, in which also each kind of grain is treated by a process adapted to its peculiar character, the tenderer grains being dealt with in a more gentle manner than those which are more hardy.

28. *Bread corn is bruised*] The more robust kind of grain is bruised by the feet of the oxen or horses on the threshing-floor, and by the sharp-toothed threshing-machine, which they draw round the circular area on the hill. But the feebler produce is dealt with more mildly. And the work of threshing is not perpetual ; it is followed by other processes, as *S. Jerome* (who wrote in Palestine) well expresses it, “Ipsum agricolam erudit Deus naturaliter judicio suo, et docet quam cui sementi culturam adhibeat. Denique quum metendi tempus advenerit, infirmiora semina non rotis plaustrorum teruntur, quæ in serrarum similitudinem ferreæ circumaguntur et trahuntur super demessas fruges, sed virgâ excutuntur et baculo. Veruntamen non semper triticum rotis ferreis teritur. Sic Deus variè genus dispensat humanum ; nunc arat, nunc serit, nunc maturas fruges metit, et demessas in areis terit, orbemque suum gubernat ut voluerit. Ostendit in cunctis mirabile consilium suum et justitiæ veritatem, ut qui plus acceperunt, plus exigatur ab illis.”

— *Because he will not ever*] Rather, *but he will not always be threshing it* (*Vulg., Targum, Vitringa*) ; and he will take care that it is not destroyed by the wheels of the sharp machine, or by the hoofs of his oxen and horses on the threshing-floor. So even the severest processes of divine threshing are guided by discretion and tempered with mercy. The *Sept.* paraphrases the words thus : “I will not be angry with you for ever, and the words of my bitterness shall not trample you in the dust.”

29. *This also cometh—from the LORD of hosts*] If God takes care to instruct the husbandman how to deal intelligently and discriminately with the several kinds of grain in his earthly agriculture, all which are designed for the food of man, how much more will God Himself deal wisely with Mankind, specially with His own people, which are His peculiar Husbandry.

XXIX. ¹ || Woe ^a to Ariel, to Ariel,

|| The city ^b where David dwelt!

Add ye year to year;

Let them † kill sacrifices.

² Yet I will distress Ariel,

And there shall be heaviness and sorrow:

And it shall be unto me as Ariel.

³ And I will camp against thee round about,

And will lay siege against thee with a mount,

And I will raise forts against thee;

⁴ And thou shalt be brought down, and shalt speak out of the ground,

And thy speech shall be low out of the dust,

And thy voice shall be, as of one that hath a familiar spirit, ^c out of the ^c ch. 8. 19.
ground,

And thy speech shall † whisper out of the dust.

⁵ Moreover the multitude of thy ^d strangers shall be like small dust,

And the multitude of the terrible ones shall be ^e as chaff that passeth away:

Yea, it shall be ^f at an instant suddenly.

⁶ ^g Thou shalt be visited of the LORD of hosts

With thunder, and with earthquake, and great noise,

With storm and tempest, and the flame of devouring fire.

⁷ ^h And the multitude of all the nations

That fight against Ariel,

Even all that fight against her and her munition, and that distress her,

Shall be ⁱ as a dream of a night vision;

⁸ ^k It shall even be

As when an hungry man dreameth, and, behold, he eateth;

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|| Or, *O Ariel*
that is, *the lion*
of God.
a Ezek. 43. 15,
16.
|| Or, *of the city*
b 2 Sam. 5. 9.
† Heb. *cut off*
the heads.

† Heb. *peep*, or,
chirp.

d ch. 25. 5.

e Job 21. 18.
ch. 17. 13.
f ch. 30. 13.

g ch. 28. 2 &
30. 30.

h ch. 37. 36.

i Job 20. 8.

k Ps. 73. 20

WOE TO JERUSALEM.

CH. XXIX. 1. *Woe to Ariel*] To Jerusalem, called *Ariel*; i. e. (1) the *lion of God* (the lion being the emblem of Judah, Gen. xlix. 9); and (2) the *hearth of God* (cp. Ezek. xliii. 15, 16, where the word is applied to the altar of burnt-offering), as being the appointed place where all sacrifices were to be offered. Cp. xxxi. 9. See *Targum* here. *Gesen.* 79.

— *The city where David dwelt*] Literally, where David pitched his tent, or *encamped* (Exod. xiii. 20. Num. i. 50), and which, therefore, enjoyed great spiritual blessings from God.

— *Add ye year to year—sacrifices*] *Add year to year; let the feasts roll round*; let the weekly, monthly, and annual festivals go their usual round year after year (see *Vulg., Syriac; Vitringa*, 139; *Gesen.* 566). What profits all this celebration of annual religious festivals, if your heart is not right toward God? See i. 11—14, “Bring no more vain oblations; incense is an abomination unto Me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.”

2. *as Ariel*] *As a fire of God.* See v. 1.

3. *I will camp against thee*] David, the man after God's own heart, *encamped in thee*; but, on account of thy sins, I will *encamp against thee*. He repeats the word *chanah*, to encamp, from v. 1.

This prophecy was fulfilled when God sent the Chaldeans, who “built forts against Jerusalem round about” (2 Kings xxv. 1—3); and again, when He sent the Romans, who cast a trench about it, and compassed it round, and kept it in on every side, and laid it even with the ground. See on Luke xix. 43, 44 (*S. Cyril, S. Jerome*).

This prophecy cannot be applied (as it is by some expositors) to the siege of Jerusalem by Sennacherib; for Isaiah himself distinctly declared the Divine promise: “Thus saith the Lord concerning the king of Assyria, He shall not come

into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it” (2 Kings xix. 32).

4. *a familiar spirit*] See on viii. 19.

WOE TO THE ENEMIES OF ZION.

5. *Moreover* (rather, *But*)—*thy strangers*] Thy foes from a strange land, who will punish thee for thy *strange* gods. See on xxviii. 21.

— *shall be like small dust*] Although they may camp against thee and humble thee; yet they shall soon be scattered, and confounded, and swept away (cp. xvii. 13). This was fulfilled in the sudden destruction of Babylon itself, after it had destroyed Jerusalem (*Sanchez, A Lapide*).

This prophetic warning is added, in order that the enemies of God should not presume, that because they had afflicted Jerusalem (as they were enabled by Him to do, Who used them as His own instruments) they had therefore conquered the Lord God of Israel; or that they would escape with impunity.

6. *Thou shalt be visited*] Rather, *it shall be visited*, or, *there shall be a visitation* of Zion's enemies (*Sept., Vulg., Arabic, Delitzsch*). God visited Babylon suddenly for her sins, and destroyed her as in a moment, in the hour of her pride and revelry. See above, xiii. 6—19.

7. *And the multitude of all the nations*] In the Chaldean army. See above, on xxii. 6.

— *as a dream of a night vision*] The glory of Babylon vanished in a moment; in the *night* of Belshazzar's impious feast.

8. *It shall even be as when an hungry man dreameth*] Such was the evanescence of Babylon's glory. She fondly dreamt that she had destroyed Judah, and had swallowed up its power and religion in her voracious and impious maw, when she feasted in the night of that fatal banquet in which she drank wine sacrilegiously out of the holy vessels of Jehovah, and praised her gods of wood and stone. But all her revelry, blasphemy, and

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But he awaketh, and his soul is empty :
Or as when a thirsty man dreameth, and, behold, he drinketh ;
But he awaketh, and, behold, *he is faint*, and his soul hath appetite :
So shall the multitude of all the nations be,
That fight against mount Zion.

9 Stay yourselves, and wonder ;

|| Cry ye out, and cry :

¹ They are drunken, ^m but not with wine ;
They stagger, but not with strong drink.

10 For ⁿ the LORD hath poured out upon you the spirit of deep sleep,
And hath ^o closed your eyes :

The prophets and your [†] rulers, ^p the seers hath he covered ;

11 And the vision of all is become unto you

As the words of a || book ^q that is sealed,
Which *men* deliver to one that is learned,
Saying, Read this, I pray thee :

^r And he saith, I cannot, for it *is* sealed :

12 And the book is delivered to him that is not learned,
Saying, Read this, I pray thee :
And he saith, I am not learned.

13 Wherefore the Lord said,

^s Forasmuch as this people draw near *me* with their mouth,
And with their lips do honour me,
But have removed their heart far from me,

And their fear toward me is taught by ^t the precept of men :

14 ^u Therefore, behold, [†] I will proceed to do a marvellous work among this
people,

¶ Or, take your
pleasure, and
riot.
1 See ch. 28. 7, 8.
m ch. 51. 21.

n Rom. 11. 8.

o Ps. 69. 23.
ch. 6. 10.

† Heb. heads :
See ch. 3. 2.
Jer. 26. 8.
p 1 Sam. 9. 9.

¶ Or, letter.
q ch. 8. 16.

r Dan. 12. 4, 9.
Rev. 5. 1—5, 9.
& 6. 1.

s Ezek. 33. 31.
Matt. 15. 8, 9.
Mark 7. 6, 7.

t Col. 2. 22.

u Hab. 1. 5.
† Heb. I will add.

pride were only like a feverish dream, from which she awoke to be devoured by the sword of the Persian soldiery rushing into the royal palace, and slaughtering her nobles and her king.

The same Monarch, Cyrus, who took Babylon, restored Zion.

Such is the fate of those who "fight against Mount Zion." As the Psalmist says, "Let them all be confounded and turned back that hate Zion;" "Let them be as the grass upon the house-tops" (Ps. cxxix. 5, 6). Compare the prophecy in the Apocalypse on the sudden destruction of the enemies of God's Church (Rev. xx. 9).

"So let all thine enemies perish, O Lord: but let them that love Him be as the sun when he goeth forth in his might" (Judg. v. 31).

WOE TO THE UNBELIEVING JEWS.

9, 10. *Stay yourselves*] The Prophet now returns to the unbelieving Jews, and says, *Halt and wonder ; smear over your eyes and be blind*. See *Vitringa*, 146; *Fuerst*, 1424; and *Deitzsch* here, as to this meaning of the verb *shaa*, to plaster over.

We learn from St. Paul, that Isaiah is here describing the judicial blindness with which the Jews, especially their Rulers, were smitten, as a punishment for their hypocrisy, pride, and obstinacy, in the days of Christ and His Apostles. See Rom. xi. 7, 8 where St. Paul adopts the word *κατάρυσσις* from the *Sept.* here. Cp. Acts xxviii. 25—27.

11. *And the vision of all is become*] Rather, *and the vision, or revelation, of all will be to you like words of the book that is sealed*; that is, the prophecies of the Holy Scriptures, which ye Jews hold in your hands, and which ye hear with your ears, and which will be perfectly clear to the simple-minded, whom you suppose to be blind (see on v. 18), will be unintelligible to you, who imagine that you alone can see. Compare St. Paul's words concerning the blindness of the Jews: "They that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every Sab-

bath-day, they have fulfilled them in condemning Him" (Acts xiii. 27). "Their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the Old Testament. When Moses is read, the veil is on their hearts" (2 Cor. iii. 14, 15). The Old Testament is to the Jews a sealed Book, but Christ will unseal it to them (2 Cor. v. 14—18); and see *S. Hippolytus* on Daniel, p. 159 (ed. Lagarde), and *S. Jerome* here.

13. *Forasmuch as this people*] Our Lord Himself has taught us to interpret this prophecy; see Matt. xv. 7. Mark vii. 6, where He says to the Jews, especially to the Pharisees of His own age, "Ye hypocrites, well did Esaias prophesy of *you*, saying, This people draweth nigh unto me with their mouth." Many of the words of the *Septuagint* here are adopted by both Evangelists; cp. *S. Justin Martyr*, who often refers to this text in his dialogue with Trypho the Jew, and applies it to the Jews of his time. See *S. Justin M.*, Dialog., §§ 90. 128. 276. 456.

— *And their fear toward me is taught by the precept of men*] Rather, *their fear of me is a commandment learned of men*. Their religion is not a pure and holy system of heavenly truth, which I have prescribed in MY WORD; but it is something else which men have invented, and which supplants that Word. Our Blessed Lord has expounded Esaias's words in Matt. xv. 7, and see *Bp. Sanderson's* Sermon on that text in vol. ii. pp. 141—168, where he thus applies it to the sins of the Church of Rome in later days; "That they are the children and successors of the Pharisees, no man that rightly understandeth the tenets of the Romish Church but will easily grant, if he shall consider what a mass of human traditions, both in point of belief and worship, are imposed upon the judgments and consciences of all that may be suffered to live in the visible communion of that Church" (p. 151).

There is no reason for an alteration in the Hebrew text (by reading *tohu* for *tehi*) to make it coincide with the *Sept.*, which is a paraphrase of it.

14. *Therefore—perish*] Cp. Hab. i. 5.

Even a marvellous work and a wonder :

* For the wisdom of their wise *men* shall perish,

And the understanding of their prudent *men* shall be hid.

15 ^y Woe unto them that seek deep to hide their counsel from the LORD,

And their works are in the dark,

* And they say, Who seeth us ? and who knoweth us ?

16 Surely your turning of things upside down shall be esteemed as the potter's clay :

For shall the * work say of him that made it, He made me not ?

Or shall the thing framed say of him that framed it, He had no understanding ?

17 *Is* it not yet a very little while,

And ^b Lebanon shall be turned into a fruitful field,

And the fruitful field shall be esteemed as a forest ?

18 And ^c in that day shall the deaf hear the words of the book,

And the eyes of the blind shall see out of obscurity, and out of darkness.

19 ^d The meek also [†] shall increase *their* joy in the LORD,

And ^e the poor among men shall rejoice in the Holy One of Israel.

20 For the terrible one is brought to nought, and ^f the scorner is consumed,

And all that ^g watch for iniquity are cut off :

21 That make a man an offender for a word,

And ^h lay a snare for him that reproveth in the gate,

And turn aside the just ⁱ for a thing of nought.

22 Therefore thus saith the LORD, ^k who redeemed Abraham, concerning the house of Jacob,

Jacob shall not now be ashamed,

Neither shall his face now wax pale ;

23 But when he seeth his children, ^l the work of mine hands, in the midst of him,

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x Jer. 49. 7.
Obad. 8.
1 Cor. 1. 19.
y ch. 30. 1.

z Ps. 94. 7.

a ch. 45. 9.
Rom. 9. 20.

b ch. 32. 15.

c ch. 35. 5.

d ch. 61. 1.
† Heb. *shall add*.
e James 2. 5.

f ch. 28. 14, 22.

g Micah 2. 1.

h Amos 5. 10, 12.

i Prov. 28. 21.

k Josh. 24. 3.

l ch. 19. 25. &
45. 11. & 60. 21.
Eph. 2. 10.

— *wise—and prudent*] The *Sept.* has σοφῶν καὶ συνετῶν here; the words used by our Lord in Luke x. 21, when He is speaking of those among the Jews who boasted of their own wisdom and prudence, and who were punished with spiritual blindness for their pride and vainglory.

16. *your turning of things upside down*] Your preposterous perversion of things,—as if ye were wiser than God!

THE CALL OF THE GENTILES, AND WOE TO UNBELIEVING JEWS.

17. *Lebanon—fruitful field*] Lebanon is the figure of the *Gentile* world (see above, on Cant. iii. 9; iv. 8), and the fruitful field is the symbol of the *Jewish* nation. The prophet says that Gentile Lebanons shall become fruitful Carmels, and the Jewish Carmel shall become a Lebanon. Cp. below, xxxii. 15, and our Lord's words to the Jews, Matt. xxi. 43; *S. Jerome* here, *S. Cyril*, and *Theodoret*.

18. *the words of the book*] They who before were deaf, the meek and teachable of the Gentiles shall listen to those words with joy. Cp. Acts xvii. 11; the joy with which the Gentiles welcomed the word of the Gospel, which the Jews put from them, is displayed in Acts xi. 18; xxviii. 28.

The words of the *Book* are the words of the *Bible*, the HOLY SCRIPTURES—not oral traditions, such as those by which the Pharisees made the Word of God to be of none effect. See on v. 13.

— *the eyes of the blind shall see*] Observe the contrast. The punishment of the Jews, as revealed in v. 10, is, that they are blinded for their pride; but the eyes of the meek are opened. As our Lord declared; “For judgment I am come into this world, that they which see not, might see, and that they which see, might be made blind” (John ix. 39); observe what follows here, “The meek shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of

Israel;” cp. lxi. 1, the words applied by Christ to Himself, “The Lord hath anointed Me to preach good tidings (the Gospel) unto the meek;” and Matt. v. 3. 5, “Blessed are the meek.” “Blessed are the poor in spirit.” Cp. Matt. xi. 29.

20, 21. *For the terrible one*] The Herods of this world, who persecute God's people, will be destroyed; the scornors who mocked the Lord of Life and His Apostles (Matt. xxvii. 29. Acts ii. 13), will be consumed. See above, xxviii. 14, from which verse the word *scorner* is repeated here. Such enemies of God as the Chief Priests who watched in the night-time in the hall of Caiaphas to perpetrate the iniquity of the morrow (Matt. xxvi. 3; xxvii. 1), will be cut off.

21. *That make a man an offender for a word*] For a word, not a deed; and for a word which they wrest from its right meaning, such as the words of our Lord, “Destroy this temple,” Matt. xxvii. 40; and such as the words of St. Stephen, Acts vi. 13, 14.

— *lay a snare—gate*] See Amos v. 10.

— *turn aside the just for a thing of nought*] Or, *by vanity*, Heb. *tohu*, lix. 4, *by falsehood* (*Targum*).

22, 23.] These verses were appointed to be read in the Hebrew Church as a *Haphtarah* to Exod. i.—vi. See on xxvii. 6.

23. *when he seeth his children*] When Jacob seeth his children, the faithful of all Nations, the work of Mine hands; the work of the hands of Him Who is able to raise up children unto Abraham from the stones of the wilderness of Heathenism (Matt. iii. 9. Luke iii. 8); they are His workmanship (Eph. ii. 10),—then Jacob the father and his children will rejoice together. Cp. Acts xi. 18; x. 45, where it is related that the Jews themselves, who were with St. Peter, glorified God because He had granted repentance unto life to the Gentiles, on whom He poured out the gift of the Holy Ghost, Acts x. 44, 45. All the Apostles of Christ were Jews; and this prophecy was fulfilled in part when they were made the preachers of the

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They shall sanctify my name,
And sanctify the Holy One of Jacob,
And shall fear the God of Israel.

m ch. 28. 7.
† Heb. shall know
understanding.

24 They also ^m that erred in spirit † shall come to understanding,
And they that murmured shall learn doctrine.

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XXX. ¹ Woe to the rebellious children, saith the Lord,

a ch. 29. 15.

^a That take counsel, but not of me ;
And that cover with a covering, but not of my spirit,

b Deut. 29. 19.

^b That they may add sin to sin :

c ch. 31. 1.

2 ^c That walk to go down into Egypt,

d Num. 27. 21.
Josh. 9. 14.
1 Kings 22. 7.
Jer. 21. 2. &
42. 2, 20.

And ^d have not asked at my mouth ;
To strengthen themselves in the strength of Pharaoh,
And to trust in the shadow of Egypt !

e ch. 20. 5.
Jer. 37. 5, 7.

3 ^e Therefore shall the strength of Pharaoh be your shame,
And the trust in the shadow of Egypt *your* confusion.

f ch. 19. 11.

4 For his princes were at ^f Zoan,
And his ambassadors came to Hanes.

g Jer. 2. 36.

5 ^g They were all ashamed of a people *that* could not profit them,
Nor be an help nor profit,
But a shame, and also a reproach.

h ch. 57. 9.
Hos. 8. 9. & 12. 1.

6 ^h The burden of the beasts of the south :

Gospel to the Gentile world (*S. Jerome*). Cp. Acts vi. 7, where it is related that “a great company of the *priests* were obedient to the faith ;” and Acts xxi. 20, “many thousands of Jews there are which believe.”

CONVERSION OF THE JEWS.

24. *They also that erred in spirit*] The unbelieving Jews themselves shall turn to God “when the fulness of the Gentiles is come in” (Rom. xi. 26. See Hosea xiv. 1—9. Zech. xii. 10).

— *they that murmured*] The Jews, who murmured at the extension of God’s favour to the Gentiles (see Matt. xx. 11. Luke v. 30, where the Evangelist uses the same word as the *Sept.* here), *shall learn doctrine*, the doctrine of Christ, the Seed of Abraham, in Whom all nations are blessed ; and they will embrace the Gentiles as their own brethren and fellow-members in Him (*S. Cyril, Aquinas, Sanchez, A Lapide*).

WOE TO THOSE WHO TRUST IN MEN, AND NOT IN GOD.

CH. XXX.] The Prophet, as his custom is, having delivered a prophecy concerning the last days,—the times of the Messiah,—follows it up with a prophetic warning relative to his own days, in order that by the fulfilment of the prophecy concerning his own times, he may obtain belief for the prophecies which reach onward to the end of time.

He here condemns the people of God for their lack of trust in Him, and for relying on earthly powers, making flesh their arm (Jer. xvii. 5), especially the power of Egypt, the ancient enemy of God’s Church. He foretells the abortive and ignominious result of such a resort to Egypt, and predicts also the fall of the power of Assyria, even though it would conquer Egypt ; and declares that this destruction would be wrought by the power of the Lord God of Israel, Whom they had forsaken for Egypt.

This prophecy was delivered in the days of Hezekiah, and was partly fulfilled in his days in the kingdom of Israel, which appealed to Egypt for help in the reign of its last king, Hoshea the son of Elah (see 2 Kings xvii. 1) ; and also in the kingdom of Judah, as we have seen already (on chapters xviii.—xx.) ; and received an additional fulfilment in the latter days of Jerusalem, when it was besieged by the Chaldeans, and resorted for succour to Egypt. See Jer. xxxvii. 5—7.

1. *That cover with a covering*] Rather, *they weave a covering* (Heb. *massecak*) ; and it may also mean that *make a league* (literally, *pour it out*, leagues being made by libations ; Gr. *σπένδειν σπονδήν*) ; and it is probably on account of this double meaning

of the words that they are here used by Isaiah to designate the league which Judah made with Egypt, so as to be *woven into a veil* or *protection* to them from their enemies. On this twofold meaning, see *Fuerst*, 836. 935 ; and *Gesen.* 489. 553.

This double meaning was made more expressive by the fact that the word here used (*massecak*) signifies a *molten image* (e. g. the molten calf, Exod. xxxii. 4), and is used in that sense in the present chapter, v. 22. See also xlii. 17.

Thus we recognize the striking contrast between the human help which Judah sought, and the Divine Protector, Whom it forsook. They left the shadow of the wings of the Living God at Jerusalem to seek for protection from an idol of their own making, which could not defend them, but would bring shame and confusion on its own worshippers.

— *not of my spirit*] The vail (Heb. *masac*) of the Tabernacle ; and the covering (*masac*) of the Cloud which I provided for Israel in the wilderness, were “coverings of My Spirit,” which is outraged, and is deserted for the help of idolatrous Egypt, from which I delivered them, and led them through the wilderness ; and yet they now go back to trust in its shadow instead of in Mine !

3. *Therefore—the trust in the shadow of Egypt your confusion*] See above, on xx. 5 ; they shall be ashamed of Egypt, their glory ; and compare what has been said on this subject on chap. xviii. 1, where there is a striking representation of the vanity of looking for help from the *flapping wings* of Ethiopia, which only made a noise, but could not afford any shelter or protection, instead of trusting in the shadow of the Wings of the Most High.

4. *his princes*] Judah’s princes forsake Me, and go down to Egypt to solicit her help. I see them at Zoan (Tanis), on the north-east frontier of Egypt (see on xix. 11), where I wrought wonders, and brought plagues on Egypt when I delivered My people (see Ps. lxxviii. 12. 43) ; and I see them still farther south at Hanes, or, as sometimes called, Taphnes (*Targum* here), probably Heracleotis, the Anysis of *Herodotus*, (ii. 137), in central Egypt (*Vitringa, Michaelis, Rosen., Gesen., Delitzsch*), south of Noph (Memphis).

6. *The burden of the beasts of the south*] That is, the prophetic oracle concerning Egypt, the great Southern Enemy of God, called here *the beasts* (Heb. *bahamoth*), for the same reason as the Enemy of God is named *behemoth* in Job xl. 15, where see the note. The word here used, *bahamoth*, is the construct form of *behemoth*, used there. Egypt, as God’s enemy, is symbolized in Scripture by various figures indicating huge carnal bulk, and physical strength, such as the Hippo-

- Into the land of trouble and anguish,
 From whence *come* the young and old lion,
ⁱ The viper and fiery flying serpent,
 They will carry their riches upon the shoulders of young asses,
 And their treasures upon the bunches of camels,
 To a people *that* shall not profit *them*.
- ⁷ ^k For the Egyptians shall help in vain, and to no purpose :
 Therefore have I cried || concerning this,
¹ Their strength *is* to sit still.
- ⁸ Now go, ^m write it before them in a table, and note it in a book,
 That it may be for † the time to come for ever and ever :
- ⁹ That ⁿ this *is* a rebellious people, lying children,
 Children *that* will not hear the law of the LORD :
- ¹⁰ ^o Which say to the seers, See not ;
 And to the prophets, Prophecy not unto us right things,
^p Speak unto us smooth things, prophecy deceits :
- ¹¹ Get you out of the way, turn aside out of the path,
 Cause the Holy One of Israel to cease from before us.
- ¹² Wherefore thus saith the Holy One of Israel,
 Because ye despise this word,
 And trust in || oppression and perverseness,
 And stay thereon :
- ¹³ Therefore this iniquity shall be to you ^q as a breach ready to fall,
 Swelling out in a high wall,
 Whose breaking ^r cometh suddenly at an instant.
- ¹⁴ And ^s he shall break it as the breaking of † the potters' vessel
 That is broken in pieces ;
 He shall not spare :
 So that there shall not be found in the bursting of it
 A sherd to take fire from the hearth,

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i Deut. 8. 15.

k Jer. 37. 7.

|| Or, to her.

l ver. 15.
ch. 7. 4.

m Hab. 2. 2.

† Heb. *the latter day*.

n Deut. 32. 20.
ch. 1. 4.
ver. 1.

o Jer. 11. 21.
Amos 2. 12.
& 7. 13.
Micah 2. 6.
p 1 Kings 22. 13.
Micah 2. 11.

|| Or, *fraud*.

q Ps. 62. 3.

r ch. 29. 5.

s Ps. 2. 9.
Jer. 19. 11.

† Heb. *the bottle of potters*.

potamus, and malignant violence, such as the Dragon and other aquatic animals, especially the Crocodile. See above, on xxviii. 1; and on Ps. lxxviii. 30, where the power of Egypt is called "the beasts of the reed;" and below, on li. 9. Ezek. xxix. 3, 4.

— *Into the land—to a people that shall not profit*] The ambassadors of Judah in their journey toward Egypt for help, are going into a *land of trouble and anguish*, viz. that self-same wilderness, "that great and terrible wilderness wherein were fiery serpents and scorpions" (Deut. viii. 15), through which God led them out of Egypt into Canaan. They are forsaking the city of God Himself, and His Temple, and are deserting the land of promise into which God brought their fathers by Joshua, and are passing through that wilderness with gifts and treasures (perhaps taken from God's own house, see 2 Kings xviii. 15, 16), in order to purchase the protection of Egypt (whence God brought them out by Moses),—a people that will *not profit them*, but be trodden under foot by Assyria, and afterwards by Babylon. Ezek. xxx. to xxxii. 11.

On the overthrow of the power of Egypt by Assyria, see above, on xx. 2—6; and the Assyrian Inscriptions, pp. 23. 36. 44.

⁷. *Therefore have I cried concerning this—still*] Rather, *therefore have I named this* (i.e. Egypt) *Their pride and boasting is mere laziness* (Heb. *shebeth*, cessation from work; Exod. xxi. 19. Gesen. 804). Their passionate impetuosity and boastful vehemence will all end in inaction. They talk loudly, and brag much, but they will do nothing. Cp. *Sept., Syriac, Arab., De Dieu, Cocceius, Vitringa, and Delitzsch*.

The word here rendered *pride*, is *Rahab*, which has a double meaning,—

(1) *Pride* (so *Vulg.* here), vainglorious boasting, bustle, and swaggering. See on Job ix. 13; xxvi. 12.

(2) It is a name for *Egypt*, on account of its pride. See Ps. lxxxvii. 4. "Rahab and Babylon," the cities of Pride and Confusion. Cp. Ps. lxxxix. 10: "Thou hast broken Rahab in pieces;" and below, li. 9: "That hath cut Rahab."

We may apply here what has been said in the note on xviii. 1 concerning Ethiopia, to which, as well as to Egypt, Judah had looked for help, but in vain; see xx. 3—6. Ethiopia's armies are compared to a whirling of wings, which made a great noise, but afforded no shelter. So all Egypt's loud promises of help ended in emptiness. Such is the World's help to God's Church.

⁸. *Now go, write it*] *Write with them* (i.e. openly) the prophecy just delivered, and that which follows, on a *table* (a polished table of stone or metal, Exod. xxxi. 18. Deut. ix. 9. Gesen. 437), so that it may be public and durable.

Here was a challenge from the prophet. If the prophecy was not fulfilled, Isaiah's mission would have been at an end, and he would have been put to death as a false prophet. See Deut. xviii. 20. 22. The fulfilment proved his truth.

⁹. *That this is a rebellious people*] Or, *Because this is a rebellious people*.

¹³. *Swelling out in a high wall*] Cp. Ezek. xiii. 13. Ps. lxii. 3: "Ye shall be slain all of you as a bowing wall, a tottering fence."

¹⁴. *he shall break it as the breaking of the potters' vessel*] The Word itself (v. 12), here personified as the Eternal Word (as in Heb. iv. 12, 13, see note there), will break the high wall of your pride and impiety, as easily as a potter's vessel, as the Psalmist says of Christ (Ps. ii. 9).

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Or to take water *withal* out of the pit.

15 For thus saith the Lord God,
The Holy One of Israel;

† In returning and rest shall ye be saved;
In quietness and in confidence shall be your strength:

"And ye would not;

16 But ye said, No; for we will flee upon horses;
Therefore shall ye flee:
And, We will ride upon the swift;
Therefore shall they that pursue you be swift.

17 * One thousand *shall flee* at the rebuke of one;
At the rebuke of five shall ye flee:
Till ye be left as || a beacon upon the top of a mountain,
And as an ensign on an hill.

18 And therefore will the LORD wait,
That he may be gracious unto you,
And therefore will he be exalted,
That he may have mercy upon you:
For the LORD *is* a God of judgment:
‡ Blessed *are* all they that wait for him.

19 For the people ‡ shall dwell in Zion at Jerusalem:
Thou shalt weep no more:
He will be very gracious unto thee at the voice of thy cry;
When he shall hear it, he will answer thee.

20 And *though* the Lord give you † the bread of adversity, and the water of
|| affliction,

t ver. 7.
ch. 7. 4.

u Matt. 23. 37.

x Lev. 26. 8.
Deut. 28. 25.
& 32. 30.
Josh. 23. 10.

|| Or, a tree
bereft of branches,
or, boughs: or,
a mast.

y Ps. 2. 12. &
34. 8.
Prov. 16. 20.
Jer. 17. 7.
z ch. 65. 9.

a 1 Kings 22. 27. 20
Ps. 127. 2.

|| Or, oppression.

16. *we will flee upon horses; therefore shall ye flee*] *We will hasten on horses.* The Jews are represented as saying, "We will not be content with our infantry, but we will haste on cavalry to the battle, and to the spoil; and if we are vanquished, we shall easily escape from them by our speed;" "therefore," rejoins the prophet, "ye shall be made to haste." Cp. xxxi. 1; and *Gesen.* 540.

The contrast to this is in the language of penitent Israel, in Hosea xiv. 3: "Asshur shall not save us; we will *not* ride upon horses, *neither* will we say any more to the work of our hands, Ye are our gods; for in Thee the fatherless find mercy."

— *We will ride upon the swift*] *Upon a racehorse* (*Gesen.* 732).

17. *One thousand—at the rebuke of one*] So that the Divine promise to you (Deut. xxxii. 30) will be *reversed*, and be turned into a curse by your disobedience.

— *as a beacon*] Solitary, like a flag-staff; literally, a mast (*Sept., Vulg., Gesen.*).

GRACIOUS PROMISES TO THOSE WHO DO NOT RELY ON MEN,
BUT TRUST IN GOD.

18. *And therefore will the LORD wait, that he may be gracious*] The Prophet beholds the People turning to God with penitential cries and tears, and he announces to them the blessed consequence of their repentance.

This was exemplified in a remarkable manner in the person of Hezekiah, the King of Judah (and doubtless in the persons of many of his nobles and people), who at first had shown a great lack of trust in God (see 2 Kings xviii. 14. 16), and resorted to Egypt and Ethiopia for help (see above, on chapters xviii.—xx.; and 2 Kings xviii. 21), but afterwards turned to God, in his double distress, with *prayers*, and *cries*, and *tears* (2 Kings xix. 15—19; xx. 3—5; and above, xxv. 8; and below, xxxviii. 14—17).

The words (which are here spoken by the Prophet) were fully verified in Hezekiah: "Thou shalt *weep no more*: the Lord will be very gracious unto thee; at the *voice of thy cry*, when He shall hear it, He will answer thee." The speed of the answer to Hezekiah's prayers is noticed in 2 Kings xx. 4.

But this promise has a still larger fulfilment in the Church of God. See xxv. 8; xxxv. 10.

This expression, "*and therefore*," is full of pathos. It is like the running of the Father, in our Lord's parable, to embrace the returning prodigal on the first movement of his repentance, even when he was a "long way off" (Luke xv. 20).

— *will he be exalted*] In the glorious manifestation of His power, the sudden destruction of the Assyrian army (vv. 30, 31), for your deliverance. Cp. Ps. xlv. 10,—a Psalm written probably on that occasion, where the same verb is used, and where the sentiment is similar to the present. See also Ps. lxxvi. 1—12, another Psalm written at that time.

— *Blessed are all they that wait for him*] If God waits, we must wait for Him. Hezekiah's *patient waiting* was exercised for more than two years (see xxxvii. 30) before the promise of God was fulfilled, that the Assyrian army should be destroyed, and he and his city be delivered. The *Lord waits, that He may be gracious*. Blessed are all they that wait for Him! On this text, see *Abp. Leighton's* Serm. xxv. ii. 240. "We are irregular in our affections and notions, and the only right ordering them is by reducing them to conformity to the thoughts of God. The way to rectify our thoughts is to set them by His, as clocks and watches are ordered by the sun."

19. *the people shall dwell in Zion at Jerusalem*] Judah shall not be uprooted by Assyria from Jerusalem, as Israel was uprooted by that power from Samaria.

This promise is fulfilled in the Church. See lx. 20; lxxv. 19. — *thou shalt weep no more—answer thee*] See on v. 18.

20. *though the Lord give you the bread of adversity, and*

- Yet shall not ^b thy teachers be removed into a corner any more,
 But thine eyes shall see thy teachers :
- 21 And thine ears shall hear a word behind thee, saying,
 This is the way, walk ye in it,
 When ye ^c turn to the right hand, and when ye turn to the left.
- 22 ^d Ye shall defile also the covering of † thy graven images of silver,
 And the ornament of thy molten images of gold :
 Thou shalt † cast them away as a menstruous cloth ;
^e Thou shalt say unto it, Get thee hence.
- 23 ^f Then shall he give the rain of thy seed,
 That thou shalt sow the ground withal ;
 And bread of the increase of the earth,
 And it shall be fat and plenteous.
- In that day shall thy cattle feed in large pastures.
- 24 The oxen likewise and the young asses that ear the ground
 Shall eat †† clean provender,
 Which hath been winnowed with the shovel and with the fan :
- 25 And there shall be ^g upon every high mountain, and upon every † high hill,
 Rivers and streams of waters,
 In the day of the great slaughter,
 When the towers fall.
- 26 Moreover ^h the light of the moon shall be as the light of the sun,
 And the light of the sun shall be sevenfold,
 As the light of seven days,
 In the day that the LORD bindeth up the breach of his people,
 And healeth the stroke of their wound.

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b Ps. 74. 9.
Amos 8. 11.

c Josh. 1. 7.

d 2 Chron. 31. 1.
ch. 2. 20. & 31. 7.

† Heb. the
graven images of
thy silver.
† Heb. scatter.

e Hos. 14. 8.

f Matt. 6. 33.
1 Tim. 4. 8.

‡ Or, savoury.
† Heb. leavened.

g ch. 2. 14, 15. &
44. 3.
† Heb. lifted up.

h ch. 60. 19, 20.

the water of affliction] As Isaiah prophesied to Hezekiah, that God would do at Babylon. See xxxix. 6; and cp. the words of Ezra, in Neh. ix. 32, 36, 37, where there seems to be a reference to this phrase of Isaiah.

— *yet shall not thy teachers be removed into a corner*] God gave to Judah prophets at Babylon, Daniel and Ezekiel, and, after their return, Haggai, Zechariah, and Malachi; and then the Canon of Scripture was sealed; and the Scriptures were read in their Synagogues till the Coming of Christ, the Lord of the prophets, Who is ever speaking to the Jews, and to the World, in the Two Testaments, which are His Word.

22. *the covering—the ornament*] Instead of seeking any longer to “cover with a covering not of My spirit” (v. 1), ye will defile the covering or veil by which your idolatrous images were shrouded from the eye in their secret shrines (see Deut. xxvii. 15), and ye shall defile and cast away their ornament, or rather *ephod*; see Exod. xxviii. 8; xxxix. 5, where the same word is used to describe the priestly ephod, or “super-humeral,” on which see Exod. xxv. 7; xxviii. 4. Cp. Judg. viii. 27; xvii. 5, which two latter passages refer to an idol.

Some Expositors suppose that the Prophet is here speaking of metal plates of gold or silver with which the idols were covered; but as these two objects (the covering, and the ornament, or ephod) are compared to a cloth which is defiled and cast away, the interpretation given above seems preferable.

After the rejection of your idols, ye shall receive blessings from God, temporal and spiritual. See what follows.

23. *he shall give the rain of thy seed*] God shall give the rain needful for its growth; and He shall give thee rich harvests, and abundance of cattle in large pastures.

For the spiritual meaning of this and the following verses, see on v. 26.

24. *clean provender*] Rather, *provender salted* (*chamits*: Gesen. 287), mashed together (Heb. *belil*; see on Job xxiv. 6), so as to be more nutritious and palatable. See *Targum* for the spiritual interpretation of this.

25. *Rivers and streams of waters*] Not in the valleys only, but on the hills. Here is a proof that this prophecy is not

to be interpreted merely in a literal sense, but has also a spiritual meaning. Cp. above, on ii. 2.

— *In the day of the great slaughter, when the towers fall*] Such as those of Babylon, by the fall of which Israel was delivered. But this prophecy has also an Evangelical meaning. See what follows.

26. *As the light of seven days*] Concentrated in one.

RETROSPECT OF THIS PROPHECY (vv. 20—26). ITS SPIRITUAL SENSE.

This prophecy began to be fulfilled on the return of Israel from Babylon, when they put away their idols (v. 22).

Its larger fulfilment was in the coming of CHRIST. Then the Lord had waited for many generations to be gracious; and blessed were all they who waited for Him (v. 18). Blessed were they, who, like Simeon, and Anna, and many others, “waited for the consolation of Israel” (Luke ii. 25. 38. Cp. above, xxv. 9). Then the people saw their TEACHER, and He established a Visible Church, wherein His Word is preached, and His Sacraments are administered in the whole world.

Then the Word went forth, saying, “This is the way: walk ye in it.” The Gospel is specially called “the WAY” in Holy Scripture (see on Acts ix. 2; xix. 9; xxiv. 22); and the preaching of it led men to “defile the covering of their graven images, and to cast them away from them.” See *Theodoret*.

It extends to the times of the Messiah, and even to His Second Advent, and is so expounded by the ancient interpreters, as *S. Jerome*, *S. Cyril*, *Haymo*, *Procopius*, and others; and the Church of England has therefore appointed it to be read in the season of ADVENT.

At the Day of Pentecost He poured out the living waters of His Spirit upon all flesh; see Joel ii. 28, as interpreted by St. Peter on the Day of Pentecost; and cp. Isaiah’s words, prophetic of that outpouring, in xxxii. 15. 20; xxxv. 6; xli. 18; xlv. 3, and our Blessed Lord’s language, which confirms this exposition (John vii. 38, 39).

This effusion of the Spirit might well be called the *rain of thy seed* (v. 23. Cp. Zech. x. 1; xiv. 8),—the seed of the Word sown by thee, according to our Lord’s similitude, in the parable

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|| Or, and the
grievousness of
flame.
† Heb. heaviness.
- 1 ch. 11. 4.
2 Thess. 2. 8.
k ch. 8. 8.
- 1 ch. 37. 29.
- m Ps. 42. 4.
- n ch. 2. 3.
† Heb. Rock,
Deut. 32. 4.
o ch. 29. 6.
† Heb. the glory
of his voice.
- p ch. 28. 2. &
32. 19.
q ch. 37. 36.
r ch. 10. 5, 24.
† Heb. every
passing of the
rod founded.
† Heb. cause to
rest upon him.
- 27 Behold, the name of the LORD cometh from far,
Burning *with* his anger,
|| And the burden *thereof* is † heavy :
His lips are full of indignation,
And his tongue as a devouring fire :
- 28 And ⁱ his breath, as an overflowing stream,
^k Shall reach to the midst of the neck,
To sift the nations with the sieve of vanity :
And *there shall be* ^l a bridle in the jaws of the people, causing *them* to err.
- 29 Ye shall have a song,
As in the night ^m when a holy solemnity is kept ;
And gladness of heart,
As when one goeth with a pipe to come into ⁿ the mountain of the LORD,
To the † mighty One of Israel.
- 30 ° And the LORD shall cause † his glorious voice to be heard,
And shall shew the lighting down of his arm,
With the indignation of *his* anger,
And *with* the flame of a devouring fire,
With scattering, and tempest, ^p and hailstones.
- 31 For ^q through the voice of the LORD shall the Assyrian be beaten down,
^r Which smote with a rod.
- 32 And † *in* every place where the grounded staff shall pass,
Which the LORD shall † lay upon him,

of the Sower (Luke viii. 11. Cp. above, xxviii. 24); and St. Paul himself has taught us to see in the *oxen* (v. 24) a symbol of the labourers in God's husbandry, 1 Cor. ix. 9; 1 Tim. v. 18; see notes there; and on Deut. xxv. 4; and below, on xxxii. 20; and S. Jerome and S. Cyril here.

The *clean provender*, or the *salted fodder well winnowed*, represents the sound, wholesome, and pure doctrine, "seasoned with salt" (Col. iv. 6. Cp. Mark ix. 50), purged from all adulterations of God's Word, on which they feed, that they may have strength to labour in His husbandry. Cp. *Vitringa*, p. 184.

By the preaching of the Gospel, *the towers fall* (v. 25), the strongholds of Satan are cast down, and "every thing that exalteth itself against the knowledge of God" (see 2 Cor. x. 4, 5); as the walls of Jericho fell at the sound of the trumpets, blown by the Priests, marching before the Ark of God. See above, *Prelim. Note* to Joshua vi. And by the preaching of the Gospel, a glorious *light* is diffused throughout the world by Christ, "the Sun of Righteousness,"—a light far more glorious than has ever yet beamed upon the earth (cp. 2 Cor. iv. 6. 1 Pet. ii. 9; v. 26); and this begins to be done in the day when Christ, as He Himself declares, *binds up the breach* of His people, and *healeth the stroke of their wound*. See Luke iv. 17, 18, compared with what Isaiah says concerning Him in lxi. 1.

Doubtless the full accomplishment of this glorious prophecy concerning the "sevenfold light" of the sun as "the light of seven days" is reserved for the Church triumphant, as described in the Apocalypse, Rev. xxi. 4, 23; xxii. 5; and see below, lx. 19, 20: "The Lord shall be unto thee an everlasting light, and thy God thy glory." But it is usual for the Evangelical prophet to pass from the graces of the first Advent to the glories of the second. The latter are the consummation of the former; and they are seen in one glance by the eye of prophecy. See below, lxxv. 17—23. As all the woes of *Babylon* are concentrated by Him in *one night*,—the night of Belshazzar's impious revelry,—because that was the crisis of her sin and misery, although she lingered on for some centuries after it, so the blessings of *Sion* are concentrated by Him in *One Day*,—the Day of Christ's Coming,—because all her glories in Time and in Eternity flow from it.

VISION OF JUDGMENT.

27. *the name of the LORD*] See Rev. xix. 16, describing the

Victory of Christ: "He hath on His vesture and on His thigh a NAME written, King of kings, and Lord of lords."

28. *reach to the midst of the neck*] See viii. 8.

— *the sieve of vanity*] *A fan of destruction* (*Gesen.* 807),—words explained by the Baptist, speaking of Christ's Second Advent (Matt. iii. 12).

— *a bridle—causing to err*] See below, xxxvii. 29, where God describes Himself as putting a bridle into the mouth of Sennacherib, and turning him back to his own land. Since the wicked will not be guided by God's Law for their good, therefore God (the uncontrollable God, Who governs all, even the most unruly) will put His bridle into their jaws, and turn them backward to their own destruction, as He did Pharaoh and Sennacherib.

JOY OF THE RIGHTEOUS.

29. *Ye shall have a song, as in the night when a holy solemnity is kept*] As in the Feast of Tabernacles, which was the foreshadowing of heavenly joy. See above, on Neh. viii. 14; and below, Zech. xiv. 16; and Rev. vii. 15; xxi. 3.

31. *For through the voice of the LORD shall the Assyrian be beaten down*] Here is the proximate proof of the fulfilment of the prophecies just delivered, which extend from Isaiah's time, and from before the fourteenth year of Hezekiah, to the Coming of Christ, and to the Day of Doom.

Sennacherib, the conqueror of Egypt and Ethiopia, shall be suddenly overthrown, and his army be destroyed by *the voice of the Lord*, in the zenith of his pride and power, and Hezekiah and Jerusalem shall be rescued from their grasp (xxxvii. 36).

So shall all God's enemies perish; so shall all His faithful people be delivered.

— Which *smote with a rod*] See x. 5. 24: "He shall smite thee with a rod" (xiv. 5).

32. *the grounded staff*] Literally, *the staff of* (God's) *appointment* (*Gesen.* 457), namely, the Assyrian power, which imagined itself to be omnipotent, and to be achieving its own aggrandizement; but it was *a staff of appointment*: it was the "rod of God's anger, and the staff of His indignation" (see x. 5. 15) for effecting His purposes; and when His work was wrought by its means, then it was broken, because it magnified itself against Him, Who had appointed it; see x. 12—15.

Every place by which this staff of God's appointment shall have passed (cp. Ps. cxxv. 3), and on which place God's

It shall be with tabrets and harps :

And in battles of ^s shaking will he fight || with it.

³³ ^t For Tophet is ordained [†] of old ;

Yea, for the king it is prepared ;

He hath made it deep and large :

The pile thereof is fire and much wood ;

The breath of the LORD, like a stream of brimstone, doth kindle it.

XXXI. ¹ Woe to them ^a that go down to Egypt for help ;

And ^b stay on horses, and trust in chariots, because *they are many* ;

And in horsemen, because they are very strong ;

But they look not unto the Holy One of Israel,

^c Neither seek the LORD !

² Yet he also is wise,

And will bring evil,

And ^d will not [†] call back his words :

But will arise against the house of the evildoers,

And against the help of them that work iniquity.

³ Now the Egyptians are ^e men, and not God ;

And their horses flesh, and not spirit.

When the LORD shall stretch out his hand,

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s ch. 11. 15. &

19. 16.

|| Or, against

them.

† Jer. 7. 31. &

19. 6, &c.

† Heb. from

yesterday.

a ch. 30. 2. &

36. 6.

Ezek. 17. 15.

b Ps. 20. 7.

ch. 36. 9.

c Dan. 9. 13.

Hos. 7. 7.

d Num. 23. 19.

† Heb. remove.

e Ps. 146. 3, 5.

hand, which wielded it, shall have laid it, shall celebrate the breaking of that staff, with tabrets, and harps, and shall magnify the God of Israel. See 2 Chron. xxxii. 23 ; and *Vitringa*, 192.

— *It shall be with tabrets and harps*] Especially in the valley of Tophet, which formerly resounded with songs and tabrets in honour of Moloch, there shall be hymns of praise to Jehovah, for the deliverance of Jerusalem, and the overthrow of her enemies there. See what follows.

— *in battles of shaking will he (God) fight with it*] He will fight against the Assyrian power, which never recovered the blow it received from God in the destruction of Sennacherib's army, and in a century after was destroyed by the Medes and Babylonians. See above, on 2 Kings xix. 37.

TOPHET PREPARED FOR THE KING.

33. *Tophet*] See 2 Kings xxiii. 10 ; and Jer. vii. 31 : "*Tophet*, which is in the valley of the son of *Hinnom*, to burn their sons and daughters in the fire."

— *for the king it is prepared*] For proud, impious, and blasphemous enemies of God, such as Sennacherib.

Questions have been raised as to the place in which God's judgment was inflicted on the army of Sennacherib, and as to the manner of its infliction. These will be examined more fully in the note on xxxvii. 36. Cp. above, on 2 Kings xix. 30.

In the meantime it may be here observed, that the scene of this miraculous visitation was in the neighbourhood of Jerusalem. Otherwise, the peculiar purpose of that miraculous interposition of the Lord God of Israel on behalf of His own City, which He promised to protect from the Assyrian (see xxxvii. 33—35), would not have been evident. And the Nations of the Earth would not have acknowledged Him as the Author of that wonderful work, and would not have sent gifts to the LORD at Jerusalem,—as they did (2 Chron. xxxii. 23).

It is most likely that Sennacherib and his army were suddenly confounded when they were on the point of seizing their prey. See the parallel cases in *Dr. Barrow's* remarks, quoted in the note below, on Acts ix. 3.

There is much to be said in favour of the opinion of *S. Cyril*, *Aquinas*, *Hugo*, *Forerius*, *Sanchez*, *Grotius*, and others, that the destruction of the Assyrian army actually took place (as the prophet here seems to foretell) in the valley of *Hinnom*, or *Tophet*, on the south and south-east of Jerusalem.

Sennacherib was coming from the south, and this would be a spot in which his army could be encamped, if he had advanced to Jerusalem ; and this opinion is confirmed by the prophecy in x. 16 : "Under his glory the Lord shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and His Holy One for a flame : and it shall

burn and devour his thorns and his briers in one day." See also the words in the next chapter (xxxii. 9), where this image of destroying by fire is repeated, and where it is distinctly foretold that the Assyrians would perish by the sword of the LORD, "whose fire is in *Zion*, and whose furnace is in *Jerusalem*." See also below, on xxxiii. 4. 12. 14.

In the word *Tophet* here (a place of fire), and in the words "*furnace and fire*," at the close of the following chapter (as well as in the words above, x. 16, 17, "the burning of a fire"), there seems to be a prophetic intimation that Sennacherib's army would be destroyed by a hot wind, a blast from the mouth of God at Jerusalem.

It is remarkable that Herodotus attributes that destruction to the prayers of a King, who was priest of a god of fire. See on 2 Kings xix. 35 ; and below, on xxxvii. 36. Truly, it was due to the prayers of a King, praying in the Temple of Him, Who had His "*fire in Zion, and His furnace in Jerusalem*" (xxxii. 9), "and the breath of the LORD, like a stream of brimstone, doth kindle it," to consume His enemies.—That King was Hezekiah ; that God was the Lord of hosts.

But these words,—"Tophet is prepared for the King,"—have also a spiritual sense. The King of Assyria warring against God was a type of Satan.

Tophet was prepared for Sennacherib's army ; and so Tophet is also prepared for the King,—the Prince of the Powers of the Air, the Evil One,—the King, whose types and instruments all impious Princes, like Sennacherib, are ; according to our Lord's words, "Depart from Me, ye cursed, into everlasting fire, prepared for the Devil and his Angels" (Matt. xxv. 41). Cp. on xxxiii. 4 ; lxi. 24.

WOE TO THOSE WHO TRUST IN MAN ; THE BLESSEDNESS OF TRUST IN GOD.

CH. XXXI. 1. *Woe to them that go down to Egypt*] Isaiah foresaw that the need of this warning not to go down into Egypt, instead of trusting to God, would not be exhausted in his own age (see above, *Prelim. Note* to chap. xxx. and xxx. 2), and therefore he repeats it. It is a general admonition to all Nations not to trust in man, and "make flesh their arm, and to depart from God" (Jer. xvii. 5).

2. *He also is wise*] Egypt boasts of her wisdom, but the "princes of Zoan are fools, and the counsel of the wise counsellors of Pharaoh is become brutish" (xix. 11), and "the foolishness of God" (that which the world despises as such) "is wiser" than the wisdom of this world (see 1 Cor. i. 25), and its wisdom is foolishness with Him (1 Cor. iii. 19).

3. *the Egyptians*] Rather, *Egypt is man (adam)*, and his horses are *flesh (basar)* ; but Jehovah is *God (El)*, and *Spirit (ruach)* ; yet ye prefer the former to the latter !

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Both he that helpeth shall fall,
And he that is holpen shall fall down,
And they all shall fail together.

⁴ For thus hath the LORD spoken unto me,

f Hos. 11. 10.
Amos 3. 8.

^f Like as the lion and the young lion roaring on his prey,
When a multitude of shepherds is called forth against him,
He will not be afraid of their voice,

|| Or, multitude.

Nor abase himself for the || noise of them :

g ch. 42. 13.

^g So shall the LORD of hosts come down to fight for mount Zion,
And for the hill thereof :

h Deut. 32. 11.
Ps. 91. 4.

⁵ ^h As birds flying, so will the LORD of hosts defend Jerusalem ;

i Ps. 37. 40.

ⁱ Defending also he will deliver it ;

And passing over he will preserve it.

k Hos. 9. 9.

⁶ Turn ye unto him from whom the children of Israel have ^k deeply revolted.

l ch. 2. 20. &
30. 22.
† Heb. the idols
of his gold.

⁷ For in that day every man shall ^l cast away his idols of silver, and [†] his idols
of gold,

m 1 Kings 12. 30.

Which your own hands have made unto you for ^m a sin.

n See 2 Kings 19.
35. 36.
ch. 37. 36.

⁸ Then shall the Assyrian ⁿ fall with the sword,

Not of a mighty man ;

And the sword, not of a mean man, shall devour him :

But he shall flee || from the sword,

And his young men shall be || [†] discomfited.

|| Or, for fear of
the sword.

|| Or, tributary.
† Heb. for melt-
ing, or, tribute.
o ch. 37. 37.

⁹ And ^o [†] he shall pass over to || his strong hold for fear,

And his princes shall be afraid of the ensign,

† Heb. his rock
shall pass away
for fear.

|| Or, his strength.

— he that helpeth shall fall, and he that is holpen] See 2 Kings xxiv. 7, where the historian is speaking of the last days of Jerusalem : “ The king of Egypt came not again any more out of his land, for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.” Cp. Jer. xxxvii. 5—7 ; xli. 1, 2.

4. For thus hath the LORD spoken unto me] The proof that the Lord is God, is this, that He will defend Jerusalem from that mighty power of Assyria before which the Egyptians have fallen (see on xx. 5), and will make Assyria itself to fall, through fear of the Lord, Whose “ fire is in Zion and His furnace in Jerusalem.” See xxxi. 9.

— the lion] To which God is compared in xlii. 13. Amos iii. 8 ; and Christ, Rev. v. 5 ; x. 3.

5. As birds flying] God will defend Jerusalem with the same ease and celerity as birds fly in the air. He will defend it with the shadow of His wings (Ps. xci. 4). And yet ye forsake the shadow of His Wings, Who dwelleth between the Cherubim in the Temple at Jerusalem, and ye go down into Egypt to trust in the shadow of Egypt ! See xxx. 2, 3.

This word pass over (Heb. pasach) is the same word as is used in the description of the Divine judgment on Pharaoh and Egypt by the destroying Angel ; and of the passing over the houses of the Israelites whose doors were sprinkled with the blood of the Paschal lamb (see Exod. xii. 13. 23. 27, where that verb pasach occurs, and Exod. xii. 11. 21. 27. 43. 48, where the substantive pesach is found). This word calls attention to that sudden destruction of the power of Egypt opposed to God, and to that merciful deliverance of His People Israel in the midnight of the Exodus, when there was a great cry in Egypt.

This word, therefore, conveys a severe rebuke to Israel. “ Ye forsake God for Egypt ; ye forget the marvellous might and mercies of the Passover, when He smote Egypt and delivered you.” It also invites the reader to compare the sudden destruction of the power of Assyria at night time (see 2 Kings xix. 35), and the merciful and marvellous deliverance of Jerusalem from its grasp in the days of Hezekiah, with the divine acts at the Passover.

The word pasach signifies not only to pass over in the sense of sparing, but it implies also protection, as by a shadow which shelters what is passed over. Cp. Vitringa, p. 203.

Thus also this word exposes the infatuation and ingratitude of trusting in the shadow of Egypt instead of God ; and it invites the Christian reader to compare this latter destruction and deliverance also, as well as the former, with the destruction of the enemies of God’s Church, and with her merciful deliverance by Christ, Who is “ the Lion of the tribe of Judah ” (Rev. v. 5) ; and is also the Lord Jehovah that passes over and protects her, and Who is also the “ Passover ” who is slain for her (1 Cor. v. 7).

Observe, therefore, how easy and natural is the transition to Christ in the following chapter.

7. in that day every man shall cast away his idols of silver] The consequence of the wonderful manifestation of God’s power in the destruction of the Assyrian army, and in the deliverance of Jerusalem, was that His Name was glorified and many turned to Him. See above, on xix. 23—25, and 2 Chron. xxxii. 23.

How much more is this verified in Christ, and in the overthrow of Satan and Death by Him !

8. Then shall the Assyrian fall with the sword, not of a mighty man] Literally, Assur (Sennacherib’s army) shall fall by the sword of a not-man (Heb. lo-ish, gladio non-viri (no, but of the Angel of the Lord), and by the sword of a not-man (Heb. lo-adam, non hominis), of no human arm, but of God Himself.

— he shall flee from the sword] The sword wielded by an Invisible Hand.

— shall be discomfited] See x. 18 ; xiii. 7 ; xix. 1, where the cognate verb occurs, and signifies to melt away ; or it may mean, he shall be under tribute (see Gesen. 488). Sennacherib extorted tribute from Hezekiah, and he boasted of it in his inscriptions, still extant (see above, on 2 Chron. xxxii. 1, and 2 Kings xviii. 14—16) ; but God made him to be a vassal to Himself.

9. And he shall pass over to his strong hold for fear] He shall pass by his rock (his fortress) through fear. He shall have no confidence in his strongholds, and will not halt in his flight till he has arrived at Nineveh (2 Kings xix. 35, 36).

— shall be afraid of the ensign] Heb. nes, the standard of God ; cp. Jehovah-nissi, Exod. xvii. 15.

This is fulfilled in the flight of the powers of Darkness from the banner of the Cross.

Saith the LORD, whose fire is in Zion,
And his furnace in Jerusalem.

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XXXII. ¹ Behold, ^a a king shall reign in righteousness,

And princes shall rule in judgment;

² And a man shall be as an hiding place from the wind,

And ^b a covert from the tempest;

As rivers of water in a dry place,

As the shadow of a † great rock in a weary land.

³ And ^c the eyes of them that see shall not be dim,

And the ears of them that hear shall hearken;

⁴ The heart also of the † rash shall understand knowledge,

And the tongue of the stammerers shall be ready to speak || plainly;

⁵ The vile person shall be no more called liberal,

Nor the churl said to be bountiful;

⁶ For the vile person will speak villany,

And his heart will work iniquity,

To practise hypocrisy, and to utter error against the LORD,

To make empty the soul of the hungry,

And he will cause the drink of the thirsty to fail.

a Ps. 45, 1. &c.
Jer. 23, 5.
Hos. 3, 5.
Zech. 2, 2.

b ch. 4, 6. &
25, 4.

† Heb. *heavy*.

c ch. 29, 18. &
35, 5, 6.

† Heb. *hasty*.

|| Or, *elegantly*.

— *whose fire is in Zion and his furnace in Jerusalem*] And with this fire in Zion, and with this furnace at Jerusalem, He will scorch the army of Sennacherib in *Tophet*. See on xxx. 33, and below, on xxxiii. 14, and xxxvii. 36. Cp. Ps. xxi. 9. Mal. iv. 1, where the same word is used to describe the consuming fire of God's wrath. Cp. *Targum* here, and *S. Jerome*.

THE GLORY OF CHRIST'S KINGDOM.

CH. XXXII. 1. *a king—princes*] Observe the contrast. The Prophet had just said that "Tophet was prepared for the king" (Sennacherib literally, and spiritually, Satan, see on xxx. 33), and that his *princes* would be afraid and flee from "the ensign, saith the Lord, whose fire is in Zion" (xxxii. 9). And now he passes on, by a sublime and glorious contrast, to speak of another *King*, namely CHRIST, and His *princes*, the Apostles and other luminaries of the Church. Cp. Ps. lxxviii. 27.

Thus the two Kingdoms of Darkness and Light, and the two cities of Satan and of God are placed in immediate antagonism to each other, and the universal supremacy of Christ as "KING of kings and LORD of lords" is displayed.

Therefore this chapter is fitly appointed by the Church to be read in the season of Advent (4th Sunday). As *S. Jerome* says, "Nunc alterius vaticinationis exordium est, de *Adventu* scilicet Christus et Apostolorum."

2. *a man*] Heb. *ish*, אִישׁ (*Symm.*), vir (*Vulg.*), CHRIST (see on iv. 1, "seven women shall take hold of one *Man*" (*ish*), xlvii. 11; liii. 3). Christ's *humanity* is here asserted, because it was by suffering and perfect obedience in His human nature that He received the kingdom here described (see Phil. ii. 8, 9). He shall be a hiding-place from the storm of God's indignation and from the winds of affliction. See above, iv. 6; xxv. 4.

— *rivers of water*] Verified in Christ. See John iv. 14; vii. 37, 38.

— *shadow of a great rock*] See xxv. 4. Christ is the Rock on which the Church is built (Matt. xvi. 18), and from which, being smitten for them, the spiritual waters flow which refresh all true Israelites in their weary pilgrimage through the wilderness of this world to the Canaan of their rest. See on Exod. xvii. 6. Num. xx. 8—11. 1 Cor. x. 4. He is also the Rock which shelters them by its shadow from the heat and from the storm, in their earthly pilgrimage through that wilderness. Cp. above, xxv. 4; and below, 1 Tim. ii. 5. As *S. Jerome* beautifully expresses it, "Quicumque sub Ejus (i. e. Christi) umbraculo fuerit, sic tutus erit in tribulationibus et angustiis, et in mundi istius tempestate quomodo qui ventum et turbine fugiens se tuto abscondit loco, et qui purissimos fontes invenit in deserto, et qui in vehementi aestu, solis ardore cuncta torrente, sub prominenti saxo requieverit."

— *in a weary land*] See the words of the Psalmist, lxxiii. 1; cxliii. 6, where the same phrase is used, and is applied to God.

Hence it may be inferred, that He Who is called a *Man* here is also a Divine Person.

3. *that see*] That are not blinded by pride like the false teachers in xxix. 10; contrasted with the meek who *see* and *hear*, xxix. 18, 19.

4. *The heart also of the rash*] Rather, *the heart of the hasty*, those who *haste away* through fear (cp. xxxv. 4, where the same word is translated *fearful*), shall understand *knowledge*, and the *tongue of the stammerers* (those who would not profess clearly, openly, articulately, any faith in God) *will hasten* (he repeats the word of the former clause) to *speak plainly*.

This was fulfilled in a primary sense in Hezekiah himself, who at the first was in great trepidation, when Sennacherib came against Judæa, and who, at that time, did not boldly declare his trust in God, but bribed Sennacherib with presents taken from the house of the Lord.

But this prophecy received a larger fulfilment under the Gospel. Those who were once timid and wavering, like Nicodemus, became courageous confessors of the truth. And it was eminently verified in the Apostles, who in the Garden of Gethsemane forsook their Master and fled through fear (Matt. xxvi. 56), and specially in St. Peter, who denied him thrice; but afterwards, when they had received the Holy Spirit, came forward boldly, and confessed Him in the presence of His murderers; and when they, who before had spoken with stammering lips (see above, xxviii. 11), preached the Gospel of Christ to the world. Cp. *S. Jerome* and *S. Cyril*.

— *plainly*] Literally, *bright things*.

REBUKE OF THE WORLDLY-MINDED.

5. *the vile person—liberal*] There is a play on the words in the Hebrew. The *nabal* (see 1 Sam. xxv. 3. 25) *shall no more* be called *nadib*—a prince. "Non vocabitur is qui *insipiens* est, *princeps*" (*Vulg.*). The prophet is not speaking so much of social duties between man and man, as of religious obligations of man to God. The *nabal* is a profane, worldly-minded scoffer, who "utters error against the Lord" (v. 6), and who thinks himself wise because he provides for earthly things like the rich fool (ἀφρων) in the parable (Luke xii. 20), and who is often honoured by the world as a noble, on account of his worldly prosperity. Such a man was Shebna in Isaiah's days. See xxii. 15.

— *Nor the churl said to be bountiful*] Rather, *nor the crafty be called a gentleman*, lit., a man of fortune, a wealthy man (see *Gesen.* 550. 811). The man who resorts to subtle devices (see v. 7), and uses "evil instruments" to attain worldly ends is often courted and flattered by the world; but he is a pauper in God's sight. The purse-proud Dives of earth will be a wretched Lazarus in eternity.

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¶ Or, when he
speaketh against
the poor in
judgment.

¶ Or, be esta-
blished.

d Amos 6. 1.

† Heb. Days
above a year.

† Heb. the fields
of desire.

e ch. 34. 13.
Hos. 9. 6.

¶ Or, burning
upon, &c.
f ch. 22. 2.
g ch. 27. 10.

¶ Or, cliffs and
watchtowers.

h Ps. 104. 30
Joel 2. 28.

i ch. 29. 17. &
35. 2.

- 7 The instruments also of the churl *are* evil :
He deviseth wicked devices
To destroy the poor with lying words,
Even || when the needy speaketh right ;
8 But the liberal deviseth liberal things ;
And by liberal things shall he || stand.
9 Rise up, ye women ^d that are at ease ;
Hear my voice, ye careless daughters ;
Give ear unto my speech.
10 † Many days and years shall ye be troubled, ye careless women :
For the vintage shall fail, the gathering shall not come.
11 Tremble, ye women that are at ease ;
Be troubled, ye careless ones :
Strip you, and make you bare, and gird *sackcloth* upon *your* loins.
12 They shall lament for the teats,
For † the pleasant fields, for the fruitful vine ;
13 ^e Upon the land of my people shall come up thorns *and* briers ;
|| Yea, upon all the houses of joy in ^f the joyous city :
14 ^g Because the palaces shall be forsaken ;
The multitude of the city shall be left ;
The || forts and towers shall be for dens for ever,
A joy of wild asses, a pasture of flocks ;
15 Until ^h the spirit be poured upon us from on high,
And ⁱ the wilderness be a fruitful field,
And the fruitful field be counted for a forest.
16 Then judgment shall dwell in the wilderness,

7. *The instruments also of the churl (or crafty man) are evil*] Here is another play upon the words in the original (*ceci celaiv*).

WARNING TO CARELESS WOMEN.

9. *Rise up, ye women*] The Prophet, having reproved the sceptical and worldly spirit of the men of Jerusalem, passes on to censure the voluptuousness of the women, as he had done before in iii. 16—26.

10. *Many days and years*] Literally, *days upon a year shall ye be troubled*; that is, the Year in its revolutions, instead of bringing to you seasons of festal joy, shall bring days of sorrow and mourning. This prophecy to the Women of Jerusalem was fulfilled in the Babylonish captivity, and afterwards in the siege and desolation of that city by the armies of Rome. See on v. 12.

11. *Strip you, and make you bare*] This is a prophecy of what would happen to the women of Jerusalem when led captives. See iii. 24; xlvii. 2. Cp. the terrible denunciations in Deut. xxviii. 54—56.

12. *They shall lament for the teats*] Or, *they shall smite on their breasts*, in lamentation. See Sept., Vulg., Arabic, Targum, Gesen. 592. Delitzsch. Cp. Nahum ii. 7, where the captive maidens of Nineveh are compared to “doves tabering on their breasts.”

The Prophet here foresees the lamentation of the women of Jerusalem for its captivity. This prophecy extends beyond the taking of that city by the Chaldeans (cp. Lam. ii. 11; iv. 3), to its desolation by the Romans. See on v. 15.

It seems probable that our Blessed Lord, going to His Passion, referred to this prophecy, when He said to the women of Jerusalem, “Daughters of Jerusalem” (see above, v. 9), “weep not for Me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck” (Luke xxiii. 28, 29). And when He said, “Woe unto them that are with child, and to them that give suck in those days” (Matt. xxiv. 19).

In the same chapter of St. Luke, v. 48, the people are de-

cribed as *smiting their breasts* for sorrow at the sight of the suffering Saviour, and the women are specially said to have lamented Him by striking themselves, *ἐκόπτοντο αὐτὸν*, v. 27. On this use of *κόπτεσθαι*, see Matt. xxiv. 30. Luke viii. 52. Rev. i. 7; xviii. 9.

Some of the above passages favour the interpretation given in the text, which is preferred by *Vitringa* and others.

14. *The forts*] In the original it is in the singular number. Heb. *ophel*, probably (as *S. Jerome* observes) a reference to the fort *ophel* of Jerusalem, on the s.e. of the Temple. See 2 Chron. xxvii. 3; xxxiii. 14. Neh. iii. 26, 27.

THE CONVERSION OF THE JEWS, UNITED WITH THE GENTILES IN THE CHURCH OF GOD.

15. *Until the spirit be poured upon us*] Upon *us*, i. e. upon the *Jews*. Cp. Zech. xii. 10, “I will *pour* upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me Whom they have pierced.” The Prophet foretells—to use our Lord’s words—that “Jerusalem would be trodden down by the Gentiles, until the times of the Gentiles shall be fulfilled” (Luke xxi. 24). Therefore, this prophecy refers to a time posterior to the taking of Jerusalem, and extends to the latter days.

— *the wilderness be a fruitful field*] Lit., *and the wilderness shall have become Carmel*. He takes up the prophecy of a foregoing chapter, and repeats the words there used: “Lebanon shall be turned into a fruitful field” (Heb. *Carmel*), “and the fruitful field” (or *Carmel*) “shall be esteemed as a forest” (xxix. 17), which declared that the Gentiles should be converted, and the Jews be rejected for a time. See note on xxix. 17.

But it is here revealed, that, at length, when the wilderness of Heathenism shall have been changed into a fruitful Carmel, and when the Carmel of the Jewish Nation shall have been changed into a wilderness, then the Spirit will be poured out also on the Jews (cp. Ezek. xxxvi. 24. Zech. xii. 10—14); the blessed fruits are seen in what follows (vv. 16—18).

16. *judgment shall dwell in the wilderness, and righteousness remain* (lit. *sit down*) *in the fruitful field* (Heb. *Carmel*)] That

And righteousness remain in the fruitful field.

¹⁷ ^k And the work of righteousness shall be peace ;

And the effect of righteousness quietness and assurance for ever.

¹⁸ And my people shall dwell in a peaceable habitation,

And in sure dwellings,

And in quiet resting places ;

¹⁹ ¹ When it shall hail, coming down ^m on the forest ;

|| And the city shall be low in a low place.

²⁰ Blessed are ye that sow beside all waters,

That send forth *thither* the feet of ⁿ the ox and the ass.

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k James 3. 18

l ch. 30. 30.
m Zech. 11. 2.
|| Or, and the
city shall be
utterly abased.

n ch. 30. 24.

XXXIII. ¹ Woe to thee ^a that spoilest,

And thou *wast* not spoiled ;

And dealest treacherously, and they dealt not treacherously with thee !

^b When thou shalt cease to spoil, thou shalt be spoiled ;

And when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

² O LORD, be gracious unto us ;

^c We have waited for thee :

Be thou their arm every morning,

Our salvation also in the time of trouble.

³ At the noise of the tumult the people fled ;

about
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a ch. 21. 2.
Hab. 2. 8.

b Rev. 13. 10.

c ch. 25. 9.

is, Judgment shall abide in the wilderness of the Heathen World, and Righteousness in the Carmel of the Jews ; that is, both Gentile and Jew shall receive Christ.

¹⁹. *When it shall hail* [And it shall hail in the going down of the forest ; that is, in the destruction of the strength and glory of the power of God's enemies, compared to a forest cut down. See ix. 18 ; x. 18, 19 ; xxx. 30 ; xlii. 15. Ezek. xxxi. 18.

— *the city shall be low in a low place* [The destruction of the city of the literal Babylon led to the liberation of the Jews by Cyrus, so it may be expected that God's judgments on the mystical Babylon of the Apocalypse will usher in some great blessings to the Jews. Cp. below, on Rev. xvi. 12.

²⁰. *Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass* [*Blessed are ye that sow the seed of the Word of Christ in all waters* ; not only in the heathen world, but also among the Jews, whose conversion the Prophet is anticipating.

In this mention of *seed*, and of the *ox* and the *ass*, Isaiah resumes the Evangelical imagery and language of former chapters (see xxx. 23, 24, He "shall give the rain of thy seed, that thou shalt sow," "the oxen and the asses that ear the ground shall eat clean provender," and note there), and he contemplates the Jews and Gentiles labouring together in the field of the Gospel : "Blessed are ye Apostles and all other Teachers, who sow beside all waters, where the feet of the ox and the ass tread ; the ox is a clean animal, on account of the election of the fathers (the Jews) ; the ass is an unclean one, on account of the former idolatry of the Gentiles" (S. Jerome). Both Jews and Gentiles are to be employed in God's husbandry (so Origen, in Deut. p. 390, S. Cyril, Theodoret, S. Greg., Moral. xxxv. 11). It is clear that Isaiah is speaking figuratively, and of a time when the Law had been succeeded by the Gospel, because he pronounces a blessing on a conjunction of the *ox* and the *ass*, which was forbidden by the Levitical Law. See Deut. xxii. 10.

It may also be noted that the Gentile World receiving the Gospel, was typified by the *foal of the ass* which carried our Lord into Jerusalem. See below, on Matt. xxi. 2—5. The Prophet takes up the word "*feet*" (in a later prophecy) : "How beautiful upon the mountains are the *feet* of him that publisheth peace" (lii. 7). By such *catchwords* as these the prophecies of Isaiah are riveted together ; one explains another, and all form one harmonious whole (see *Introduction*). In a later prophecy he foretells expressly that the time will come when Gentiles, as well as Jews, will be admitted to the sacred Ministry of the Church of God. See lxxvi. 21.

WOE TO THE ASSYRIANS, AND TO ALL OTHER ENEMIES OF GOD AND OF HIS PEOPLE.

DELIVERANCE OF HEZEKIAH AND OF JERUSALEM.
REDEMPTION BY CHRIST.

CH. XXXIII.] The discomfiture of Sennacherib is here again enlarged upon by the prophet, as a type and specimen of the future overthrow of all the adversaries of God and His Church ; and the deliverance of Hezekiah and Jerusalem is a figure of the Universal Redemption to be wrought by CHRIST.

1. *Woe to thee that spoilest* [Woe to all proud, ambitious Oppressors, such as Sennacherib, who recklessly and ruthlessly spoil God's people, without provocation or spoliation on their part. Here is a warning to all violent persecutors and sacrilegious spoilers of the Church of God.

— *And dealest treacherously* [Or, *who wastest*. See xxi. 2 ; xxiv. 16 (Gesen. 102).

— *thou shalt be spoiled* [After the destruction of his army near Jerusalem, Sennacherib fled, and left much spoil to Hezekiah. See on v. 4.

2. *O LORD, be gracious unto us ; we have waited for thee* [This is the prayer of all faithful Hezekiahs of God's people in times of national distress like that of the Assyrian invasion. See 2 Kings xix. 15. "*We have waited for thee*:" see xxvi. 8, "In the way of thy judgments, O Lord, we have waited for thee." Hezekiah had an immediate answer to his prayer, but he waited for more than two years before it was fulfilled (2 Kings xix. 29).

— *Be thou their arm—our salvation also in the time of trouble* [Be Thou, O Lord, *their* arm, the arm of my people as well as mine arm. "*Save Thou us*" was Hezekiah's prayer (2 Kings xix. 19). So David prayed for his people as well as for himself (Ps. li. 18), and so Daniel (Dan. ix. 20).

— *every morning* [As in the morning of our deliverance from Assyria. See below, xxxvii. 36, and 2 Kings xix. 35, "When they" (the inhabitants of Jerusalem) "arose early in the morning," and looked forth from the walls of the city, "behold, they" (their Assyrian enemies) "were all dead corpses." Cp. above, xvii. 14.

3. *At the noise of the tumult the people fled* [The prayer is answered ; the prophet already sees the panic of the Assyrians. *At the sound of the noise the people fled* ; he hears with his prophetic ear the blast by which Sennacherib was terrified and fled. See on 2 Kings xix. 7, "I will send a blast upon him, and he shall hear a rumour, and shall return to his own land."

The word rendered *tumult* is *hamôn*, which is translated

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At the lifting up of thyself the nations were scattered.

4 And your spoil shall be gathered *like* the gathering of the caterpillar :
As the running to and fro of locusts shall he run upon them.

d Ps. 97. 9.

5 ^d The LORD is exalted ;
For he dwelleth on high :
He hath filled Zion with judgment and righteousness.

† Heb. *salvations*.

6 And wisdom and knowledge shall be the stability of thy times,
And strength of † salvation :
The fear of the LORD *is* his treasure.

‖ Or, *messengers*.

7 Behold, their ‖ valiant ones shall cry without :

e 2 Kings 18. 18,
37.

^e The ambassadors of peace shall weep bitterly.

f Judg. 5. 6.

8 ^f The highways lie waste,
The wayfaring man ceaseth :

g 2 Kings 18. 14,
15 16, 17.

^g He hath broken the covenant,
He hath despised the cities, he regardeth no man.

h ch. 24. 4.

9 ^h The earth mourneth *and* languisheth :

‖ Or, *withered
away*.

Lebanon is ashamed *and* ‖ hewn down :
Sharon is like a wilderness ;

And Bashan and Carmel shake off *their* fruits.

i Ps. 12. 5.

10 ⁱ Now will I rise, saith the LORD ;

Now will I be exalted ;

Now will I lift up myself.

noise in xxxi. 4, and *sounding* in lxiii. 15; see also the margin of xvii. 12, and lx. 5.

4. *your spoil*] He addresses the Assyrians. The spoil of your innumerable host, which swarmed like locusts, and threatened to devour every thing, will be gathered, as by the *caterpillar* (or locust not yet winged, *bruchus*, Heb. *chasil*, from *chasal*, to devour, *Gesen*. 294), as the *running of locusts running upon it*. Ye swarm like locusts, but ye will be consumed by the blast of God's anger; and the people of Jerusalem, whom ye came to destroy, will be like locusts devouring the spoil of your camp. "This is the portion of them *that spoil us*, and the lot of them *that rob us*," says the prophet in the name of Jerusalem. See xvii. 12—14.

Here is another intimation that the destruction of the army of Sennacherib took place *near Jerusalem* (see above, xxx. 33; xxxi. 9; and below, xxxvii. 36); and that their spoil fell into the hands of Hezekiah and his people. And this is commemorated in the Psalm composed on that occasion: "In Jewry is God known; at Salem is His tabernacle, and His dwelling in *Sion*. There brake He the arrows of the bow; the stout-hearted are *spoiled*, they have slept their sleep" (Ps. lxxvi. 1—5. See below, xxxvii. 36).

This circumstance, together with that which is mentioned in 2 Chron. xxxii. 23, viz., that the Nations, which heard of the deliverance of Hezekiah and his city from the Assyrians, sent presents to him (cp. the Psalm just quoted, Ps. lxxvi. 11, "Let all bring presents to Him"), may serve to explain what is stated in 2 Kings xx. 13, that although Hezekiah had given away all his silver and gold to Sennacherib, yet he had much treasures to show to the ambassadors from Babylon.

The army of Sennacherib, which had overrun Egypt and Ethiopia, and was now returning in triumph, laden with spoil, must have afforded a rich harvest to Hezekiah. Cp. v. 23.

5. *The LORD is exalted*] The scattering of the Assyrians, and of all the enemies of God's Church, is due not to man, but to God; to Him be all the praise.

6. *And wisdom—thy times*] With an eagle's flight the prophet soars upward; and from the deliverance wrought by the Lord for Hezekiah and Jerusalem, and from the overthrow of their enemies by the blast of God's wrath, and the consequent glory and praise of His Name (see 2 Chron. xxxii. 23), He hastens to proclaim the blessed consequences of the Redemption of the World, wrought by CHRIST. He beholds Christ, and addresses Him: "Wisdom and knowledge shall be the stability of *Thy* times."

— *his treasure*] Christ's spiritual graces are His treasure; *not earthly* wealth, such as the silver and gold taken from Assyria. This is like a prophetic foresight of Hezekiah's weakness in displaying his treasures to the ambassadors of the King of Babylon (2 Kings xx. 13).

7. *Behold, their valiant ones*] The strong men of Judah. The prophet returns to describe the distress and alarm produced in Judah by the invasion of Sennacherib; which has already been presented to our view in that magnificent picture, "He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages." See above, x. 28—32.

— *The ambassadors of peace shall weep bitterly*] The ambassadors of Hezekiah proposed terms of peace to Sennacherib, who was appeased but for a time by large presents and tribute (2 Kings xviii. 14—16); but the Invader returned, after his conquest of Egypt and Ethiopia, and menaced Jerusalem—and then the ambassadors of peace wept in bitter disappointment and anguish for the failure of all their overtures.

8. *He hath broken the covenant*] Sennacherib has violated the terms of the treaty made with him by Hezekiah; he had asked for treasures and had received them; but now he threatens to destroy Jerusalem, and to carry away its people captive to Assyria (2 Kings xviii. 31, 32).

— *He hath despised the cities*] The cities of Judah and Jerusalem itself were treated with insult by Sennacherib. See above, on x. 28—32.

9. *Lebanon is—hewn down*] The cedars of Lebanon were hewn down by Assyrian kings for the structure and ornament of their fabrics at Nineveh. See below, on xxxvii. 24; and above, on xiv. 8; so the Assyrians threatened to make havock of all the cedars and oaks—the emblems of glory and power—of all national forests.

— *Sharon—Bashan and Carmel*] Carmel and Saron—the beautiful mountain and fruitful plain on the n.w. and s.w. of Palestine; and Bashan, the magnificent range of hills on the n.e.—were wasted by the arms of Assyria. Compare the Assyrian Inscriptions of Sennacherib, pp. 44, 45; and see 2 Kings xviii. 14; xix. 8, where his attacks of Lachish and Libnah, on the west of Judah, are mentioned. Cp. above, xv. xvi. xvii. xx. 1; xxi. 11—17, where the Assyrian conquests on the n., and n.e., and s.e., and on the s. of Palestine are described.

10. *Now will I rise*] A noble transition. God beholds the pride and cruelty, and impiety of Assyria, and rises up to punish it.

- ¹¹ ^k Ye shall conceive chaff, ye shall bring forth stubble :
Your breath, as fire, shall devour you ;
- ¹² And the people shall be as the burnings of lime :
¹ As thorns cut up shall they be burned in the fire.
- ¹³ Hear, ^m ye that are far off, what I have done ;
And, ye that are near, acknowledge my might ;
- ¹⁴ The sinners in Zion are afraid ;
Fearfulness hath surprised the hypocrites ;
Who among us shall dwell with the devouring fire ?
Who among us shall dwell with everlasting burnings ?
- ¹⁵ He that ⁿ walketh † righteously, and speaketh † uprightly ;
He that despiseth the gain of || oppressions,
That shaketh his hands from holding of bribes,
That stoppeth his ears from hearing of † blood,
And ^o shutteth his eyes from seeing evil ;
- ¹⁶ He shall dwell on † high :
His place of defence shall be the munitions of rocks :
Bread shall be given him ;
His waters shall be sure.

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k Ps. 7, 14.
ch. 59. 4.
l ch. 9. 18.

m ch. 49. 1.

n Ps. 15. 2, & 24.
4.

† Heb. in righte-
ousnesses.

† Heb. upright-
nesses.

|| Or, deceits.

† Heb. bloods.

o Ps. 119. 37.

† Heb. heights, or
high places.

11. *Ye shall conceive chaff*] Or rather, *ye shall conceive hay* (dry grass, see v. 24); ye shall bring forth stubble. Ye Assyrians, who proudly imagine that ye will consume Jerusalem and My people as with fire, ye, by your presumption and blasphemy, have conceived and brought forth dry grass and stubble; and your own breath—the breath of your own nostrils—snorting as it were with rage against Me, is the fire which will kindle and devour you. Cp. above, on i. 31.

12. *And the people*] Rather, *And peoples shall become as burnings of lime* in a kiln, and as thorns cut off shall they be burned in the fire. In Palestine, the low matted thorns are cut up with mattocks and hooks to be burnt in the lime-kilns near the spot where they grow (*Dr. Thomson*, “The Land and the Book,” p. 59).

Here is another confirmation of the opinion already stated, that the Assyrian army was consumed by a hot pestilential wind from the Lord, in the valley of Hinnom, on the s. of Jerusalem. See on xxx. 33; xxxi. 8, 9; and below, v. 14; and xxxvii. 36.

THE DESTRUCTION OF THE ASSYRIANS A WARNING TO JERUSALEM, AND TO THE CHURCH IN EVERY AGE, AS WELL AS TO THE HEATHEN.

13. *Hear, ye*] Hear, ye heathen that are afar off; and hear ye also, my people that are near, what I have done to Sennacherib and his army; and be ye warned thereby to adore and obey Me. This admonition extends to all Nations, and to the People of God in every age of the Church.

14. *The sinners in Zion are afraid*] The inhabitants of Jerusalem, when they arose early in the morning, and saw the ground beneath their city strewn with the dead bodies of the Assyrians, were awe-struck at the sight, and the sinners in Zion trembled for dread of God’s Majesty and Power; and “fearfulness surprised the hypocrites.”

— *Who among us shall dwell with the devouring fire?*—*everlasting burnings?*] The ungodly sinners and hypocrites in Jerusalem saw a terrible warning to themselves in the sudden destruction of Sennacherib’s army, when one hundred and eighty-five thousand were swept away in one night by the wrath of God; and they ask this question.

This Divine judgment was executed (we have reason to believe) by means of a hot, fiery, pestilential, scorching wind (cp. Jer. iv. 11; ii. 1), and they perished, as it were, in a furnace kindled by the breath of the Lord, “like a stream of brimstone,” in the Valley of Tophet, on the south of Jerusalem (see above, on xxx. 33; xxxi. 9); and their scorched and blasted corpses lay visible there before the eyes of the sinners in Zion.

Well might so fearful a spectacle have inspired them with alarm, and have reminded them of the fires of Gehenna (so called from the Valley of Hinnom, or Tophet, where those

bodies lay), and might have constrained them to ask themselves this question, “Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?”

The Chaldee Targum here has these remarkable words:—“Who among us shall dwell in Jerusalem, where the ungodly will be judged, and will be delivered into Gehenna, into everlasting fire?” Cp. what is said below, lxvi. 24, where there is a reference to the same sudden destruction of the Assyrians: “They” (the inhabitants of Zion) “shall go forth, and look upon the carcasses of the men that have transgressed against Me; for their worm shall not die, neither shall their fire be quenched.”

These words have a more awful significance, because they are thrice quoted by Christ Himself, the Future Judge of Quick and Dead, to describe the torments of Hell (Mark ix. 43—48).

Thus the destruction of Sennacherib’s army before Jerusalem is set forth to the eyes of the World in Holy Scripture as a warning and example, like that of Sodom and Gomorrah, “suffering the vengeance of eternal fire” (Jude 7. Cp. S. Jerome here, and Procopius).

15. *He that walketh righteously*] The prophet does not give a direct answer to the question of “the sinners in Zion,” but exhorts them to repent; and he promises salvation to all who obey God; and he does this by adopting the words of King David, Hezekiah’s great ancestor (Ps. xv. 1, 2; xxiv. 4).

The “sinners in Zion” had asked a question beginning with the same words as David’s Psalm, “Who shall dwell” (Heb. *Mi yagur*: see Ps. xv. 1); and Isaiah replies, by referring to that Psalm, and to the 24th Psalm. That great Ascension-Psalm carries the thoughts upwards from the earthly Zion, and from its earthly King, to the Heavenly Jerusalem, and to the Lord of Hosts, the King of Glory, the Mighty Conqueror, Who triumphed over Death, and over all the enemies of His People.

Isaiah, being filled with the Spirit, becomes a spectator of Christ’s glorious Ascension, and of His Session in heavenly Majesty, and of the future bliss of His servants, and turns to the faithful, and says, “He that walketh uprightly, he shall dwell” (Heb. *yishcon*), the word used by David himself (Ps. xv. 1); and he says to every true believer, “Thine eyes shall see THE KING in His beauty; thine eyes shall behold the land that is very far off,”—the Holy Land of the Heavenly Palestine. Thine eyes shall see the “KING of Glory,”—CHRIST, the King of Israel,—Who was revealed to the Psalmist, and that blessed Land, where David longed to be.

16. *He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure*] This was true, literally, in the days of Hezekiah. Hezekiah took care to supply Jerusalem with water (see

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† Heb. *the land of*
far distances.
p 1 Cor. 1. 20.
† Heb. *weigher?*
q 2 Kings 19. 32.
r Dent. 28. 49, 50.
Jer. 5. 15.
|| Or, *ridiculous.*
s Ps. 48. 12.
t Ps. 46. 5. & 125.
1, 2.
u ch. 37. 33.
x ch. 54. 2.
† Heb. *broad of*
spaces, or, hands.
y James 4. 12.
† Heb. *statute*
maker.
z Ps. 89. 18.
- 17 Thine eyes shall see the King in his beauty :
They shall behold † the land that is very far off.
18 Thine heart shall meditate terror.
p Where is the scribe ?
Where is the † receiver ?
Where is he that counted the towers ?
q Thou shalt not see a fierce people,
r A people of a deeper speech than thou canst perceive ;
Of a || stammering tongue, *that thou canst not understand.*
20 s Look upon Zion, the city of our solemnities :
Thine eyes shall see † Jerusalem a quiet habitation,
A tabernacle *that* shall not be taken down ;
u Not one of x the stakes thereof shall ever be removed,
Neither shall any of the cords thereof be broken ;
21 But there the glorious LORD *will be* unto us a place † of broad rivers and
streams ;
Wherein shall go no galley with oars,
Neither shall gallant ship pass thereby.
22 For the LORD *is* our judge,
The LORD *is* our y † lawgiver,
z The LORD *is* our king ;
He will save us.

2 Chron. xxxii. 30) ; and after the destruction of the Assyrian army, Jerusalem was safe, and prospered.

But how much more is it verified in the inhabitants of the Spiritual Sion, the Church of Christ! "He" (says *S. Jerome*) "who is such a person as is described in the foregoing words (v. 15), shall dwell on high in the kingdom of heaven, in the munitions of the Rock, which is Christ Jesus, Who followed Israel in the wilderness, and gave to them shelter and water (1 Cor. x. 4)." Bread shall be given him, and his waters are sure in the Word of God, and in Holy Baptism (*S. Barnabas*, Epist. xi); and he beholds the King in His beauty. Cp. *S. Cyril* here, and *S. Justin Martyr*, c. Tryp. Hom. § 70, where he says, "These words contain a prophecy of that Bread, which Christ commanded us to offer in memory of His Body; and of that Cup which He commanded to be offered in memory of His Blood."

In the spiritual Jerusalem, the Christian Church, Christ Himself, the Divine Hezekiah, gives continual supplies of living bread and water to the hungry and thirsty soul (see John iv. 14; vi. 51—58; vii. 38); and the living waters of the heavenly Zion will never fail. See Rev. xxii. 1. 17.

18. Thine heart shall meditate terror] Thou shalt meditate on the terrible judgment, which swept away the army of Assyria, and thou shalt ask these questions which follow.

— Where is the scribe—towers] Where are now the Officers of the Assyrian army? Where is the Scribe (the sopher), who set down in his ledger the tribute which Hezekiah was required to pay to Sennacherib? (2 Kings xviii. 14.) Where now is the Receiver,—he who weighed the gold and silver that was extorted from Hezekiah? Where is now the Engineer, who made a plan of the towers of Jerusalem, which was to be stormed by the batteries of Sennacherib?

Where are now vanished the enemies of Jerusalem,—the representatives of the proud foes, and sacrilegious spoilers of God's Church, who estimate the plunder to be wrested from her, and who speculate on her destruction?

St. Paul teaches us to make an application of these words to all who presume on their worldly wisdom, and rebel against God's will and Word (1 Cor. i. 20).

19. Thou shalt not see] Thou shalt not see the Assyrians any more. They have been destroyed, as the Egyptians of Pharaoh's host were. As Moses says, "Ye shall see them again no more for ever" (Exod. xiv. 13).

But thou shalt see the King in His beauty (v. 17). Turn thine eyes to look upon Zion. Thine eyes shall see Jerusalem a quiet habitation.

Observe how the prophet passes almost imperceptibly from speaking of Hezekiah and Jerusalem, to speak of Christ and the Church. The deliverance of the one is a pledge of the redemption to be wrought by the other. The joy and peace of the city of Hezekiah melt away, as in a dissolving view, into the glory of the Universal Church, the heavenly Jerusalem.

— a stammering tongue] Rather, a barbarous, or strange tongue (*Gesen.* 440),—words illustrated by Eliakim's request to Rabshakeh, that he would speak in the Syrian language (2 Kings xviii. 26). The Assyrian was a foreign dialect, though of the same Semitic family with the Hebrew.

20. the city of our solemnities] Jerusalem, the city of our solemn festivals (Heb. *moëdim*). See note on Ps. lxxiv. 9. It is the same word as in i. 14, where it is translated appointed feast.

— A tabernacle that shall not be taken down] The mighty Assyrian host, encamped in their tents against Jerusalem; but they have been swept away; and Jerusalem, which they would have destroyed, remains a quiet habitation, a tabernacle, or tent, that will not be removed. It is established for ever in Christ.

— stakes—cords] The Church of God is compared to a Tent, extended and fastened by cords, attached to stakes (pegs, or pins of wood), driven into the ground. See above, xxii. 23. 25; and below, liv. 2; and the notes above, on the history of Jael (Judg. iv. 21. 23).

21. But there—thereby] But there is a glorious One, the Lord for us; He is our fortification, our moat, and our river. Other cities, like Nineveh and Babylon, are protected by broad dykes or streams. Jerusalem, the Holy City, can boast of none of these; she has only her softly-flowing brook Siloam (viii. 6). But she needs no such defences. The arms of the LORD are around her. Cp. Ps. xli. 5; cxxv. 1, 2. He is her place of rivers, and of streams broad with two hands (stretched out wide: cp. xxii. 18, and margin). Thither no hostile Ship of War, no stately Trireme, shall be able to penetrate, and assail us; for the Lord is our King, and will save us (v. 22).

Sennacherib boasted that "his feet had dried up all the rivers of besieged places" (xxxvii. 25). This assurance to Jerusalem was therefore very appropriate.

And how much more is this verified in Christ, and in His Church.

22. the LORD] Observe the triple repetition of the Name JEHOVAH, after the single enunciation of it in v. 21. It may

- ²³ || Thy tacklings are loosed ;
 They could not well strengthen their mast,
 They could not spread the sail :
 Then is the prey of a great spoil divided ;
 The lame take the prey.
- ²⁴ And the inhabitant shall not say, I am sick :
^a The people that dwell therein *shall be forgiven their iniquity.*

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 || Or, *They have
 forsaken thy tack-
 lings.*

a Jer. 50. 20.

XXXIV. ¹ ^a Come near, ye nations, to hear ;
 And hearken, ye people :

a Ps. 49. 1.

^b Let the earth hear, and † all that is therein ;
 The world, and all things that come forth of it ;

b Deut. 32. 1.
 † Heb. *the fulness
 thereof.*

² For the indignation of the LORD *is* upon all nations,
 And *his* fury upon all their armies :
 He hath utterly destroyed them,
 He hath delivered them to the slaughter ;

³ Their slain also shall be cast out,
 And ^c their stink shall come up out of their carcases,
 And the mountains shall be melted with their blood ;

c Joel 2. 20.

⁴ And ^d all the host of heaven shall be dissolved,
 And the heavens shall be ^e rolled together as a scroll :
^f And all their host shall fall down,
 As the leaf falleth off from the vine,
 And as a ^g falling fig from the fig tree.

d Ps. 102. 26.
 Ezek. 32. 7, 8.
 Joel 2. 31. & 3.
 15.
 Matt. 24. 29.
 2 Pet. 3. 10.
 e Rev. 6. 14.
 f ch. 14. 12.

g Rev. 6. 13.

be compared with the *Holy, Holy, Holy*, ascribed to the LORD by the Seraphim, in vi. 3, and is a prophetic gleam of the doctrine of the Ever-Blessed TRINITY in Unity.

23. *Thy tacklings* He is speaking to Assyria. Like a proud Ship of war, she tried to sail up this stream of divine protection, which guards Jerusalem, but she has been wrecked, and her cargo strews the shore with the spoil, and *the lame take the prey*. The inhabitants of Jerusalem, whom she despised, gather up the booty of the proud invader. See above, on v. 4; and the *Targum* here, *Vatablus* and *Forerius*.

This also is fulfilled in the spiritual Zion, the Church of Christ. Her faithful members may be disdained by the World; but they are more than conquerors, through the power of Christ, and will *divide the spoil*. See Ps. lxxviii. 12; and cp. Rev. xix. 17, 18.

24. *And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity* This was signally exemplified in Hezekiah, King of Judah. In the days of the Assyrian invasion he was *sick unto death*. See 2 Kings xx. 1, where the word is the same as here (Heb. *chalah*); and this word is applied *six* times to Hezekiah in Holy Scripture. But he prayed earnestly to God, and his sickness was healed, and his life was prolonged fifteen years, and his City was delivered.

And not only so, but *his iniquity* (in distrusting God at first, and in giving to Sennacherib the gold of the doors of the Temple, and in looking to Egypt and Ethiopia for help, instead of trusting the Lord, see 2 Kings xviii. 15, 16, 21) was *forgiven*. He was brought by affliction to a better mind; he prayed and wept sore, and God had mercy on him, and healed him, and delivered Jerusalem, and overthrew his enemies. As he himself said in the writing which he composed "when he had been sick, and was recovered from his sickness" (xxxviii. 9), "O Lord, Thou hast in love to my soul delivered it from the pit of corruption; for Thou hast cast all my sins behind Thy back" (xxxviii. 17).

This also is fulfilled by Christ in its largest sense to all faithful penitents in the spiritual Jerusalem. They have been sick unto death, like Hezekiah; they have not trusted in God, but in some worldly helps; but God in His mercy has afflicted and humbled them, and has healed and delivered them (Micah vii. 18, 19. Matt. ix. 12. Luke iv. 18).

THE UNIVERSAL JUDGMENT.

CH. XXXIV.] The Prophet passes from the Judgment executed on Assyria (which had already suggested visions of retribution on God's enemies) to speak of the FUTURE UNIVERSAL JUDGMENT of the whole WORLD.

We have already seen an example of a similar transition and expansion in chapters xxiv.—xxvii., which has its Evangelical parallel in Our Lord's prophecies, in Matt. xxiv., of the Judgment impending on Jerusalem, and of the Universal Judgment.

The present prophecy of Isaiah is continued and further developed by succeeding prophets, especially Jeremiah (xxv. 31—34; xlv. 10; l. 27. 39; li. 40), and by Zephaniah (i. 7, 8; ii. 14, referring to Isaiah xxxiv. 6. 11, see the parallels in the margin), and all these are consummated in the New Testament, in the Apocalypse.

On the genuineness of this and the following chapter see *Keil*, Einleitung, § 69. A strong argument on their behalf is found in the imitation of their language by succeeding prophets; e. g. Jeremiah, see on v. 5, and *Kueper*, Jeremias, pp. 79—82.

1. *Come near, ye nations* In this summoning of the *Nations* and *People* (rather, *peoples*), we seem to hear the voice of the Angel Heralds of the Great King, before Whose judicial Throne of Judgment will "*be gathered all Nations*" (Matt. xxv. 32).

2. *Their armies* Their *host* (see v. 4) warring against God and His people.

3. *Their slain also shall be cast out* Like the bodies of the Assyrian army suddenly destroyed by God's wrath, and lying on the ground, before Jerusalem. See above, on xxxiii. 14; below, xxxvii. 36; xlv. 24.

4. *And all the host of heaven* He repeats the word *host* from v. 2. Not only the *host* of the *Assyrians* and of the earthly enemies of God will be consumed in that day, but, such is His Might and Majesty, and such the terror of His Coming, that the *host of heaven* itself will be dissolved; the heavens shall be rolled together as a scroll (the roll of a book, which has been read, and rolled round its cylindrical axis, as finished), and all their host, the sun, moon, and stars, shall fall like the withered leaves of a vine, or like the falling fruit of a fig-tree.

That this imagery is prophetic of the Great Day is evident from its adoption by St. Peter (2 Pet. iii. 7. 10) and by St. John (Rev. vi. 13, 14) describing the end of all earthly things.

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h Jer. 46. 10.
i Jer. 49. 7, &c.
Mal. 1. 4.

- 5 For ^h my sword shall be bathed in heaven :
Behold, it ⁱ shall come down upon Idumea,
And upon the people of my curse, to judgment ;
6 The sword of the LORD is filled with blood,
It is made fat with fatness,
And with the blood of lambs and goats,
With the fat of the kidneys of rams :
For ^k the LORD hath a sacrifice in Bozrah,
And a great slaughter in the land of Idumea ;
|| Or, *rhinoceros*. 7 And the || unicorns shall come down with them,
And the bullocks with the bulls ;
|| Or, *drunken*. And their land shall be || soaked with blood,
And their dust made fat with fatness.
1 ch. 63. 4. 8 For *it is* the day of the LORD's ^l vengeance,
And the year of recompences for the controversy of Zion ;
m See Deut. 29. 23. 9 ^m And the streams thereof shall be turned into pitch,

EDOM A TYPE OF GOD'S TREACHEROUS ENEMIES.

5. *My sword shall be bathed in heaven*] Rather, *my sword shall be satiated or inebriated* (as *Sept.*, *Vulg.*; cp. *Gesen.* 759); it is the same word as in v. 7, where it is rendered *soaked*, and in margin *drunken*. This word (Heb. *ravah*) is so rendered in Jer. xlv. 10, which is the best comment on this: "This is the day of the Lord God of Hosts, a day of vengeance, that He may avenge Him of His adversaries: and the sword shall devour, and it shall be *satiated and made drunk* with their blood; for the Lord God of hosts hath a sacrifice in the North Country by the river Euphrates;" and cp. below, xliii. 24 (margin), where the same word is used. God's sword is personified as the Executioner of Judgment; as in Gen. iii. 24, "the sword which turned every way;" and see Rev. xix. 15; and it is represented as *satiated in heaven*: that is, God's Wrath is not an earthly, sensual intoxication; it is a sober act of deliberate judgment in the heavenly sphere of Truth, Wisdom, Justice, and Holiness, and when it is filled *in heaven*, then it comes down to execute its purposes *on earth*. This is expressed in those sublime words of the Apocalypse (Rev. xviii. 5), where the sins of the mystical Babylon are represented as cementing themselves together in a succession of strata, or in storeys, as in some lofty fabric, towering upwards, till at length they knock at the gate of heaven, and call upon God to destroy her.

— *it shall come down upon Idumea*] *Edom* (the word *Idumea* in our Version is from *Sept.* and *Vulg.*, but it would be better to keep the word of the Original, *Edom*, here and in v. 6: the *Vulg.* has *Edom* there).

Edom (the descendant of Esau, the son of Isaac and Rebecca, and the brother of Jacob or Israel) appears before us in Scripture as the unbrotherly Enemy of the people of God in its needs and distresses (Num. xx. 14—21, Ps. cxxxvii. 7, Obadiah 10—15), and is the representative of those persons and Nations who are not wholly alien from the Church of God, but are connected with it by some ties of affinity or consanguinity, and yet behave in a perfidious and heartless manner to it (see below, on lxiii. 1). *Edom* occupies a place similar to that which is assigned to Moab in the parallel prophecy in a former chapter (xxv. 10—12), and represents *Christian* adversaries of Christ.

Edom in his treachery is the Judas of the Old Testament; and in his cruelty he has a representative in Herod the Idumean, who professed zeal for the service of the Temple, and restored it to great magnificence, while he encouraged heathenism; and pretended a desire to worship Christ, while he was designing to murder Him. (Matt. ii. 8. 16.) *Edom* is classed with Ishmael (the son of Abraham by Hagar), and with Moab and Ammon, the descendants of Lot. Cp. xi. 14; lxiii. 1. Ps. lx. 8, 9; lxxxiii. 6, 7; cviii. 9, 10. Jer. xlix. 7—22. Ezek. xxv. 12—14; xxxv. 2—15. Joel iii. 19.

All false Israelites become Edomites. The open heathen enemies of the Church of God are symbolized by Assyria; her false allies, by *Edom* and *Moab*, the punishment of both is denounced by Isaiah; both may read their warning in these two terrible chapters (xxxiii., xxxiv.). Compare Mal. i. 1—5 on the doom of *Edom*.

6. *The sword—is filled—rams—a sacrifice in Bozrah*] God's execution of judgment is compared to a *sacrifice*. Every Nation, and every man, must be a sacrifice to God, either willingly or unwillingly. If they offer themselves a sacrifice by a willing oblation, then blessed will they be, they will partake of the Marriage Supper of the Lamb. But if they will not offer themselves, they will be immolated as victims by His judicial sword. This imagery is repeated by other prophets, Jer. xlv. 10. Ezek. xxxix. 17. Zeph. i. 7 ("The Lord hath prepared a sacrifice"). And it is also adopted in the New Testament. See below, the notes on Mark ix. 49, and on Rev. xix. 17.

Bozrah, so called from its being a fortified place, and deemed to be impregnable (see *Gesen.* 134, 135), was the chief city of *Edom*, now *El-Busaireh*, in the mountainous region on the s.e. of the Dead Sea, half way between it and Petra. (*Robinson, Rauwer, Grove.*)

The meaning is, that the strongholds of God's enemies (especially of those who act in the spirit of Edomites to the Israel of God) will not only be overthrown, but will be made the scene of their slaughter.

This prophecy is expounded, and its spiritual fulfilment, the victory of Christ over all His enemies (typified by *Edom* and *Bozra* in *malignity and strength*), is displayed in that sublime description in chap. lxiii. 1—6.

7. *unicorns—bullocks—bulls*] The word here rendered *unicorns* signifies *buffaloes*. They represent the strong, lusty enemies of God; and as such are introduced by the Psalmist, together with *bulls* (their companions here), into the prophetic scenery of the Crucifixion. (See notes on Ps. xxii. v. 21, and v. 12.) There the proud, carnal, fierce, and heartless Rulers of Jerusalem are compared to these animals; and here these buffaloes and bulls of *Edom* represent the enemies of God and of His Church, who act in the spirit of the Rulers and People of Jerusalem, who cried "Crucify Him, crucify Him." Christ on the Cross was gored by the "horns of the buffaloes;" and fat bulls of Basan compassed Him around; and His Church must look for a like treatment before the End comes, (see on Rev. xx. 8, 9). But it is foretold here that the buffaloes shall come down—that is *shall fall*—and the bullocks with the bulls, and their land shall be soaked with their blood. Such is the judgment reserved for Edomite enemies of God and His Church. Cp. Mal. i. 1—5.

8. *the controversy of Zion*] Rather, *the controversy for Zion*; that is, on behalf of the Church of God. Cp. Luke xviii. 7, and Rev. vi. 10.

9. *the streams thereof shall be turned into pitch*] He is describing the desolations of *Edom*; that is, of treacherous Powers represented thereby (see v. 5); and he compares their future condition to that of *Sodom* and *Gomorrha*. This comparison is the more appropriate because the literal *Edom* extended from the s.e. shore of the Dead Sea, the tomb of the Cities of the plain.

That Isaiah's prophecies concerning *Edom* have not only a literal but a spiritual meaning, and reach to the time of Christ, is clear from the prophet's words in chapter lxiii. 1, "Who is this that cometh from *Edom*, with dyed garments from *Boz*."

- And the dust thereof into brimstone,
 And the land thereof shall become burning pitch ;
- ¹⁰ It shall not be quenched night nor day ;
 " The smoke thereof shall go up for ever :
 ° From generation to generation it shall lie waste ;
 None shall pass through it for ever and ever.
- ¹¹ ^p But the || cormorant and the bittern shall possess it ;
 The owl also and the raven shall dwell in it :
 And ^a he shall stretch out upon it the line of confusion, and the stones of
 emptiness.
- ¹² They shall call the nobles thereof to the kingdom, but none *shall be* there,
 And all her princes shall be nothing ;
- ¹³ And ^r thorns shall come up in her palaces,
 Nettles and brambles in the fortresses thereof :
 And ^s it shall be an habitation of dragons,
 And a court for || † owls ;
- ¹⁴ † The wild beasts of the desert shall also meet with † the wild beasts of the
 island,
 And the satyr shall cry to his fellow ;
 The || screech owl also shall rest there, and find for herself a place of rest ;
- ¹⁵ There shall the great owl make her nest, and lay, and hatch, and gather
 under her shadow :
 There shall the vultures also be gathered, every one with her mate.
- ¹⁶ Seek ye out of ^t the book of the LORD, and read :

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n Rev. 14. 11. &
18. 18. & 19. 3.
o Mal. 1. 4.

p ch. 14. 23.
Zeph. 2. 14.
Rev. 18. 2.
|| Or, pelican.
q 2 Kings 21. 13.
Lam. 2. 8.

r ch. 32. 13.
Hos. 9. 6.

s ch. 13. 21, &c.

|| Or, ostriches.
† Heb. daughters
of the owl.
† Heb. Zimim.
† Heb. Ijim.

|| Or, night
monster.

t Mal. 3. 16.

rah? . . . I that speak in righteousness, mighty to save ;" and that they extend to the last times, appears from the adoption of their imagery in the New Testament ; as in Jude 7, and in the Apocalypse, Rev. xiv. 11 ; xix. 20 ; xx. 10, where it is applied to the Lake of Fire and Brimstone, which was typified by the Dead Sea. See above, on Gen. xix. 24.

11. the cormorant] The pelican of the wilderness (Heb. *kaath*, see Lev. xi. 18. Deut. xiv. 17. Ps. cii. 6. Zeph. ii. 14. *Gesen.* 720. *Dr. Thomson*, L. and B. 261).

— the bittern] Rather, the porcupine, or hedgehog. See xiv. 23. Zeph. ii. 14. *Gesen.* 736.

— confusion, and—emptiness] Heb. *thoku* and *boku*, remarkable words, because they are used in Scripture to describe the Earth in its ruined condition, before its formation in its present state ; see on Gen. i. 2, and above, on xxiv. 10.

The mightiest powers of Earth, opposed to God, will be reduced to a fragmentary chaos, like the ruins of a desolate City, and of a shattered World.

The line and stones (or weights of the plumb-line) were commonly used for building up, but here in the hand of the Divine Architect (Whose very acts of destruction have a constructive character), they are employed for measuring out what is to be destroyed ; and they show the deliberate accuracy, and judicial precision, with which the Doom of the Great Day will be determined and pronounced. Cp. 2 Kings xxi. 13. Amos vii. 7—9. Lam. ii. 18.

13. brambles] Or thistles, or thorns.

— dragons] Heb. *tannim*, probably jackals. See xiii. 22 ; xxxv. 7 ; xliii. 20, and note on Job xxx. 29.

— owls] Rather, daughters of the ostrich. See on Job xxx. 29. The animals here mentioned were remarkable for their melancholy howl ; an emblem of the doleful and miserable wailing of condemned souls. Compare our Lord's words, repeated seven times in the Gospels, "there shall be the wailing," Matt. viii. 12 ; xiii. 42. 50 ; xii. 13 ; xxiv. 51 ; xxv. 30. Luke xiii. 28.

14. The wild beasts of the desert—*island*] See xiii. 21, 22, where the same two words (*tsimim* and *yyimim*) occur.

— the screech owl] Heb. *lilith*, from *lil*, night (*Gesen.* 438).

15. great owl] Rather, the arrow snake (*Bochart*, *Vitringa*, *Gesen.*). Unclean and venomous reptiles, snakes, serpents, and scorpions (the emblems of evil men and evil spirits, see on Lev.

xi., *Prelim. Note*), are joined with unclean and doleful birds in this terrible picture.

This imagery is also adopted in the Apocalypse, and is applied to describe the condition of the mystical Babylon after her fall. See Rev. xviii. 2.

— gather under her shadow] *Shall brood in the shade of it.*

— her mate] Its mate, or associate, whether it be male or female. Cp. v. 16.

16. Seek ye out of the book of the LORD] Rather, *Search ye upon the book of the Lord* ; literally, *from upon it*, from the top of it to the bottom ; i. e. throughout it, that is, *Search ye diligently in all* the roll, or volume, of *Holy Scripture* ; viz. in all that the Lord had written in Isaiah's time, or might thereafter write, and deliver to the Church of God, to be received as His Word.

This is an admonition from the Holy Spirit Himself, Who knew what He had written, and also foreknew what He would afterwards write ; and it applies to the whole Book of Holy Scripture. It may be compared to the words of the Holy Spirit, speaking by St. Paul, "*All Scripture*" (that is, every thing that is written by the Holy Ghost, and that is delivered by Him to the Church Universal, and is received by the Church, as *Scripture*), "*being given by inspiration of God, is profitable for doctrine.*" See on 2 Tim. iii. 16.

The Prophet here inculcates the duty not only of reading the Holy Scripture, but of *diligently searching* it (cp. John v. 39), and of weighing all its words, and considering minutely the circumstances under which it was written. Cp. *Vitringa*, p. 288.

Search ye diligently throughout the *Book of the Lord*—the Holy Scripture—and observe what is said there, not merely concerning *literal wild beasts*, unclean and doleful *birds and serpents*, but concerning those *sins* which are *symbolized* by them ; and be sure that the desolation which is here pre-announced to the literal Edom, and which is foretold in other parts of Scripture, as the doom of God's enemies, will be exactly fulfilled in all those who imitate their temper, in rebellion against God, and in cruelty and treachery to Israel. The words, *no one of these shall fail, none shall want her mate*, have been rightly regarded as having also a larger meaning ; viz., that *not one* of God's utterances in Holy Scripture *shall fail* of its effect (cp.

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No one of these shall fail, none shall want her mate :

For my mouth it hath commanded,
And his spirit it hath gathered them.

¹⁷ And he hath cast the lot for them,
And his hand hath divided it unto them by line :
They shall possess it for ever,
From generation to generation shall they dwell therein.

about
713.
a ch. 55. 12.

XXXV. ¹ The ^a wilderness and the solitary place shall be glad for them ;
And the desert shall rejoice, and blossom as the rose.

b ch. 32. 15.

² ^b It shall blossom abundantly,
And rejoice even with joy and singing :
The glory of Lebanon shall be given unto it,
The excellency of Carmel and Sharon,
They shall see the glory of the LORD,
And the excellency of our God.

c Job 4. 3. 4.
Heb. 12. 12.

³ ^c Strengthen ye the weak hands,
And confirm the feeble knees.

† Heb. *hasty*.

⁴ Say to them *that are* of a † fearful heart, Be strong, fear not :

Matt. v. 18; xxiv. 35. Luke xxi. 22; xxiv. 44. John x. 35), and that every prophecy of Scripture will be *mated* with its fulfilment. See *Vitringa* here, p. 287, and *Dr. Pusey*, quoted above, in the notes on Deut. xxxi. 9.

A prelude of this future fulfilment is now visible in the desolation of Edom. That region abounds with venomous animals; the passage from the south of the Dead Sea was called the *Maaleh Akkrabbim*, or *Ascent of Scorpions*, even in the days of Joshua (xv. 3). Its lonely mountains and barren table-lands are inhabited by the birds and reptiles here mentioned. Not one of them fails; not one wants its mate (see *Köhler*, in Mal. i. 2—5), and the “*Book of the Lord*” declares in solemn tones that God has appointed a more awful punishment, even from generation to generation, for all moral and spiritual Antitypes of Edom. This prophecy (says *Vitringa*, p. 288), which describes the desolate inheritance that God assigns to unclean animals who dwell in the wilderness, and haunt its dark places, is not to be limited to them; these animals are types of men of dark and moody minds, who hate the light of truth, and love what is false and impure (cp. note above, on Lev. xi., *Prelim. Note*, and on Lev. xi. 9), and for whom the eternity of a howling wilderness is reserved, according to the words of the Prophet Ezekiel: “The miry places and the marishes thereof shall not be healed; they shall be given to salt” (Ezek. xlvii. 11), which words of the prophet seem to have been in the mind of our Blessed Lord, when speaking of the Day of Doom; “Every sacrifice” (see here on v. 6) “shall be salted with salt.” See on Mark ix. 49.

THE GRACES OF THE CHURCH MILITANT ON EARTH, TO BE CONSUMMATED IN THE GLORY OF THE CHURCH TRIUMPHANT IN HEAVEN.

CH. XXXV.] How beautiful is the transition from the foregoing prophecy to the present! Edom, the land of ungodliness, is smitten with eternal barrenness; but the Wilderness, of all who believe and obey God, becomes a Paradise.

1. *The wilderness and the solitary place shall be glad for them*] Or rather, *shall be glad*. In the original the word *yesusum* is probably only a peculiar form of the plural (from the verb *sus*), and the last syllable is not, as is supposed by some (*Rashi*, *Gesenius*, 787), a pronominal suffix (*Aben Ezra*, *Böttcher*, *Delitzsch*).

This prophecy has been fulfilled in the change of heathen Wildernesses into spiritual Gardens of Christ (*S. Athanasius*, *S. Jerome*, *S. Cyril*, *Theodoret*). Christ sprang forth (says *S. Justin Martyr*, c. Tryphon., § 69) as a fountain of living water in the wilderness of the heathen world, which was barren of the knowledge of God. And *Matthew Henry* well says, that “under the Gospel, the desert land of Heathenism becomes blooming. This flourishing desert shall have the *glory of*

Lebanon given to it, which consisted in the strength and stateliness of its cedars; and the *excellency of Carmel* and *Sharon*, which consisted in corn and cattle. All the beauty of the Jewish Church passed into the Christian, and appeared in its perfection, as the Apostle shows in his Epistle to the Hebrews. Whatever is valuable in any institution is brought into the Gospel.”

— *the rose*] Or the *crocus*. The prophet adopts here, and in the following verse, the language of Solomon in the Canticles, speaking of the glory of the Church. See Cant. ii. 1, where the Church, using this word, says, “I am the *rose of Sharon*” (see the note there).

2. *The glory of Lebanon—Carmel and Sharon*] Here again is the imagery of the Canticles. In the Church of Christ the glory of *Lebanon* (the type of *heathen* lands; see xxix. 17; xli. 19; lv. 13; lx. 13) shall be blended with the beauty of Carmel and Sharon, the loveliest mountain and most fruitful plain of *Israel*. See above, on Cant. iii. 9; iv. 8. 11. 15, as to *Lebanon*; and Cant. vii. 5, as to *Carmel*; and ii. 1, as to *Sharon*.

These prophecies were literally fulfilled by the planting of Christian Churches in regions of Lebanon, e. g. at Tyre, Sidon, and Syria, especially at Antioch, as recorded in the Acts of the Apostles (Acts xi. 22. 26; xiii. 1; xv. 35; xxi. 3. 7; xxvii. 3), and by the Apostolic labours at Casarea, at the foot of Carmel (Acts viii. 40; x. 24; xxi. 8; xxv. 4), at Saron and its neighbourhood (Acts ix. 35).

But the prophecy has a far wider range. Wherever heathen lands embrace the Gospel, which was foretold by Moses and the Prophets, and preached by the Apostles of the family of Israel, there the *glory of Lebanon* is blended with the *excellency of Carmel and Sharon*, in the Church of Christ.

3. *Strengthen ye the weak hands, and confirm the feeble knees*] That this prophecy has its fulfilment in the Church of Christ, is evident from St. Paul’s application of it, Heb. xii. 12, where he adopts the words in the *Sept.* here.

3. 4. *Strengthen ye—he strong*] The Prophet here repeats the verb *chazak*, the formative of *Hezekiah* (properly *Chizekeyyah*,—i. e., whom *Jehovah strengthens*); he says, “*strengthen the weak*,” and “*say to them that be of fearful heart, Be strong, fear not*; behold, your God will come with vengeance, even God with a recompense; He will come and save you;” and thus he propounds *Hezekiah’s* history as an encouragement and example to every age; and assures all men, in every land, that although they may be *weak and fearful*, as *Hezekiah* once was, through lack of faith, when he gave the gold of the Temple to Sennacherib (2 Kings xviii. 15, 16; see above, on xxxiii. 24), yet if in the day of distress they turn to God in faith, with prayers and tears, as he did, *God will come with a recompense*; He will come and save them in Christ. Cp. Eph. vi. 10. James v. 8. Rev. ii. 10; and *S. Irenæus*, iv. 66, where he applies this prophecy to Christ.

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- Behold, your God will come *with* vengeance,
 Even God with a recompence ;
 He will come and save you.
- ⁵ Then the ^d eyes of the blind shall be opened,
 And ^e the ears of the deaf shall be unstopped ;
- ⁶ Then shall the ^f lame man leap as an hart,
 And the ^g tongue of the dumb sing :
 For in the wilderness shall ^h waters break out,
 And streams in the desert ;
- ⁷ And the parched ground shall become a pool,
 And the thirsty land springs of water :
 In ⁱ the habitation of dragons, where each lay,
 Shall be || grass with reeds and rushes.
- ⁸ And an highway shall be there, and a way,
 And it shall be called The way of holiness ;
^k The unclean shall not pass over it ;
 || But it shall be for those :
 The wayfaring men, though fools, shall not err *therein*.
- ⁹ ^l No lion shall be there,
 Nor *any* ravenous beast shall go up thereon,
 It shall not be found there ;
 But the redeemed shall walk *there* :
- ¹⁰ And the ^m ransomed of the LORD shall return, and come to Zion
 With songs and everlasting joy upon their heads :

d ch. 29. 18. &
 32. 3, 4. & 42. 7.
 Matt. 9. 27, &c.
 & 11. 5. & 12. 22.
 & 20. 30, &c.
 & 21. 14.
 John 9. 6, 7.
 e Matt. 11. 5.
 Mark 7. 32, &c.
 f Matt. 11. 5. &
 15. 30. & 21. 14.
 John 5. 8, 9.
 Acts 3. 2, &c.
 & 8. 7. & 14. 8,
 &c.
 g ch. 32. 4.
 Matt. 9. 32, 33.
 & 12. 22. &
 15. 30.
 h ch. 41. 18. &
 43. 19.
 John 7. 38, 39.
 i ch. 34. 13.
 || Or, a court for
 reeds, &c.

k ch. 52. 1.
 Joel 3. 17.
 Rev. 21. 27.
 || Or, for he shall
 be with them

l Lev. 26. 6.
 ch. 11. 9.
 Ezek. 34. 25.

m ch. 51. 11.

5, 6. *Then the eyes of the blind—dumb sing—the desert*] Our Lord appeals to the fulfilment of this prophecy by Himself as a proof of His being the MESSIAH. See Matt. xi. 4—6. Luke vii. 22 ; cp. *S. Justin Martyr*, c. Tryphon., § 69 ; *S. Irenaeus*, iv. 66 ; *Tertullian*, c. Marcion, iv. 24, where it is shown that the prophecies in this chapter were fulfilled by Christ ; and so *S. Jerome* and *S. Cyril* here.

This prophecy is also always being fulfilled in a spiritual sense, in the Church of God. The spiritually blind are ever recovering their sight, and the ears of those who were spiritually deaf are being opened, and the lame are enabled to leap as a hart, and the tongue of the deaf to sing, by the blessed influence of the Gospel. On this spiritual blindness, lameness, and deafness, see xlii. 18 ; xliii. 8. Matt. xv. 14. John ix. 39. Eph. i. 18. Heb. xii. 13. 2 Pet. i. 9, and *Hengst.* here.

— *streams in the desert*] Streams of the living water of the Gospel in the wilderness of Heathenism. Cp. below, xliii. 20 ; xlv. 3, 4. See John vii. 38, 39. Rev. xxii. 17.

7. *the parched ground shall become a pool*] Rather, *the mirage shall become a real lake*. The mirage, Heb. *sharab*, is the “*fata morgana*” (called in Sanscrit “the antelope’s thirst”), a phenomenon known to travellers in the sandy deserts of the East, in which the horizon sometimes assumes the appearance of a waving and tremulous expanse of water, where mountains are mirrored, and which mocks their hopes of water by an illusory vision of it. See *Gesen.* here, 849 ; and *Fuerst*, 1440 ; *Thomson*, “The Land and the Book,” 523.

Before the preaching of the Gospel, the Nations of the World wandered like travellers in the wilderness, and were allured and baulked by unreal visions and dream-like phantoms of Truth, in the shadowy mirages of vain metaphysical theories and philosophical speculations ; but in the Gospel of Christ they have pure fountains and calm lakes of living water, which refresh them in their weary journey to their heavenly home.

Did Mohammed allude to this passage of Isaiah when he said in the Koran (ch. xxxiv.), “The works of unbelievers are like the *serab*, which the thirsty thinks to be water, until, when he comes to it, he finds it to be nothing” ?

— *In the habitation of dragons, where each lay*] *In the dwelling of jackals* (see above, xxiv. 13) *its lair* (lit. *her lair*, where the female jackal gave birth to, and suckled, her young), there green grass shall spring up, with *reeds* and *rushes*, for defence and warmth.

8. *And an highway shall be there—the way of holiness*] Of which the Holy Baptist was the pioneer, when, appealing to Isaiah, he preached, saying, “This is he that was spoken of by the prophet Esaias, saying, The Voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.” “I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias” (Matt. iii. 3. John i. 23 ; cp. below, xl. 3) ; and which is called “the way” in the New Testament (Acts ix. 2 ; xix. 9. 23 ; xxiv. 22), being the knowledge and obedience of Him Who is “THE WAY” (John xiv. 6). See *S. Jerome* here.

— *The unclean*] Such as those who are typified in the foregoing chapter by the unclean animals there mentioned (xxxiv. 11—16 ; cp. Heb. xii. 14. Rev. xviii. 2 ; xxi. 27).

— *The wayfaring men*] Literally, *the man who walks that way* (that is, every one who takes care to keep to *that road*), although he *be a fool* in the opinion of the world, which fondly deems itself wise, *he shall not go astray*, but will arrive safe at his journey’s end. Cp. xxx. 21, and Luke x. 21.

9. *Nor any ravenous beast shall go up*] The Road is so plain that the simplest cannot miss it ; and it is so lofty and well fenced, that no beast of prey, however strong, can ascend and enter it.

— *redeemed*] Heb. *ge’ulim*, from *Go’el*, the Redeemer, of Whom the Patriarch Job speaks in those remarkable words Job xix. 25, and see the note there ; and cp. Rev. xiv. 4.

10. *the ransomed of the LORD shall return, and come to Zion with songs*] As the captive exiles returned from Babylon with songs of joy to Jerusalem. See above, *Prelim. Note* to “the Songs of Degrees” (Ps. cxx.—cxxxiv.), where it is shown that the consummation of that joy, and of the music of those songs, is realized in the going up of the faithful children of Abraham to the spiritual Zion of the Church of Christ on earth, and to the Jerusalem that is above, which is free, and is the mother of us all (Gal. iv. 26). In that city will be *no sorrow nor sighing*, as the beloved Disciple says in the Apocalypse ; in it “there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away” (Rev. xxi. 4 ; cp. Rev. vii. 17 ; and above, xxv. 8 ; below, lxxv. 19).

Observe how, after the historical narrative (in the four following chapters) concerning the deliverance of Hezekiah and Jerusalem from the invading army of Assyria, and the sudden destruction of that army—a *narrative* which was requisite for the

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n ch. 25. 8. &
65. 19.
Rev. 7. 17. &
21. 4.

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a 2 Kings 18.
13, 17.
2 Chron. 32. 1.
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They shall obtain joy and gladness,
And "sorrow and sighing shall flee away.

XXXVI. ¹ Now ^a it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.

² And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field. ³ Then came forth unto him Eliakim, Hilkiash's son, which was over the house, and Shebna the || scribe, and Joah, Asaph's son, the recorder.

1 Or, secretary.

elucidation of the language of the *prophecies* of Isaiah—the prophet *returns* in chapter xl., and in the chapters which follow, to describe, in fuller and clearer language, the preaching of John the Baptist, the forerunner of Christ, and the way to be prepared by him, which is the subject of the present chapter, v. 8; and the blessed effects of the ministry of Christ and His Apostles in transforming the Wilderness of the World into a Garden of God. Thus the two main portions of Isaiah's prophetic writings are seen to be connected by the sacred bond of the Gospel of Christ. Cp. below, *Prelim. Note* to chap. xl.

HISTORY OF THE DELIVERANCE OF HEZEKIAH AND JERUSALEM, AND THE DESTRUCTION OF THE INVADING ARMY OF ASSYRIA UNDER SENNACHERIB.

CH. XXXVI.—XXXIX.] These chapters suggest the following questions:—

I. Why was an historical narrative inserted in the midst of a series of prophecies?

II. Why was this historical narrative inserted in this particular place?

I. This history is a proof of the prophetic mission and prophetic gifts of Isaiah.

The fenced cities of Judah had been taken by the armies of Assyria under Sennacherib; and even king Hezekiah (who had shown his piety by the restoration of true religion, and by the celebration of a great Passover) fainted with fear, and gave the treasure from his own house and from the Temple of the Lord, to the Assyrian Invader, and cut off the gold from the doors of God's house to appease his cupidity and to deprecate his wrath. Hezekiah also himself was at that time afflicted with a dangerous sickness, perhaps produced, or aggravated, by public distress; and he seemed to be on the point of death (see xxxviii. 1), and the throne of David appeared in danger of being overthrown, and the house of David to be in peril of being extinguished, for Hezekiah at that time had no child.

The more powerful kingdom of the ten tribes of Israel, and the warlike realm of Syria, had also already fallen a prey to the victorious arms of the same empire, Assyria, which now menaced Jerusalem with a great host, and breathed fury against it, and even the mighty military dynasties of Egypt and Ethiopia were about to succumb beneath its yoke.

Then Isaiah the prophet came forward to comfort Hezekiah, and to assure him that his prayers were heard, and that his city would be delivered within a definite time—*three years*—from the arms of Assyria; and that he himself would be restored to health within a specified number of days—*three* in number—and that *fifteen* years would be added to his life; and that he would have children born to him; and that the Assyrian army would suddenly be destroyed, and the great Assyrian conqueror, Sennacherib himself, would escape, and flee in panic and shame to his own land, and would there fall by the sword (xxxvii. 7. 29. 34. 38).

This historical narrative distinctly affirms that these prophecies, so circumstantial and minute, were delivered openly to a public personage, dwelling in a populous city, namely, to King Hezekiah; and it no less clearly asserts that these prophecies of Isaiah were fulfilled.

This narrative is a part of divinely-inspired Scripture, and has been received as such by the Hebrew Church, and by Christ Himself and His Apostles.

It is therefore a *true* history.

Hence it is evident that Isaiah was endued by God, in a signal manner, with the gift of prophecy.

II. The insertion of this historical narrative in *this place*

is tantamount to an assertion that the prophecies in the foregoing chapters concerning the Assyrian invasion were delivered *before* the events which are related in the narrative; and those prophecies are further proofs of the wonderful endowments of Isaiah as a prophet sent from God and filled with the Holy Ghost.

The fulfilment of other prophecies of Isaiah concerning later events, such as those which relate to the siege of Tyre by Nebuchadnezzar, and to the capture of Babylon itself, under circumstances of a very extraordinary kind, by the Medes and Persians, and the restoration of the Jews by Cyrus, twice mentioned by name in the prophecies of Isaiah; and still more, the wonderful accomplishment of Isaiah's prophecies relating to the forerunner of the Messiah, John the Baptist, and to the Incarnation of Immanuel, to be born of a Virgin of the house of David, and to the Birth, Office, Preaching, Miracles, Sufferings, and Victory of the Messiah, over Satan, Death, and the Grave; and all the blessed consequences of those victories in the Gift of the Holy Spirit, and in the setting up of His Church in Jerusalem, and in its extension into all the world, and in the preaching of the Gospel to all Nations,—these add new strength to the proof of Isaiah's prophetic mission, and of the Divine origin of Christianity; and they afford conclusive evidence that the *other* great prophecies of Isaiah, which yet remain to be fulfilled, namely, those which relate to the Universal Resurrection and Judgment to come, and to an Eternity of future Rewards and Punishments, will be fulfilled also.

For annotations on the four following chapters, the reader is invited to refer to the Commentary upon them in the Second Book of Kings, chapters xviii. 13—37; xix.; xx.; and in 2 Chron. xxxii. 1—30: some few supplementary notes will be added here. The slight textual variations between the narrative here and that in the Second Book of Kings, may be seen partly in *Vitrina*, pp. 305, 306, and more fully in *Delitzsch*, pp. 353—372.

CH. XXXVI. 1. *in the fourteenth year of king Hezekiah*] For a vindication of this chronological statement from the objections of some recent critics, antiquarians, and historians, who suppose an error in the text here, and in 2 Kings xviii. 13, and would alter the words "*fourteenth year*" into *twenty-seventh year*, see above, on chaps. xviii., xix., xx., and on 2 Kings xviii. 13.

— *Sennacherib king of Assyria*] Acting as viceroy of Sargon his father, whom he succeeded on the throne; see the notes just referred to. Isaiah survived Sennacherib, for he mentions his death, xxxvii. 38. No wonder that Isaiah should call him "*King of Assyria*." To Isaiah and his contemporaries in Judah, Sennacherib was "the king of Assyria;" he wielded the *power of that kingdom*; and though in the fourteenth year of Hezekiah, Sargon his father was still living, yet no one can be surprised that, by a prolepsis or anticipation familiar to all writers in similar cases (see below, on Mark ii. 26), Sennacherib, his celebrated son and successor, should be called "*King of Assyria*," when he appeared before Jerusalem at the head of the armies of that empire.

— *the defenced cities of Judah*] See above, x. 28—32.

2. *the upper pool*] Where Isaiah had met Ahas the father of Hezekiah, and had delivered the prophecy concerning the birth of Immanuel; see vii. 3. Perhaps Rabshakeh wished to get possession of the water of that pool, in order to cut off the supply from the inhabitants of Jerusalem, and to secure it for his own forces. See 2 Chron. xxxii. 3—5. 30; and cp. above, xxii. 9. 11.

3. *Eliakim, Hilkiash—and Shebna*] The faithful Eliakim

⁴ ^b And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?

⁵ I say, *sayest thou*, (but *they are but* † vain words) || *I have counsel and strength for war*: now on whom dost thou trust, that thou rebellest against me? ⁶ Lo, thou trustest in the ^c staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt to all that trust in him.

⁷ But if thou say to me, We trust in the LORD our God: *is it* not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

⁸ Now therefore give || pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. ⁹ How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

¹⁰ And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.

¹¹ Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand *it*: and speak not to us in the Jews' language, in the ears of the people that *are* on the wall.

¹² But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? *hath he not sent me* to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

¹³ Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria. ¹⁴ Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you. ¹⁵ Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria. ¹⁶ Harken not to Hezekiah: for thus saith the king of Assyria, || † Make *an agreement* with me *by* a present, and come out to me: ^d and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern; ¹⁷ Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

¹⁸ Beware lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? ¹⁹ Where *are* the gods of Hamath and Arphad? where *are* the gods of Sepharvaim? and have they delivered Samaria out of my hand? ²⁰ Who *are they* among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

²¹ But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

²² Then came Eliakim, the son of Hilkiah, that *was* over the household, and

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b 2 Kings 18.
19, &c.
† Heb. a word
of lips.
|| Or, but counsel
and strength are
for the war.
c Ezek. 29. 6, 7.

|| Or, Seek my
favour by a
present.
† Heb. Make
with me a
blessing.
d Zech. 3. 10.

joined here with Shebna, who seems to have afterwards supplanted him. See on xxii. 15. 20, 21; and 2 Kings xviii. 18.

6. *thou trustest in the staff of this broken reed, on Egypt*]. This assertion appears to have been true. Hezekiah at first looked for help from the power of Egypt, which was utterly overthrown by Sennacherib, as appears from Assyrian-Inscriptions, and from what is said above on xx., *Prelim. Note*; and xx. 3—6; xxx. 2—5; and on 2 Kings xviii. 21; and below, VOL. V. PART I.—105

Ezek. xxix. 6, "The inhabitants of *Egypt* . . . have been a *staff of reed* to the house of Israel. When they took hold of thee (Egypt) by thy hand, thou didst break and rend all their shoulder, and when they leaned upon thee, thou madest all their loins to be at a stand" (or, to shake).

17. *Until I come and take you away*]. As many of the inhabitants of Samaria had been taken away by Sennacherib's father Sargon (2 Kings xviii. 11).

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2 Kings 19. 1,
&c.

Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabshakeh.

XXXVII. ¹ And ^a it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

|| Or *provoca-*
tion.

² And he sent Eliakim, who *was* over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz. ³ And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of || blasphemy: for the children are come to the birth, and *there is* not strength to bring forth. ⁴ It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that is † left.

† Heb. *found.*

⁵ So the servants of king Hezekiah came to Isaiah.

⁶ And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

|| Or, *put a*
spirit into him.

⁷ Behold, I will || send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

⁸ So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

⁹ And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee.

And when he heard *it*, he sent messengers to Hezekiah, saying,

¹⁰ Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

¹¹ Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?

b Jer. 49. 23.

¹² Have the gods of the nations delivered them which my fathers have destroyed, *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Telassar? ¹³ Where *is* the king of ^b Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

¹⁴ And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

¹⁵ And Hezekiah prayed unto the LORD, saying, ¹⁶ O LORD of hosts, God of Israel, that dwellest *between* the cherubims, thou *art* the God, *even* thou alone,

CH. XXXVII.] For notes to this chapter, the reader is requested to refer to the parallel narrative, in the Second Book of Kings (2 Kings xix.).

1, 2. *into the house of the LORD*] These acts of Hezekiah the king, who *rent his clothes*, and *covered himself with sackcloth*, and *went into the house of the Lord* (see also v. 14), and who sent his chief ministers, Eliakim and Shebna, and the elders of the priests, covered with sackcloth, to Isaiah the prophet, were public declarations of Hezekiah's repentance and trust in God, visible to the eyes of his People, in his capital city, Jerusalem; and they received a public recognition and reward from God.

They are a noble example of moral courage in religion on the part of Sovereign Rulers and of persons in high estate, and they are an encouragement to Kings and Statesmen to acknow-

ledge God's Supremacy, and to seek openly for His protection, by public religious acts, especially in times of national trouble and distress.

They were also emphatic acknowledgments, on King Hezekiah's part, of the prophetic mission of Isaiah, and are practical proofs of it.

3. *the children are come to the birth*] See Isaiah's reference to these words in xxvi. 18.

See also *Bp. Andrewes'* Sermon on this text (iv. 341), concerning national deliverances.

7. *rumour*] See above, xxviii. 19, where the same word is used; and on 2 Kings xix. 7.

9. *Ethiopia*] Judah had looked for help to Ethiopia, as well as to Egypt, but looked in vain. Both these nations were subdued by the arms of Sennacherib. See above, on xx. 1—6.

of all the kingdoms of the earth: thou hast made heaven and earth. ^{17c} Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.

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c Dan. 9. 18.

¹⁸ Of a truth, LORD, the kings of Assyria have laid waste all the † nations, and their countries, ¹⁹ And have † cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. ²⁰ Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou art the LORD, even thou only.

† Heb. lands.
† Heb. given.

²¹ Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria: ²² This is the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. ²³ Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. ²⁴ † By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down † the tall cedars thereof, and the choice fir trees thereof: and I will enter into the height of his border, and ‖ the forest of his Carmel. ²⁵ I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the ‖ besieged places.

† Heb. By the hand of thy servants.

† Heb. the tallness of the cedars thereof; and the choice of the fir trees thereof.
‖ Or, the forest and his fruitful field.
‖ Or, fenced and closed.

²⁶ ‖ Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps. ²⁷ Therefore their inhabitants were † of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up. ²⁸ But I know thy ‖ abode, and thy going out, and thy coming in, and thy rage against me. ²⁹ Because thy rage against me, and thy tumult, is come up into mine ears, therefore ^d will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

† Heb. Hast thou not heard how I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste, and defenced cities to be ruinous heap? as 2 Kings 19. 25.
† Heb. short of hand.
‖ Or, sitting.
d ch. 30. 28.
Ezek. 38. 4.

³⁰ And this shall be a sign unto thee, Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

24. Lebanon—cedars—fir trees (or rather cypresses)] That the Kings of Assyria made havoc in the forests of Lebanon by hewing down the cedars and cypresses, appears from their own records, in extant Assyrian inscriptions. See above, on xiv. 8.

25. I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places] Or it may mean, I will dry up the rivers (or, canals) of Matsor (Egypt). See above, on xix. 6 (Kimchi, Vitringa, 325; Gesen. 501; and so Delitzsch, and others). The word matsor signifies a castle, a fortress, a citadel, a strong city (Ps. xxxi. 21; lx. 9; and Jer. x. 17. Hab. ii. 1. Zech. ix. 3). Therefore the rendering in the text is defensible, and is preferred by the ancient Versions.

Sennacherib subdued Arabia (see xxi. 13—17); and he is called "King of the Arabians," as well as of the Assyrians by Herodotus (ii. 141); and in his march to that country, and to Egypt, and toward Ethiopia, the former part of this boast was doubtless realized. But it was not to be verified at Jerusalem, which was girt round and moated by the impassable river of God's power and love; and he was to be wrecked in his attempts to navigate that stream, and assault the city which was fenced by it. See above, on xxxiii. 21—23.

26. I have done it] I, the Lord God of Israel, in Whose hand thou, O Assyria, art a rod and staff to execute My

purposes (see x. 5. 15; and on xxx. 32). I have done it—not thou.

29. my hook—my bridle] Or, my ring, my muzzle. Cp. Ezek. xxxviii. 4.

30. this shall be a sign unto thee] To thee, O Hezekiah, whose faith and patience are thus to be exercised. It was not till the third year after the delivery of this prophecy (see 2 Kings xix. 29) that he was delivered from the fear of Assyria.

But God vouchsafed another sign to him personally, when he was on the brink of the grave (xxxviii. 1; see 2 Kings xx. 1, 2), viz. that on the third day he should recover, and go up to the house of the Lord. See above, 2 Kings xx. 5. 8.

— Ye shall eat this year such as groweth of itself] They could not sow the lands, on account of the Assyrian invasion, and were obliged to subsist on what was self-sown. And in the following year their distress was to be still greater; for they would be constrained to content themselves with the produce of the remnant of the self-sown crop; but in the third year they would be delivered from all fear of the invaders, and would be enriched by much spoil taken from them. See xxxiii. 4. 23.

Isaiah thus tried their faith, and prepared them for a dearth, and suggested the duty of making provision for it.

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† Heb. the
escaping of the
house of Judah
that remaineth.

† Heb. the
escaping.
e 2 Kings 19. 31.
ch. 9. 7.

† Heb. shield.

f 2 Kings 20. 6.
ch. 38. 6.

g 2 Kings 19. 35.

³¹ And † the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward: ³² For out of Jerusalem shall go forth a remnant, and † they that escape out of mount Zion: the ^e zeal of the LORD of hosts shall do this.

³³ Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with † shields, nor cast a bank against it. ³⁴ By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD. ³⁵ For I will ^f defend this city to save it for mine own sake, and for my servant David's sake.

³⁶ Then the ^g angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

Here also Isaiah, like Joseph (see on Gen. xli. 34), gave a public test, which all could apply for the trial of his prophetic gifts. They stood the test; and his mission from God was proved.

31. shall—take root downward, and bear fruit upward] Although it is hewn down to the ground, yet it shall sprout up afresh in Christ. See xi. 1—10; xxvii. 6: Shearjashub, “A remnant shall return,” is a watchword of Isaiah.

32. they that escape] Heb. *peleytah*, rendered *σωόμενοι* by Sept.; whence the word *σωόμενοι* passed into the New Testament, e.g. Acts ii. 47: “The Lord was adding” (*προσέτιθει*) “daily τοὺς σωζομένους to the Church,” which is best explained by the use of the Hebrew word *peleytah* in the Old Testament. Cp. above, iv. 2; x. 20; below, xlv. 20; lxvi. 19.

— the zeal of the LORD of hosts shall do this] Another prophetic watchword of Isaiah. See above, ix. 6, 7; and on 2 Kings xix. 30, 31.

33. arrow—shields] The performance of this promise, that Sennacherib should not shoot an arrow against Jerusalem, nor come before it with shields, is celebrated in the Hymn of Victory which was composed at that time, perhaps by Hezekiah himself. See on xxxviii. 9. “There brake He the arrows of the bow, the shield, and the sword, and the battle” (Ps. lxxvi. 3. See below, on v. 36).

35. I will defend this city] Cp. Hosea i. 7, foretelling this deliverance.

ON THE PLACE AND MANNER IN WHICH THE ARMY OF SENNACHERIB WAS DESTROYED.

36. Then the angel of the LORD] Christ. Micah v. 5.

— When they arose in the morning] When the inhabitants of Jerusalem arose in the morning, and looked forth from the walls of the city, they saw the ground beneath them strewn with the corpses of their enemies; as their forefathers, when they had passed through the Red Sea, saw the dead bodies of the Egyptians on the shore (Exod. xiv. 30). In addition to what has already been said in the note on 2 Kings xix. 35; and above, on xxx. 33; xxxi. 3; xxxiii. 14, with regard to the circumstances of this visitation upon the great army of the mightiest kingdom of the World at that time, it may be observed that Isaiah himself supplies some particulars which confirm the opinion, already stated, that this terrible manifestation of Divine power and indignation on the proud and blasphemous enemy of God and His People, took place in the territory of Judah, and in the sight of Jerusalem.

In xiv. 24, 25, we read, “The Lord of Hosts hath sworn . . . that I will break the Assyrian in My land, and upon My mountains tread him under foot: then shall his yoke depart from off them (My people), and his burden depart from off their shoulders.” We have good reason for believing, that this destruction took place in the Valley of Hinnom, on the south of Jerusalem (see xxx. 33; and on xxxi. 9); and that the spoil of the Assyrian army fell into the hands of Hezekiah and his people. See on xxxiii. 4. 23. Cp. xvii. 12—14. Besides, in the magnificent triumphal Psalm, which seems to have been composed on the occasion of that wonderful deliverance, perhaps by Hezekiah himself, who was a writer of hymns (see xxxviii. 9), it is said that it was achieved at Jerusalem:—

“In Judah is God known:
His Name is great in Israel.
In Salem also is His Tabernacle,

And His dwelling place in Zion.

There brake He the arrows of the bow,
The shield, and the sword, and the battle. Selah.

The stouthearted are spoiled,

They have slept their sleep:

And none of the men of might have found their hands.

At Thy rebuke, O God of Jacob,

Both the chariot and horse are cast into a dead sleep.

The Earth feared, and was still,

When God arose to judgment,

To save all the meek of the Earth. Selah.

Surely the wrath of man shall praise Thee:

The remainder of wrath shalt Thou restrain (or, gird on Thee).

Vow, and pay unto the Lord your God:

Let all that be round about Him bring presents unto Him that ought to be feared.

He shall cut off the spirit of princes:

He is terrible to the kings of the Earth.”

(Ps. lxxvi. 1—12).

Further, we have seen reason to believe that the destruction of this mighty host was suddenly effected by a hot pestilential wind, perhaps accompanied with lightning (as *Vitringa*, p. 331, and others suppose), scorching and blasting, as with a stream of brimstone, the army of Assyria, when encamped on the hills, and in the Valley of Hinnom or Tophet, to the south of Jerusalem; and that on the morning after it the ground was strewn with Assyrian corpses, burnt and blackened by its effects; and that therefore it served the purpose of inspiring a salutary awe in the minds of the inhabitants of Jerusalem who saw it, and of stimulating them to flee from the wrath to come by speedy repentance, and to escape the “everlasting burnings” of future punishment (see xxxiii. 14), and the torment of the “worm that dieth not, and the fire that is not quenched.” See lxvi. 24.

It excited also other Nations to magnify the name of the God of Hezekiah, and to pay public homage to the Lord God of all the Earth, Whose name is at Jerusalem. See 2 Chron. xxxii. 23. Ps. lxxvi. 11; and above, on xxx. 30. 33; xxxiii. 4. 12. 14, in addition to the note on 2 Kings xix. 35.

Probably there were many Egyptian and Ethiopian captives in Sennacherib's army (see above, xx. 4); and many of them escaped, and returned home after the terrible catastrophe, and carried to Egypt and Ethiopia the tidings of the deliverance wrought for Jerusalem, and of the overthrow of her enemies; and thus the Name of the Lord God of Israel was magnified in the sight of the nations.

The Jewish historian, *Josephus*, having referred to Berosus, the Chaldean Annalist, thus writes (Ant. x. i. 5):—“When Sennacherib returned from his campaign against the Egyptians to Jerusalem, he found there the forces commanded by Rabshakeh. . . . And in the first night of the siege God visited his army with a pestilence, and 185,000 men, with their captains and chief officers, perished.” Cp. 2 Chron. xxxii. 21.

The narrative of *Herodotus* (ii. 141) is as follows,—he is speaking of Egypt:—“This King (an Ethiopian) was succeeded on the throne by a priest of *Hephastus*” (the God of Fire), “whose name was Sethôn; he treated the warrior-caste of Egypt with disdain, imagining that he should have no need of them, and deprived them of their estates.

³⁷ So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. ³⁸ And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of † Armenia: and Esar-haddon his son reigned in his stead.

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XXXVIII. ¹ In ^a those days was Hezekiah sick unto death. And Isaiah

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a 2 Kings 20. 1,
&c.
2 Chron. 32. 24.

"Subsequently, however, the King of the Arabians and Assyrians, *Sanacharibus* (Sennacherib), invaded Egypt with a great army; and the warrior-caste of Egypt was not willing to help the King to repel the invader. Hence the King was reduced to a *great strait*. Upon which he went to the temple, and there, in the presence of the image (of the god) he bewailed the calamities that were about to befall him; and as he was making his doleful plaint, he had a dream, and the deity appeared to him, and encouraged him with an assurance that he should suffer no harm if he went to meet the army of the Arabians, and that he himself would send succours to him, which would chastise the enemy.

"Relying on this vision, the King took with him those Egyptians who were willing to follow him, and encamped at *Pelusium*, where is the passage for armies into Egypt. No warriors went with him, but only shopkeepers and handicraftsmen, and the vulgar sort; and when he arrived there, the enemy was attacked by *field mice*, pouring in upon them by night, and devouring their quivers, and their bows, and the straps of their shields, and on the next day they fled, being without arms, and many of them were killed. And now there is in the temple of *Hephaestus* a marble statue of this King, holding in his hand a mouse; and he is represented, by an inscription, as saying, 'Let every one who looks on me learn to fear God.'

The *Hephaestus* of the Egyptians was in their mythology called *Pthah* (as *Professor Lepsius* of Berlin informs me); and of him it is said, "Pthah, the god of fire, was more particularly the god of Memphis; and the Kings in that city were said to be beloved of Pthah. His figure is bandaged like a mummy, and his head shaven like a priest" (*Sharpe*, Egypt. Mythol., p. 5; see also p. 60).

In the above narrative of Herodotus (who received his accounts of Egyptian affairs from Egyptian Priests, biased by national prepossessions; see below, on Ezek. xxix.) there is much that is fabulous, blended with much that is true.

It is not true, that the Assyrians were repulsed in their invasion of Egypt. On the contrary, it is certain that Egypt was conquered by the Assyrians. This is affirmed by the extant Assyrian records, and by the express testimony of Holy Scripture. See above, on chap. xx.

It is most probable, as already stated, that the army of Sennacherib was destroyed, not (as *Herodotus* says, relying on an Egyptian story, and as some modern writers of Jewish history have asserted) at *Pelusium*, on the north-east of Egypt, but near *Jerusalem*. Cp. *Delitzsch*, p. 369.

It is not probable, that after the destruction of that army, and in consequence of it, *Hezekiah* would have been magnified in the sight of all nations, and that "many" would have "brought gifts unto the LORD to Jerusalem, and to Hezekiah, King of Judah," as is affirmed in Sacred History (2 Chron. xxxii. 23), unless the destruction of the Assyrian army had been locally connected with *Jerusalem*, and unless it had been notorious to other nations that it was effected by the God of Israel, who was worshipped at *Jerusalem*.

The national pride of Egypt must have been severely wounded by their defeat, and by the shameful treatment they received from the Assyrians (see xx. 4); and it is probable that the Egyptians were desirous of wiping off that ignominious stain, by imputing the destruction of the Assyrian army to the prayers of an Egyptian king. They were well aware that they could not ascribe it to their own arms.

On the other hand, there appears to be some admixture of truth in the story recounted by *Herodotus*.

The destruction of the army of Sennacherib, King of the Assyrians and Arabians, was due to prayer,—to the prayer of a King,—of a King in great distress,—of a King not aided by any warriors,—of a King going into the Temple of his God, and praying before Him there; and it is true that the destruction was wrought by a God of fire. It is also true, that this King stands conspicuous in Holy Scripture, as in a statue of imperishable marble, and that he utters these words: "Whosoever sees me, let him learn to fear God."

That King was Hezekiah; that Temple was at Jerusalem; that God of fire was the Lord of hosts, Who consumed the host of Assyria by His breath, "as with a stream of brimstone" (xxx. 33), and scorched them in "the fire prepared" for them "in Tophet," in the Valley of *Hinnom*, on the south side of Jerusalem (xxx. 33). And by this fearful manifestation of His power and indignation against those who blasphemed Him, and of His mercy for Hezekiah, His faithful suppliant, and for Jerusalem, His beloved City, God made His saving Truth to be known, and His Holy Name to be adored by many Nations, and brought them from far and wide to magnify the LORD at JERUSALEM, and presented to the eyes of posterity a pledge and a figure of the greater deliverance, which He would effect for the Church of God,—the spiritual Sion, by means of her Divine King, JESUS CHRIST, the Conqueror of her ghostly Enemy, and of all impious and infidel Powers,—symbolized by the Assyrian invader. Cp. *Micah* v. 4—9.

The Egyptian story, related by *Herodotus*, records that the destruction of the Assyrian army was due to one of the least of creatures, the mouse; and it says that this was commemorated in the statue of the Egyptian king, erected in the temple of his fire-god, and holding a mouse in his hand.

May not, perhaps, a truth be lurking even under this incident?

In the hieroglyphics of Egypt the figure of a Mouse symbolized a pestilence (*Fuerst*, Lexicon, p. 520, and p. 1046). "The field mouse was dedicated to certain dark deities, and its flesh consumed at sacrificial feasts." Cp. *Varro*, iii. 15; *Plutarch*, Sympos. iv. 5. 2. Isa. lvi. 17. "To propitiate such deities, in case of a pestilence, golden mice were presented" (1 Sam. vi. 4, 5. 11. 18). "The mouse is the hieroglyphical emblem of destruction, probably from its sudden and almost invisible ravages" (*Winer*, R. W. B. i. 498).

The fact that Sennacherib's army was cut off by a scorching wind and pestilence, may have given rise to this representation of the King in the temple of a God of fire, holding a mouse in his hand, and saying, "He that looks on me, let him learn to fear God."

³⁷ and dwelt at Nineveh.] These words imply that Sennacherib himself survived the destruction of his army for some time. This reign is extended to twenty-three years by some, on the authority of the Assyrian inscriptions; and if Sargon, his father, whom he succeeded, reigned seventeen years, though not without some opposition from rivals to the throne in his earlier years, as the same inscriptions seem to imply, then Sennacherib's death would not have taken place till B.C. 680. The name of Sennacherib occurs in the list of the Assyrian Eponymi, in B.C. 685. *Polyhistor*, *Abydenus*, and the *Astronomical Canon*, do not extend his reign beyond B.C. 693; and *Marcus v. Niebuhr* places the accession of Esarhaddon in B.C. 690 (*Gesch. Assurs*, p. 464).

According to the Book of Tobit, Sennacherib, after his return to Nineveh, wreaked his vengeance on the Jews who dwelt in that capital (Tobit i. 18—21).

CH. XXXVIII.] For notes on this chapter, the reader is invited to refer to those on 2 Kings xx. 1—11.

It has been already observed that Hezekiah, the lineal descendant of David, and the faithful king of Jerusalem, was a signal type of Christ, the Divine Son of David, and the King of the Spiritual Jerusalem, the Universal Church; and that this history of Hezekiah's "sickness unto death" (as it seemed to be, see v. 1), and of his marvellous restoration to health on the third day (see 2 Kings xx. 5. 8), as a reward for his faith, his prayers, and his tears (v. 16), and the extension of his life by fifteen years, accompanied with a miraculous going back of the sunlight on the dial of Abaz—a miracle promulgated to foreign nations (see 2 Chron. xxxii. 31), and the contemporaneous promise of the overthrow of his enemies, and of the deliverance of Jerusalem, was a foreshadowing of the Death and of the Resurrection of Christ on the third day, and of the consequent overthrow of our ghostly enemies, Sin, Satan, and the Grave, and of the deliverance of the Spiritual Jerusalem from their power.

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b 2 Sam. 17. 23.
† Heb. Give
charge concerning
thy house.
c Neh. 13. 14.

† Heb. with
great weeping.

d ch. 37. 35.
e 2 Kings 20. 8,
&c.
ch. 7. 11.

† Heb. degrees
by, or, with the
sun.

f Ps. 27. 13. &
116. 9.

g Job 7. 6.

h Or, from the
thrum.

the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, ^b† Set thine house in order: for thou shalt die, and not live.

² Then Hezekiah turned his face toward the wall, and prayed unto the LORD, ³ And said, ^c Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is good* in thy sight. And Hezekiah wept [†] sore.

⁴ Then came the word of the LORD to Isaiah, saying, ⁵ Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years. ⁶ And I will deliver thee and this city out of the hand of the king of Assyria: and ^d I will defend this city. ⁷ And this *shall be* ^e a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken; ⁸ Behold, I will bring again the shadow of the degrees, which is gone down in the [†] sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

⁹ The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

¹⁰ I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. ¹¹ I said, I shall not see the LORD, *even* the LORD, ^f in the land of the living:

I shall behold man no more with the inhabitants of the world.

¹² ^g Mine age is departed, and is removed from me as a shepherd's tent:

I have cut off like a weaver my life: he will cut me off || with pining sickness:

See notes above, on 2 Kings xx. 5, 6. 11; and below, on Micah v. 4—7.

There is another point of resemblance between the Type, Hezekiah, and the Divine Antitype, Jesus Christ.

At the time of his illness Hezekiah had no child; and, doubtless, his sorrow for his approaching death was greater, because, in the event of his dissolution, the throne of David would be without an heir, and God's promises to David and his house, of an everlasting kingdom in the Messiah, from his seed—a promise which had been renewed to Hezekiah's father and predecessor Ahaz, with greater clearness and fulness by Isaiah, foretelling the birth of IMMANUEL from the Virgin of that house (above, vii. 13, 14), would seem to be frustrate and abortive.

Hezekiah's joy and thankfulness to God for his own miraculous *resurrection* on the *third day*, and for the promise of extension of life to fifteen years, and of the victory and deliverance of his people in the *third year*; and for the privilege of going up to the House of the Lord, to declare his thankfulness to God, and to make it known to all his people, would be greater, for this reason among others, that it would be blended with and cheered by the hope of an heir to the throne of David, and of the accomplishment of God's promises in Christ, to him and to his people.

After his recovery, Hezekiah married a wife, whose name was *Hephzibah*, which means, *my delight is in her* (*Gesen.* p. 296); and this name is assigned by the Holy Spirit, speaking by Isaiah, to the *Church of Christ*, to whom he says, "For the Lord *delighteth* in thee; . . . and as the *Bridegroom* rejoiceth over the *Bride*, so shall thy God rejoice over thee" (lxii. 4, 5); where we may compare the words of Hezekiah's royal ancestor, King David, in the Psalm where he celebrates the victory of Christ and the glory of His Church, "Upon thy right hand did stand the queen in gold of Ophir. Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty" (Ps. xlv. 9).

When Hezekiah had been "sick unto death," and when he was told that he must surely die, and when he arose as it were from the grave by a marvellous resurrection on the *third day*, then—but not till then—did he espouse to himself his Bride, Hephzibah (*my delight is in her*), the prophetic type of the Church.

Here was a foreshadowing of the mystical union of Christ, 110

the true King of Jerusalem, the Divine Hezekiah, with His Hephzibah, which owes all her life, and grace, and glory, to His Death, and Resurrection on the third day. Cp. above, on 2 Kings xx. 21, and below, on chap. liv. *Prelim. Note.*

HEZEKIAH'S PSALM OF THANKSGIVING.

Hezekiah here presents a further resemblance to David—his royal ancestor and pattern—as a Psalmist. Hezekiah restored the Psalmody of the Temple (2 Chron. xxix. 30); he also employed certain chosen persons to copy out Proverbs, or *Parables*, of Solomon, and to add them to the collection received into the Sacred Canon in the age of Solomon himself. See Prov. xxv. 1.

The following Psalm is a Hymn of thanksgiving for the blessing vouchsafed to Hezekiah in his recovery from sickness. Psalm lxxvi. appears to have been composed (perhaps by Hezekiah) on the occasion of the deliverance of Jerusalem from the army of Assyria. See above, *Prelim. Note* to Ps. lxxvi.

¹⁰. *I said*] There ought to be a pause after this word; what follows, to v. 15, is what Hezekiah *said* in his sickness, before his recovery, which is celebrated in this Psalm.

— *in the cutting off of my days*] Or, *in the quietness of my days* (*Gesen., Delitzsch,* and others); *in my prosperity* (*Fuerst*); but perhaps the true sense is, *in the silence* (Heb. *demt*), torpor, lethargy, or inactivity of my days, when as yet I have done no good upon the earth, and have no heir to my throne. Cp. the use of the cognate word (*domt*) in lxii. 6, 7.

¹¹. *I shall—world*] Rather, *I, being with the inhabitants of the grave* (lit., *the place of ceasing to act*, *Gesen.* 261, 262), *shall behold man no more.*

¹². *Mine age—a shepherd's tent*] Rather, *My home is departed and removed from me as a shepherd's tent.* The body is compared to the migratory tent, or tabernacle of the nomad shepherd, which is soon struck, folded up, and carried away suddenly and entirely, and leaves no trace behind. The same figure is used in the New Testament, in some pathetic and cheering passages, as 2 Cor. v. 1. 4. 2 Pet. i. 13, 14.

— *I have cut off like a weaver my life*] I have cut it off like a web from the beam (see above, on Judg. xvi. 13, 14); I have abandoned all my hopes and plans for the future.

— *he will cut me off with pining sickness*] Rather, *He* (God) *will cut me off from the hanging thread—the thrum* by which the web is joined to the beam (*Gesen.* 199; *Fuerst*, 329).

From day *even* to night wilt thou make an end of me.

¹³ I reckoned till morning, *that*, as a lion, so will he break all my bones :

From day *even* to night wilt thou make an end of me.

¹⁴ Like a crane or a swallow, so did I chatter :

^h I did mourn as a dove : mine eyes fail *with looking upward* :

O LORD, I am oppressed ; || undertake for me.

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h ch. 59. 11.

|| Or, *ease me.*

¹⁵ What shall I say ? he hath both spoken unto me, and himself hath done *it* :

I shall go softly all my years ¹ in the bitterness of my soul. ¹⁶ O Lord, by [†] Job 7. 11. & 10. 1.

these *things men live*,

And in all these *things is* the life of my spirit :

So wilt thou recover me, and make me to live.

¹⁷ Behold, || for peace I had great bitterness :

But † thou hast in love to my soul *delivered it* from the pit of corruption :

For thou hast cast all my sins behind thy back.

|| Or, *on my peace came great bitterness.*
† Heb. *thou hast loved my soul from the pit.*

— *From day even to night*] By unremitting pain, which does its work of destruction in twenty-four hours. Cp. Job iv. 20.

¹³. *I reckoned till morning, that*] *I set myself* (to bear it) *till morning*; but then, instead of ease, the pain raged more violently, like a lion ready to devour me. The word *that* is not in the original, and would be better omitted.

¹⁴. *Like a crane or a swallow*] Rather, *like a swallow, a crane* (Bochart, *Vitringa*, *Delitzsch*; *Fuerst*, 1011). *Gesen.* (581. 605) renders it, *like a swallow wheeling in a circle.*

¹⁵. *What shall I say ?*] Observe the sudden transition here from sorrow to joy; his heart is so full that he cannot find words to express its emotion.

— *he hath both spoken unto me*] God Himself vouchsafed to answer my prayer by a special message delivered to me by His Prophet, whom He sent; and now He has fulfilled that gracious promise to me by my recovery, which is a pledge to me and earnest of His other assurance of deliverance to me and my people from the arms of Assyria. See *vv.* 4—6, and more fully in 2 Kings xx. 4—6.

— *I shall go softly—soul*] The verb here used (Heb. *dadah*), and rendered by *go* in our Version, occurs only in one other place in the Bible, in that remarkable passage where Hezekiah's royal ancestor, "the sweet Psalmist of Israel," when driven from Jerusalem by Absalom, in speaking of his own former happiness in walking up to the house of the Lord, and in leading his people thither, "*I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday*" (Ps. xlii. 4). This passage explains Hezekiah's words here; he says, *I will walk humbly*, with the feeling and movement of religious awe, as in a solemn and sacred procession to the Temple, not only now when I am going to the House of the Lord on the *third day* to render public thanks for my recovery from the grave; but I will do it *all the days of my life—all my years*; and I will do this *in the bitterness of my soul*; or rather, I will do it as one *walking over* (Heb. *al*) *the bitterness of his soul*. That bitterness which I lately felt when I was lying on my sick-bed, on the brink of the grave, and when I seemed to be on my death-bed, shall be to me a continual path and passage of religious meditation and continual thankfulness. The feeling of godly awe which I then had, shall not be a mere transitory emotion, but it shall be a fixed principle, and a permanent habit of mind; like a sacred bridge, over which I will ever be passing,—or, like a fair spiritual terrace which I will pace,—on my way to return perpetual thanks to God in His House for His love and mercy in my deliverance. Hence, adds Hezekiah here (*v.* 20), "The Lord was ready to save me : therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord."

The meaning of the Hebrew preposition *al* here used, and rendered *in* by our Translators, may be best illustrated by the words of the Psalmist, quoted by *Vitringa*, "This God is our God for ever and ever: He will be our Guide *even over death*," and *through it*. See above, on Ps. xlviii. 14.

These words of Hezekiah are a beautiful pattern for all who have received a special blessing from God, especially in recovery from dangerous sickness. The holy thoughts, and peni-

tential prayers, and tears, and godly resolutions, and vows of repentance and amendment, which are then made by the sufferer on the sick-bed at the sight of Death, are too apt to disappear after recovery; but Hezekiah teaches that they are to be made an abiding principle—and to be a daily trodden path—in health restored.

¹⁶. *O Lord, by these things men live*] Men live by Thy gracious words (see Ps. cxix. 27. 37), and by Thy merciful chastisements, which work for us faith, patience, hope, and glory. See Ps. cxix. 67. 71. 75; and 2 Cor. iv. 17.

— *So wilt thou recover me*] Since this is Thy gracious dealing with men, so, in my own case, I feel and acknowledge that my true recovery, in soul as well as in body, is wrought by Thy chastisements, tempered with love.

Before Hezekiah's sufferings, private and public, his faith had been comparatively feeble (see 2 Kings xviii. 14, 15); but they had the salutary effect of working for him a true recovery, spiritual as well as physical, and of procuring for him from God, not only the extension of his life for a few more years upon earth, but a glorious immortality in heaven. Well might he therefore say, "Thou wilt make me *to live*"—even by disease, distress, and death.

¹⁷. *Behold, for peace—bitterness*] Rather, *Behold, to health* (redounds) *bitterness to me*; yea, I say, *bitterness*. The sentiment is the same as that of the Apostle, "All things work together for good to them that love God" (Rom. viii. 28); and, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. iv. 17).

Hezekiah utters the word *bitterness* (Heb. *mar*) twice; and says that this bitterness (like a wholesome though unpalatable medicine) was made conducive to his eternal health and peace. He *repeats* the word *bitterness*, perhaps because he had to taste the bitterness of a *double* sorrow,—namely, that of his own sickness unto death, and that of the danger and distress in which his people were involved by the Assyrian invasion.

How much more applicable even than to Hezekiah are these words now to the Christian, for whom the bitter waters of all Marahs are sweetened by the wood of Christ's Cross, and become Siloahs of salvation; see on Exod. xv. 25.

— *pit of corruption*] *Pit of destruction*; literally, which *swallows up* every thing, but which is itself *swallowed up* into victory by Christ. See on xxv. 7, 8.

— *all my sins*] Especially my want of trust in Thee for protection (see 2 Kings xviii. 15, 16, and above, on xxxiii. 24). Still more appropriate are these words to the Christian Hezekiah who see their sins washed away by the Blood of Christ (1 John i. 7—9. Rev. vii. 14).

— *behind thy back*] Unrepented sins are described in Scripture as being *before the face* of the Lord (Ps. cxix. 14, 15. Jer. xvi. 17. Hosea vii. 2); but sins repented of by man, and pardoned by God, are represented as being *cast behind His back*; and even as plunged into the depths of the sea (Micah vii. 19). Blessed, therefore, is true repentance; "Blessed is the man whose unrighteousness is forgiven, and whose sin is covered" (Ps. xxxii. 1).

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k Ps. 6. 5. &
30. 9. & 88. 11. &
115. 17.
Eccles. 9. 10.
1 Deut. 4. 9. &
6. 7.
Ps. 78. 3. 4.

¹⁸ For ^k the grave cannot praise thee, death can *not* celebrate thee :

They that go down into the pit cannot hope for thy truth.

¹⁹ The living, the living, he shall praise thee, as I *do* this day :

¹ The father to the children shall make known thy truth.

²⁰ The LORD *was ready* to save me :

Therefore we will sing my songs to the stringed instruments all the days of our life

In the house of the LORD.

m 2 Kings 20. 7.

²¹ For ^m Isaiah had said, Let them take a lump of figs, and lay *it* for a plaister upon the boil, and he shall recover.

n 2 Kings 20. 8.

²² ⁿ Hezekiah also had said, What is the sign that I shall go up to the house of the LORD ?

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a 2 Kings 20.
12. &c.

XXXIX. ¹ At ^a that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah : for he had heard that he had been sick, and was recovered.

b 2 Chron. 32. 31.

² ^b And Hezekiah was glad of them, and shewed them the house of his || precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his || [†] armour, and all that was found in his treasures : there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

|| Or, *spicery*.

|| Or, *jewels*.
† Heb. *vessels*, or,
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³ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men ? and from whence came they unto thee ?

And Hezekiah said, They are come from a far country unto me, *even* from Babylon.

18. *the grave cannot praise thee*] Cp. Ps. vi. 5 ; xxx. 9 ; lxxxviii. 10—12. Eccl. ix. 10. These words are not to be understood as if they implied that there was no consciousness in the departed spirits of the righteous, and no communion of saints in Paradise with one another and with God.

Such a notion is not to be imputed to the ancient Hebrew Saints (as *Vitringa* rightly observes, p. 341) ; although it is not to be questioned that belief in these cheering truths was greatly strengthened by the Gospel, which shed new light on Life and Immortality (2 Tim. i. 10). But what such assertions declare is, that they who are removed from the light of this world cannot any longer enjoy the privilege of making God's Name known to the Nations of the Earth, as Hezekiah did, by public prayer and praise in God's House, and of thus advancing His glory, and winning many souls to God, and of saving them from eternal death by precept and by example.

19. *The father to the children shall make known thy truth*] Hezekiah at this time had no children ; Manasseh, his eldest son, was only twelve years old when he succeeded to the throne (2 Kings xxi. 1), and Hezekiah reigned fifteen years after his recovery from sickness (2 Kings xx. 6) ; but he had received a message of comfort from the " God of David, his father," and was assured by Him that He would deliver Jerusalem for his servant David's sake (2 Kings xx. 5, 6) ; and probably this message was accompanied by an assurance that the seed of David would be continued in him, his lineal successor ; certainly, in another prophecy given about the same time, mention was made to Hezekiah concerning his own *sons*. See xxxix. 7.

May we not believe that the repentance of Manasseh (see 2 Chron. xxxiii. 11—13) was quickened by a remembrance of the blessed fruits of the penitential tears and prayers of his father Hezekiah, and by this Psalm of penitence and praise ?

20. *The LORD was ready to save me*] The words in italics would be better omitted. The sense is, The LORD is ever the LORD to me ; and ever proves it, by saving me.

21, 22. *For Isaiah had said—LORD*] It is alleged by some that these verses are misplaced, and ought to come after v. 6, because they occupy that position in 2 Kings xx. 7.

Surely this is precipitate and indiscriminating criticism. The MSS. and ancient Versions concur in authorizing the present arrangement of the Text. The reason of the variety of position may be easily explained. It was natural for Isaiah, in

his modesty and loyalty, to retire into the background, and to give the prominent place to his sovereign's faith and thankfulness ; and it was no less fitting for the Historian of the Kings to relate the circumstances in their regular order, and to assign to the Prophet his proper position in the narrative. Cp. *Glass*. Gramm. Sac. iv. Tract xi. Ob. 29 ; and *Vitringa* here.

This Resurrection of Hezekiah on the *third day* seems to be figurative of the Resurrection of the true King of Judah, the divine Hezekiah, JESUS CHRIST, and of *our* Resurrection in Him ; and perhaps it is represented as such by the prophet Hosea (vi. 1—3), " Come, and let us return unto the Lord : . . . He hath smitten, and He will bind us up. After *two days* will He revive us : in the *third day* He will raise us up, and we shall live in His sight. . . . His going forth is prepared as the morning ; and He shall come unto us as the Rain, as the latter and former Rain unto the earth."

22. *I shall go up to the house of the LORD*] On the *third day* (see 2 Kings xx. 5). " On the *third day* thou shalt go up unto the house of the Lord ;" and see there, v. 8, " What shall be the sign that the *Lord will heal me*, and that I shall go up into the house of the Lord the *third day* ?"

CH. XXXIX.] For notes here, see 2 Kings xx. 12—19.

The time of this embassy from the King of Babylon was doubtless subsequent to the delivery of Jerusalem from the Assyrian invasion. Merodach Baladan would not have sent to congratulate the King of a besieged city, and would not have incurred the wrath of Sennacherib and his army of more than 180,000 men.

2. *the silver, and the gold*] How came it to pass, that after Hezekiah had given away *all his silver and gold* to Sennacherib (2 Kings xviii. 15, 16), he had such an abundance of silver and gold, and of other treasures to show to these ambassadors from Babylon ?

This has been considered above, on 2 Kings xviii. 15.

It may be added here that Hezekiah had in all probability obtained much silver, and gold, and other treasures from the camp of the Assyrian army, destroyed suddenly near Jerusalem, when it was returning home to Nineveh, elated with its victories, and laden with the spoils of conquered countries,—Philistia, Arabia, Egypt, and Ethiopia. See the notes above, xvii. 14 ; xxx. 33 ; and xxxiii. 1. 23.

4 Then said he, What have they seen in thine house?

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And Hezekiah answered, All that *is* in mine house have they seen: there is nothing among my treasures that I have not shewed them.

5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:

6 Behold, the days come, ^c that all that *is* in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD. ^c 7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and || they shall be eunuchs ^c in the palace of the king of Babylon. ^c Jer. 20. 5.

|| Fulfilled.
Dan. 1. 2, 3, 7.

8 Then said Hezekiah to Isaiah, ^d Good *is* the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days. ^d 1 Sam. 3. 18.

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7. *thy sons*] A remarkable prophecy; for as yet Hezekiah had no issue. See above, on xxxviii. 19.

Isaiah prophesied that the descendants of the good King Hezekiah would be "eunuchs in the palace of the King of Babylon." It is not improbable that by this means the prophecies of Isaiah himself were made known to some of those who ruled in Babylon. Perhaps they were thus made known to Cyrus by Daniel, who was of "the seed of the King" of Judah, and who, when taken captive, was committed to the care of "the prince of the eunuchs" at Babylon. See Dan. i. 1—11. Thus, under God's overruling providence, the restoration of the Jews to their own land was brought about, and the punishment was converted into a blessing. Cp. *Dean Jackson* on the Third Book, vi. chap. xxvi.

HEZEKIAH AND ISAIAH.

The Prophet Isaiah, in this historical narrative (xxxvi.—xxxix.), takes leave of Hezekiah at a time when that great and good King was betrayed into a temporary weakness, for which he received a stern rebuke from the Prophet.

This is important to observe.

In faith and courage, and in a noble public display of piety to God, in a corrupt age, after the evil days of an idolatrous father, Ahaz, and in times of great public danger and distress, and of severe bodily suffering, Hezekiah stands alone among all the Sovereigns of God's People.

We can hardly be surprised that some of the Jews have attempted to show that the prophetic promises of the Messiah which Isaiah delivered (chaps. vii. ix.) were fulfilled in Hezekiah.

But Isaiah himself takes care to guard us against this erroneous supposition—may we not say, providentially?

He presents Hezekiah before us as chargeable with pride and vain glory. As the historian relates, "his heart was lifted up: therefore there was wrath upon him and upon Judah and Jerusalem" (2 Chron. xxxii. 25); and he was reproved by Isaiah.

From this we may infer—

(1) That Isaiah was a faithful and courageous servant of the Lord.

(2) That Hezekiah was not the Messiah of whom Isaiah prophesied.

Hezekiah was, indeed, as has been shown, an eminent *type* of the Messiah; and Hezekiah's history, as we have seen, is the basis and groundwork on which many of Isaiah's prophecies concerning the Messiah rest.

But, as is the case with all the *types* of Christ, there were some blemishes in him, which rescue us from Judaizing error, and prevent us from confounding the human type with the Divine Antitype. And, as is also always the case with the human types of Christ, Hezekiah *failed* in certain moral respects, as to which there is *no failure* in the Divine Antitype, but, on the contrary, the clearest and noblest display of those virtues, namely, meekness, and self-abasement, and a single eye to the glory of God (John viii. 50), which are the opposites of that failure. Cp. note above, on Judg. xvi. 3. 30. 1 Kings xi., *Prelim. Note*.

SECOND GREAT PORTION OF ISAIAH'S PROPHECIES.

PRELIMINARY NOTE TO THE FOLLOWING CHAPTERS.

CH. XL.] The following chapters, beginning with the fortieth, and continued to the end of the Book, form a new series of prophetic revelations of the Holy Spirit, speaking by

Isaiah. In recent times it has been confidently asserted by some celebrated critics and historians, that this latter portion was not written by Isaiah, but by a person who lived two or three hundred years after his age.

It is not necessary to enter on a minute refutation in detail of the objections that have been alleged by some (e. g. *Koppe, Eichhorn, Döderlein, Justi, Paulus, Bauer, Bertholdt, De Wette, Rosenmüller, Gesenius*) in recent times against the genuineness and inspiration of this portion. This has been done by others (as *Hensler, Piper, Beckhaus, Jahn, Dereser, Greve, Möller, G. Müller, Kleinert, Hengstenberg, and Hävernack, Keil*), especially *Dr. Rudolf Stier*, in the introduction to his learned work, "*Iesaia, nicht Pseudo-Iesaia*," *Barmen*, 1850; and by *Delitzsch*, pp. 20—25, and pp. 385—390 of his *Commentar*, Leipzig, 1866.

They have shown that the arguments drawn from supposed discrepancy of style are of no weight, and that there is an intimate connexion of imagery and language between the two portions of Isaiah's prophecies, namely, that which precedes the fortieth chapter, and that which follows it.

For the Christian reader, it will be enough to know that this latter portion is quoted as written by *Isaiah*, by the Apostles and Evangelists, in the New Testament. See below, on xl. 3. The writer is *named* Isaiah by them; and yet he is now called "the great *Unnamed*" by some (e. g. *Ewald, Stanley, Lect.*, p. 577).

But after all, the allegations against it resolve themselves into a denial of the operations of the Holy Spirit, enduing the holy men of old, whom the Church of God reveres as Prophets, with the supernatural gift of foreseeing the future.

This sceptical temper has found an expression in such words as the following:—

"The latter portion of the Book which bears the name of Isaiah, and which begins with the Fortieth Chapter, is totally different in subject and character from the preceding part.

"(1) In the preceding part, with some few exceptions, there is nothing that does not harmonize with the time in which Isaiah lived; viz. the days of Uzziah, Jotham, Ahaz, and Hezekiah. But the following portion was evidently written by a person who lived in Judea *after* the destruction of Jerusalem by the Chaldeans. For he does not *foretell* that calamity as *future*, but *mourns* over it as *present*. He seems to be sitting among the ruins of the desolate city and Temple. See *lxiv. 9, 10. Cp. xlv. 26; xlv. 13; xlix. 19; lii. 9; lviii. 12; lxi. 3; lxii. 4; lxiii. 17—19.*

"(2) It is evident, also, that this portion of this Book is from the hand of one who saw the destruction of Babylon and the return of the Jews as events in the immediate future; and it was one of his main designs to eulogize the prince (Cyrus), who enabled them to return and to restore their national affairs to their former flourishing condition" (*Rosenmüller, Proem. in Partem Tertiam Libri Iesaiani*, pp. 1, 2).

It is deeply to be deplored, that such allegations as these should have been sanctioned by some celebrated writers in our own country (e. g. *Stanley, "Lectures on the Jewish Church," Pt. ii. pp. 577—585.*)

They who entertain such low and unworthy notions as these concerning Divine prophecy, will hardly be convinced by any power of human reasoning. Otherwise, they could not have failed to observe, that such allegations as these would, if pushed to their logical results, compel them to surrender the *former* portion of Isaiah's prophecies as well as the *latter*, inasmuch as

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² Speak ye † comfortably to Jerusalem, and cry unto her,
That her || warfare is accomplished,

† Heb. to the
heart. || Or, appointed time.

the former portion contains no less distinct announcements and descriptions of the destruction of Babylon and of the restoration of Israel (chaps. xiii. xiv. 1—4). And not only so, but would require them to assign the prophecies of Isaiah to a time subsequent to the *Christian era*; because the sufferings of Christ are here represented (as *S. Jerome* says) with “the clearness of an Evangelist.”

Such critics as these are inaccessible to the force of argument; they must be illumined by the Holy Ghost, to Whose gracious influences they are to be commended by earnest prayer.

We need not hesitate to affirm that it was morally impossible that the prophecies of Isaiah should have ended with the sorrowful foresight of the Babylonish Captivity, at the close of the thirty-ninth chapter.

The second portion, which opens at the fortieth chapter, and is continued to the end of the Book, was necessary, to justify the ways of God to man; and it accomplishes with perfect success this great and glorious purpose.

Isaiah had seen the fulfilment of his prophecies concerning the destruction of the invading army of Sennacherib; and he had rejoiced with Hezekiah in that wonderful display of God’s power and love, and in the manifestation of His glory, not only to Jerusalem, but also to other lands.

But this joy of the Prophet was alloyed by an admixture of sorrow.

After his recovery, Hezekiah had received an embassy of congratulation from Merodach Baladan, King of *Babylon*, and had displayed all his treasures to the envoys of that Monarch.

Isaiah the Prophet came to the King, and said, “Hear the word of the Lord of hosts: Behold, the days come that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to *Babylon*: nothing shall be left, saith the Lord.”

The vision of the destruction of Jerusalem, the exile of its Princes and People at Babylon, was revealed to the Prophet, and the Prophet announced it to Hezekiah.

What, therefore, was to be said? Was the wonderful intervention of God in behalf of Jerusalem, and of its King Hezekiah, and its People, and the overthrow of the mighty host of their Assyrian enemies, a mere momentary ebullition of capricious and passionate affection? Was it a mere fitful lightning-flash of miraculous power? Were all its effects to be frustrated in the ignominious subjugation of the Monarchy and People of Jerusalem by the power of Babylon,—a power which was inferior in glory to the great empire of Assyria? Was the favoured Nation of God to become a spoil to the Chaldeans, whose ambassadors had come to Hezekiah to congratulate him on God’s merciful intervention in his behalf?

These were questions which Hezekiah and his people might reasonably ask. They were questions which Isaiah himself might earnestly desire and pray to be enabled to answer, for the vindication of God’s honour, and for the comfort of His People.

An answer,—a complete and triumphant answer,—is given to them in the following portion of his prophecies, from the fortieth chapter to the end.

The Prophet, as if he saw the fulfilment of the prediction of the thirty-ninth chapter, and as if he beheld Jerusalem already occupied by the armies of Babylon, making havoc of its Holy Place, and levelling its walls to the ground, and leading its princes and people into Captivity, bursts forth in a noble strain of consolation to the afflicted Nation of God. The Lord Himself deigns to speak by his mouth: “*Comfort ye, comfort ye My people, saith your God*” (xl. 1).

He foresees the destruction of Babylon itself by the armies of Cyrus, and the utter overthrow of the empire of Satan, who there lorded it over the Nations by a dominant idolatry (of which the huge image of gold, set up by the great king Nebuchadnezzar, in the plain of Dura, and to which all people were to do homage, on pain of being cast into the fiery furnace, was an apt specimen and exponent); and he beholds the consequent Restoration of the exiles of Judah to their own land. Nor was this all. Far beyond these happy events he sees a more glorious Victory; he sees a more blessed Emancipation and Restoration; he beholds the overthrow of the ghostly enemies of the true Israel of God; he sees the prostration of all idolatrous powers which enslaved the world; he sees these triumphs achieved by the Divine Cyrus, JESUS CHRIST. See the notes above, on 2 Chron. xxxvi. 22, on “Cyrus as a type of Christ.”

In the march of the returning exiles, freed by the edict of Cyrus, through the desert from Babylon to Jerusalem, Isaiah catches a prophetic glimpse of the great Pioneer of the Gospel, John the Baptist, preparing the Way for the March of Christ, in Whom all God’s people are summed up, as one Body under One Head.

Observe how beautifully this latter portion of his prophecy is linked on to the foregoing one. The former portion had ended with the revelation of the preaching of John the Baptist, in the thirty-fifth chapter (v. 8): “A highway shall be there, and a way, and it shall be called The way of holiness;” and he there displayed a Vision of Christ, and of the blessed change which the Gospel would make in the world: “The wilderness and the solitary place shall be glad; . . . and the desert shall rejoice and blossom as the rose” (xxxv. 1).

He now takes up the thread of the prophecy where he had dropped it, and enlarges and beautifies that prophecy with fresh imagery, derived from the restoration of the Jews under Cyrus and his successors. See above, on xxxv. 10.

In the rebuilding of the Temple by Zerubbabel and Jeshua, encouraged by the prophets Haggai and Zechariah, and in the restoration of the walls of Jerusalem by Nehemiah, he beholds the erection of the True Temple of God, and the restoration of all true Israelites to the spiritual Zion, whose walls are indestructible. He sees this work accomplished by Him Who was typified by Zerubbabel, the Head of the house of David, the civil Leader of the returning exiles, and by Jeshua, the son of Josedech, the High Priest; and Who is the Eternal King of the seed of David, and is also the Everlasting High Priest, Christ Jesus, Whose gracious work was also foreshadowed by that of *Ezra the Helper*, and of *Nehemiah the Comforter* appointed of the Lord, as has been shown in the *Introduction* to the Books of *Ezra* and *Nehemiah*, and the *Introduction* to the *Psalms*, pp. viii. and ix.

All the fifteen Psalms of Degrees, or Upgoings, which express the joy of the returning exiles (see on Ps. cxx., *Prelim Note*), and almost all the Psalms of the last two Books of the Psalter, and the greater part of the Books of *Ezra* and *Nehemiah*, and all the Writings of those Prophets who flourished at or after the return from Babylon to Jerusalem, namely, Haggai, Zechariah, and Malachi, show that the Deliverance from Babylon, and the Restoration of the Temple and walls of Jerusalem, were indissolubly blended in the minds of the faithful with a far more blessed Deliverance and Restoration, namely, that which was to be inaugurated and accomplished by Christ’s Advent into the world, and by His Epiphany, Ministry, Preaching, Miracles, Passion, Death, Resurrection, and Ascension, and by His Sending of the Holy Ghost, and by the foundation of the Church Universal,—a Church whose root was in Zion, and which is ever growing with living power, and receiving under its shade all Nations of the Earth, baptized into the mystical Body of Him Who is the Promised Seed of Abraham, and the Eternal King on the Throne of David, and Who reigns for ever in glory in the heavenly Jerusalem.

Isaiah sees and describes the Messiah, despised, rejected, and crucified at Jerusalem; he sees Jerusalem itself levelled in the dust by Roman armies for its guilt, as it was to be destroyed for its sins by the power of Babylon. And while he thus delivers a solemn warning to every age and country against unbelief and disobedience, he ministers comfort to all faithful and penitent Israelites in these and all other sorrows. He sees the Universal Church rising up on the ruins of the material Temple of Jerusalem. The Passion of Christ is declared to be the salvation of the World, and His path to Victory. The gift of the Holy Spirit, consequent on Christ’s Death, Resurrection, and Ascension into Heaven, is poured out upon all Flesh; and in process of time the Jews are received into the Church, and unite their voices with those of the Gentiles in the Hallelujah Chorus of heaven.

This Vision is consummated in Christ’s Second Coming to judge the World, when all will be raised from their graves, and when all Enemies of God and His Church will be put under His feet, and when all faithful soldiers and servants of Christ will be rewarded with infinite bliss and unfailing glory in His heavenly kingdom (chaps. lxxv., lxxvi.).

This is an outline of the magnificent scheme of the prophecies of Isaiah, which now lie before us in the following chapters. Their connexion with the foregoing will manifest itself spontaneously to the reader, if he will bear in mind what

That her iniquity is pardoned :

^a For she hath received of the LORD's hand double for all her sins.

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a See Job 42. 10. ch. 61. 7

has been revealed by God to Isaiah in the earlier portion of his prophecies, and what is here fully developed, especially the prediction of the birth of "IMMANUEL, God with us," from the Virgin of the House of David (vii. 14), Whose Name is "called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, of the increase of Whose government and peace there shall be no end upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, even for ever" (ix. 6, 7). And when these prophecies are compared with other portions of Holy Scripture in the Old and New Testament, they will be seen to exhibit a panoramic view of God's dispensations of Judgment and of Mercy to the World, from the days of Isaiah, even to the end of time.

Another important consideration may be submitted here to the reader, because it shows the mutual connexion of the two portions of the prophecies of Isaiah, viz. that portion which precedes chap. xl., and that portion which begins with chap. xl., and is continued to the end of the Book.

In these two portions, respectively, *two great Kings* hold a prominent place,—

In the *first* portion, HEZEKIAH.

In the *second* portion, CYRUS.

Both these Kings were signal types of CHRIST.

Hezekiah, as we have seen, is a type of Christ, in his name, and as lineally descended from David, and as King of Judah and Israel, and as prevailing by his faith, and prayers, and tears in his distress, and as delivering his people thereby from the armies of the great ungodly power of the World, Assyria, which was overthrown by God for his sake, and also as dying (in expectation), and as *rising again on the third day*, and as espousing to himself, after his Resurrection, *Hephzibah* (whose name means *my delight is in her*),—the type of the Church Universal, the beloved Bride of Christ.

Hezekiah was a type of Christ in these respects.

But something more was wanting to complete the prophetic picture.

This was supplied by *Cyrus* and by his acts. The name *Cyrus* signifies *Sun*. Thus he was a figure of Christ, the "*Sun of righteousness*." He is called by God His *Shepherd*, and His *Anointed* (Isa. xlv. 28; xlv. 1). Thus also he was a type of Him, Who is the Good *Shepherd*, and the *Messiah*, or Christ, the *Anointed* of God. *Cyrus* ascribes his universal sway to God. He says, "All the kingdoms of the earth hath the LORD God of heaven *given me*" (2 Chron. xxxvi. 23. Ezra i. 2, 3). And thus also he is a figure of Him, Who said after His resurrection, "*All power is given unto Me* in heaven and in earth" (Matt. xxviii. 18). *Cyrus* took *Babylon*, and overthrew its empire, and restored God's people. And he issued "a proclamation throughout all his kingdom," declaring that the consequence of his victory and universal dominion was to be that at the command of God, to Whom he ascribes his power, he would "*build the House of the Lord God at Jerusalem*." He is the God, and that He will bring back "all His people" thither (Ezra i. 1—4).

Thus in an eminent sense, *Cyrus*, the universal Monarch, the conqueror of *Babylon*, was a type of Christ, the Conqueror of Satan, the Builder up of the Church Universal, Who gave a commission to His Apostles to go and teach all Nations, and to bring back the scattered outcasts of all people to their one common home in the Spiritual Sion of His Church (Matt. xxviii. 19).

Christ is not only the Offspring of David, the King of the Jews, but He is also the King of the Gentiles, as well as of the Jews—the Universal Sovereign of the World. Christ is represented by this *composite type* (if we may venture so to call it) of Hezekiah followed by *Cyrus*. And the adversaries of God and His Church are symbolized by the two great empires—Assyria, with its capital, Nineveh; and by Chaldaea, with its capital, *Babylon*. The former of these is signalized in Scripture as an impious Power; the second is characterized by idolatry.

Christ is not only the Sovereign Who rescues His People from imminent dangers, and from the proud and blasphemous menaces of such infidel powers as Assyria; He is also the Conqueror Who overthrows all idolatrous enemies of His Church, such as *Babylon*, and delivers her from bondage to them, and redeems and restores her to her home, in the presence and favour of God. Christ will conquer Antichrist in both these forms.

Isaiah, in the first portion of his prophecies (viz. in those which precede chap. xl.), has displayed to us Christ, as foreshadowed by Hezekiah, and has passed from speaking of

Hezekiah, to speak of Christ. In the second portion of his prophecies he proceeds to speak of Christ as prefigured by *Cyrus*; and no sooner has he caught a glimpse of *Cyrus* and his conquests, and of the deliverance and restoration of Israel by him, than he proceeds at once to speak of Christ and His victories, and of the liberation and salvation of the World by His Divine power.

From these considerations it is evident that the latter part of Isaiah's prophecies (viz. from chap. xl. to chap. lvi.) is (with reverence be it said) not only an appropriate addition, internally connected with the former part, but also is necessary to give completeness to the work of the Evangelical Prophet, and perfect the prophetic picture of Christ, the Divine *Cyrus*, as well as the Divine Hezekiah—the King of the Heathen World, as well as of the Jews—"the Light to lighten the Gentiles," as well as the "glory of His people Israel." See xlii. 6; xlix. 5, 6. Luke ii. 32.

There is a systematic structure and arrangement in the following prophecies.

They form *three parts*.

I. The *first part* extends to the end of chap. xlviii., and ends with these solemn words of warning: "*There is no peace, saith the Lord, unto the wicked*." See on xlviii. 22. It is a peculiar characteristic of this first part, that it speaks of *Babylon* (xliii. 14; xlvii. 1; xlviii. 14. 20); and of the *Chaldeans* (xliii. 14; xlvii. 1. 5; xlviii. 14. 20); and of *Cyrus*, the deliverer of Israel from *Babylon* (xlv. 28; xlv. 1). Cp. the description of him (xli. 2. 25; xlv. 11; xlvii. 14.)

None of these names occur in the two following parts.

II. The *second part* reaches from xlix. 1, to the end of chap. lvii., and closes with a similar denunciation: "*There is no peace, saith my God, to the wicked*."

On the characteristics of this part, see *Prelim. Note* to chap. xlix.

III. The third part ends with the end of the Book, and with an expansion of that warning in the following words: "*Their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh*."

On the characteristics of this part, see *Prelim. Note* to chap. lviii.

Each of these three parts consists of three times three.

The nine addresses in the first part are as follows:—chaps. xl., xli., xlii.—xliii. 13, xliii. 14—xlv. 5, xlv. 6—23, xlv. 24—xlv., xlv., xlvii., xlviii.

The nine addresses in the second are:—xlix., l., li., lii. 1—12, lii. 13—liii., liv., lv., lvi. 1—8, lvi. 9—lvii.

The nine addresses in the third part are:—lviii., lix., lx., lxi., lxii., lxiii. 1—6, lxiii. 7—lxiv., lrv., and lxvi.

The three distinctive characteristics of these *three* parts are briefly specified in these *three* opening sentences of the first part: (1) "*her warfare is accomplished*," by the deliverance wrought by *Cyrus*, and by Christ: (2) "*her iniquity is pardoned*" through Christ's Death, chap. liii.; and (3) "*she hath received double (grace) for all her sins*," as set forth in the glorious revelations of the Church Universal in the third part. (Cp. *Hahn*).

"*Comfort ye, comfort ye My people*," saith your God. "*Speak ye comfortably to Jerusalem*," are the opening words of the following portion of this Book. They declare the primary desire and principal purpose of Almighty God, which express themselves here with a triple note of love.

But, lest any should presume on God's goodness, and pervert His grace into an occasion of sin, this triple note of mercy is followed by a triple note of judgment.

Thus the Prophet Isaiah prepares the World for the last sentence of the Judge, Who will begin the transactions of the Great Day with loving accents: "*Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world*," but will conclude them with those awful words, "*Depart from Me, ye cursed, into everlasting fire, prepared for the Devil and his Angels*" (Matt. xxv. 34. 41).

THE RETURN FROM BABYLON; AND THE RESTORATION IN CHRIST ANNOUNCED BY HIS FORERUNNER JOHN THE BAPTIST—"COMFORT YE, COMFORT YE MY PEOPLE."

1. *Comfort ye, comfort ye my people*] *Comfort ye My captive people at Babylon* (see *Prelim. Note*). It is not by chance that the Prophet repeats the word *nachamu* (*comfort ye*), from the

Before
CHRIST
about
712.

b Matt. 3. 3.
Mark 1. 3.
Luke 3. 4.
John 1. 23.
c Mal. 3. 1.
d Ps. 68. 4.
ch. 49. 11.
e ch. 45. 2.
|| Or, a straight
place.
|| Or, a plain
place.

- 3 ^b The Voice of him that crieth in the wilderness,
 c Prepare ye the way of the LORD,
 d Make straight in the desert a highway for our God;
 4 Every valley shall be exalted, and every mountain and hill shall be made low:
 e And the crooked shall be made || straight,
 And the rough places || plain:
 5 And the glory of the LORD shall be revealed,
 And all flesh shall see *it* together:
 For the mouth of the LORD hath spoken *it*.
 6 The Voice said, Cry.
 And he said, What shall I cry?
 ' All flesh *is* grass,
 And all the goodness thereof *is* as the flower of the field:
 7 The grass withereth, the flower fadeth,
 Because ^e the Spirit of the LORD bloweth upon it:
 Surely the people *is* grass.

f Job 14. 2.
Ps. 90. 5. &
102. 11. & 103. 15.
James 1. 10.
1 Pet. 1. 24.

g Ps. 103. 16.

Hebrew *nacham*, the root of the name NEHEMIAH (*Nechem-yah*), who was specially raised up by the Lord to comfort the people in the Captivity. See above, *Introduction* to Nehemiah, pp. 295, 296; and note on Neh. i. 1; and also on Ps. cxxi. 1.

In a larger sense, this prophecy announces the message of comfort which was to be given to Jerusalem by John the Baptist, the forerunner of the Messiah, Who was Himself called the *Menachem*, or Comforter, by the Jews (*Talmud, Sanhedrim*, c. xi.); and was expected by the faithful, such as Simeon, who is described by the Evangelist as waiting for the consolation (*παράκλησιν*, Luke ii. 25; the Sept. here has *παράκαλεῖτε*, "Comfort ye") of Israel. As *S. Justin Martyr* says (in his Dialogue with Tryphon the Jew, §§ 50, 51), "Isaiah here prophesies concerning John, the precursor of the Messiah;" and he then quotes vv. 1—17 of this chapter, and interprets them in that sense.

This chapter, to v. 26, was appointed by the Ancient Hebrew Church to be read as a Proper Lesson, together with Deut. iii. 23.—vii. 11.

2. *Speak ye comfortably*] Speak ye comfortably to Jerusalem, lit. to her heart. Cp. Gen. xxxiv. 3; 1. 21. Judg. xix. 3. Hos. ii. 16.

— *her warfare*] Her forced service (Heb. *tsaba*), as in the hardships of a severe campaign. Such was Judah's condition at Babylon; she was like a soldier and sentinel, compelled to keep watch (cp. Num. iv. 23. 30; viii. 24) on a dark winter's night, and to serve under the banner of a foe. Cp. Num. xxv. 14. Job vii. 1. The editions of the *Vulgate* have a remarkable *erratum* here, "malitia" for "militia." Cp. below, on Luke xv. 8, "everit" for "everit."

The announcement that her warfare is accomplished, or rather, that her hard service is ended, is tantamount to a proclamation—like that of Cyrus—that she is freed from the bondage of Babylon by the overthrow of her enemies; that the idols of Babylon have been destroyed, and that the nation of God is restored to liberty, and to its own home.

The addition of the words *her iniquity is pardoned*, show that this announcement has also a spiritual sense; and that this prophecy reaches forward to the proclamation of the Jubilee of the Gospel; of which the proclamation of freedom by Cyrus was a type. See also what follows.

— *is pardoned*] Is condoned with free grace, and restoration to favour (cp. Levit. xxii. 27; xxiii. 11; and below, lvi. 7). This is implied in the verb (*ratsah*) here used, which signifies to be well pleased (*Gesen.* 778).

— *double*] Twice as much good as she deserved evil. Cp. lxi. 7, and Rom. v. 20, "where sin abounded, grace did much more abound."

THE VOICE OF ONE CRYING IN THE WILDERNESS.

3. *The voice of him that crieth*] A magnificent transition. By the repetition of the verb *cry* from v. 1 ("Cry unto her, that her warfare is accomplished); and by its utterance here, "the voice of one crying in the wilderness" (see also v. 6, where it is again repeated), the edict of Cyrus is connected with the preaching of the Baptist.

The cry of the foregoing verse is taken up here, and has a glorious response, in another cry. The cry in the foregoing verse found an utterance in the edict of Cyrus, speaking by his heralds throughout all his kingdom, and exhorting all the Jews in the name of God, to return across the desert from Babylon to Jerusalem. See 2 Chron. xxxvi. 22, 23.

This is here echoed by CHRIST, speaking by the mouth of His herald, JOHN the BAPTIST, and commanding all to prepare the Way, not now of Israel, guided by Moses from Egypt through the wilderness; nor of Judah, marching under Zerubabel from Babylon—but "Prepare ye the Way of the LORD, make straight in the desert a highway for our God" (see Matt. iii. 1—3. Mark iii. 4. Luke i. 3. John i. 23). The imagery of the Exodus from Egypt, and of the journeying through the Wilderness under Moses, is combined here, as usual, with that of the return from Babylon; and both are treated as preparatory for the great return of Israel and the World to God in Christ. Cp. above, *Introd.* to the Psalms, pp. viii, ix.

Thus also this second great portion of Isaiah's prophecies (viz. from ch. xl. to the end of the Book) is connected with the foregoing portion, which ended with an announcement of the preaching of John the Baptist, and of the Coming of Christ. See on xxxv. 10. Isaiah takes up his prophecy where he had left it, and that announcement is repeated here.

EVANGELICAL TESTIMONY TO THE GENUINENESS OF THIS PORTION OF ISAIAH; VIZ., CHAPS. XL.—LXV.

These words in v. 3 are ascribed to ISAIAH by the HOLY SPIRIT in Matt. iii. 3. Cp. Luke iii. 4—6. John i. 23. Chapter xlii. 1—4 is ascribed to Isaiah in Matt. xii. 17—24. Chap. liii. v. 1 is ascribed to Isaiah in John xii. 38, and Rom. x. 16; and liii. 4 is ascribed to Isaiah in Matt. viii. 17; and liii. 7, 8 is ascribed to Isaiah in Acts viii. 28. 30; and lxi. 1, 2 is ascribed to Isaiah in Luke iv. 17.

And yet, this explicit testimony of the Holy Ghost is calmly set aside, and we are confidently assured by some recent critics and historians that none of these chapters were written by Isaiah. See *Prelim. Note* to ch. xl., and *Introd.* pp. xvii—xxi.

6. *The voice said*] Rather, *A voice said*; it is not the voice of the Baptist; it is a Divine voice, giving a commission to him to cry, and to declare the vanity of all earthly things, and the everlasting duration and almighty power of the Word of God in the Gospel. Cp. 1 Pet. i. 23—25.

The message may thus be paraphrased: all flesh is grass; and fadeth like the flower of the field, because the Spirit of the LORD bloweth upon it; therefore, if flesh is to live, it must be animated by the Spirit (cp. on 1 Cor. xv. 50); therefore the Word which "endureth for ever was made flesh" (John i. 14) by the operation of the Spirit, and God was "manifested in the flesh" (1 Tim. iii. 16. *S. Jerome, Theodoret*).

The WORD, which is here contrasted with the Voice, is (in the highest sense) the Eternal WORD, Who became Incarnate for us, and Whose Advent was heralded by "the Voice of one crying in the wilderness," and Who animates the written Word, and speaks in it. Cp. below, on John i. 23, and on Matt. xi. 2. Luke i. 2. Heb. iv. 12. 1 Pet. i. 11. Rev. xix. 13.

- ⁸ The grass withereth, the flower fadeth :
But ^h the Word of our God shall stand for ever.
- ⁹ || O Zion, that bringest good tidings,
Get thee up into the high mountain ;
|| O Jerusalem, that bringest good tidings,
Lift up thy voice with strength ;
Lift it up, be not afraid ;
Say unto the cities of Judah, Behold your God !
- ¹⁰ Behold, the Lord God will come || with strong hand,
And ⁱ his arm shall rule for him :
Behold, ^k his reward is with him,
And || his work before him.
- ¹¹ He shall ^l feed his flock like a shepherd :
He shall gather the lambs with his arm,
And carry them in his bosom,
And shall gently lead those || that are with young.

Before
CHRIST
about
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h John 12. 34.
1 Pet. 1. 25.
|| Or, O thou that
teldest good
tidings to Zion,
ch. 41. 27. &
52. 7.
|| Or, O thou that
teldest good
tidings to Jeru-
salem.

|| Or, against the
strong.
i ch. 59. 16.

k ch. 62. 11.
Rev. 22. 12.
|| Or, recompence
for his work,
ch. 49. 4.
1 ch. 49. 10.
Ezek. 34. 23. &
37. 24.
John 10. 11.
Hep. 13. 20.
1 Pet. 2. 25. &
5. 4.
Rev. 7. 17.
|| Or, that give suck.

9. O Zion, that bringest good tidings] In the return of the exiles from Babylon, and in the rebuilding of the Temple, Zion is encouraged by the prophet, to see a vision of the Lord Himself, Who would come in human flesh to that Temple. Cp. Haggai ii. 6—9. Mal. iii. 1—3.

Here Zion itself—the mountain and citadel of David—the Mother of Christendom (see ii. 3)—is represented as endued with a living and growing power, and is exhorted to arise and get up into a high mountain (in ii. 2 she is “established on the top of the mountains, and is exalted above the hills”)—and Jerusalem, the city of the Lord, is excited to lift up her voice. Zion and Jerusalem are exhorted by the Prophet to become Evangelists, and to proclaim His Coming, to the cities of Judah, and to say, “Behold your God !”

It is to be regretted, that, in the sublime Oratorio “The Messiah,” Handel has forsaken the renderings in the Text, and adopted those in the margin, and has thus lost the magnificent picture, which the Prophet presents, of Zion and of Jerusalem—having been evangelized—becoming Evangelists to the World.

It is observable, that the Hebrew verb here used twice, and rendered *bring good tidings*, is the *piel* of the verb *basar*, which is connected with the substantive *basar*, *flesh* (*Gesen.* 146). It recurs in this connexion with the preaching of the Gospel, or good tidings, in lii. 7; lx. 6; lxi. 1. Its true sense appears to be, to make a good thing manifest (cp. *Fuerst*, 145), to display it in a *bodily* form to the eye; and thus it is very expressive of the preaching of the great doctrine of the Gospel, the *Incarnation* of the Son of God; “God was manifest in the flesh” (1 Tim. iii. 16). “The Word was made flesh, and dwelt among us” (John i. 14).

Since “all flesh” (of man without the Spirit, see on 1 Cor. xv. 50) “is grass,” therefore there was more need of the publication of this doctrine, if the tidings brought by Zion were to be good and gladden the heart. Consequently, the message twice repeated is, “Behold your God;” Behold, the Lord JEHOVAH will come.” And it is because God was manifested in the flesh, that the flesh is endued with new powers, and is made a “partaker of the Divine Nature” (2 Pet. i. 4); and the Prophet therefore says, that “all flesh shall see the glory of the LORD.” v. 5; cp. lii. 10, and Joel’s prophecy, “I will pour out My Spirit on all flesh” (Joel ii. 28. Acts ii. 17, and *S. Jerome*).

10. the Lord God will come] Heb., *Adonai JEHOVAH*; a clear proof of the Godhead of the Messiah, Who is here called JEHOVAH and “your God;” cp. xlviii. 17. Jer. xxiii. 6; xxxiii. 16. Hos. i. 7. Zech. ii. 10, 11. Mal. iii. 1, where He is also called JEHOVAH.

— will come] The Prophet couples the Second Advent with the First, as the Baptist did, in his first announcement of Christ. See Matt. iii. 12.

— his work] Rather, *his retribution* (Lev. xix. 13; cp. below, lxii. 11. Rev. xi. 18: xxii. 12).

THE SHEPHERD OF THE FLOCK.

11. He shall feed his flock like a shepherd—and shall gently
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lead those that are with young] Rather, that give suck. God’s People, wandering in the wilderness, on their way to Canaan, are compared to a flock. See lxiii. 11; and Ps. lxxvii. 20; lxxviii. 52, 53; lxxx. 1. And Cyrus, who brought God’s scattered people out of Babylon and the East, that they might go home to Zion, is called God’s Shepherd (xlv. 28); and the people are here comforted by the Prophet with the assurance that the work of Moses, and of Cyrus, was only a figurative foreshadowing of the far more gracious work of the Good Shepherd (John x. 11), Jesus Christ (Cant. i. 7. Luke xii. 32. Rev. vii. 17), Who is here designated as the Lord JEHOVAH Himself (cp. Ps. xxiii. 1. Ezek. xxxiv. 23. Zech. xiii. 7), and Whose tender love for His sheep and lambs is here described.

On the pastoral care of eastern shepherds, see *Dr. Thomson*, “The Land and the Book,” pp. 203—206.

RETROSPECT OF vv. 1—11.

The foregoing eleven verses are like a SYNOPSIS PROLOGUE of the following portion of Isaiah (ch. xl. 12 to lxi). They comprise the whole, as in a germ, and are developed in successive repetitions and amplifications, in the following parts of the prophecy, till at length the whole scheme of God’s providential and gracious dealings with His people and the Church Universal—to be gathered from all Nations—is displayed; and we are admitted to see the full and final victory of Christ, and to have a clear revelation of the bliss of the Church, glorified with Him for ever in heaven.

This mode of exhibiting the sum and substance of a series of prophecies at the outset, and of afterwards displaying it in detail, in recapitulations, repetitions, and enlargements (like the successive Maps which follow the representation of both Hemispheres at the beginning of an Atlas), is characteristic of the prophetic Books of Holy Scripture. See below, *Introduction* to the Book of Revelation, pp. 151, 152.

The expansion of this Synoptic Prologue may be distributed into three parts.

I. Prophecy of the deliverance of Judah from Babylon; the overthrow of Babylon, and the destruction of its idols, by a mighty conqueror, Cyrus, who restores the Jews to their own land.

II. Prophecy of the deliverance of Mankind from the bondage of Sin and Satan; the destruction of Satan’s empire by a mighty Conqueror, JESUS CHRIST, Very God and Very Man, Who restores both Jew and Gentile to the favour of God.

III. Prophecy of His Birth, Preaching, Miracles, Sufferings, and Death; the consequent rejection of the unbelieving Jews; the outpouring of the Holy Spirit; and the extension of God’s favour to the Gentiles; the preaching of the Gospel of Christ, Who is the Seed of Abraham and David, by the ministry of Apostles, who are Jews, and go forth from Jerusalem to all Nations, which are joined together by them in Christ’s Church Universal, into which the Jews are to be received, and in which they are to be restored to God. The blessed fruits of the Gospel, the glory of the Church Triumphant, and the execution of God’s judgments on the wicked.

Before
CHRIST
about
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m Prov. 30. 4.
† Heb. *a tierce*.

n Job 21. 22. &
36. 22, 23.
Rom. 11. 34.
1 Cor. 2. 16.
† Heb. *man of
his counsel*.
† Heb. *made him
understand*.

† Heb. *under-
standings?*

o Dan. 4. 35.

p Ps. 62. 9.

- 12 ^m Who hath measured the waters in the hollow of his hand,
And meted out heaven with the span,
And comprehended the dust of the earth in † a measure,
And weighed the mountains in scales,
And the hills in a balance?
- 13 ⁿ Who hath directed the Spirit of the LORD,
Or *being* † his counsellor hath taught him?
- 14 With whom took he counsel, and *who* † instructed him,
And taught him in the path of judgment,
And taught him knowledge,
And shewed to him the way of † understanding?
- 15 Behold, the nations *are* as a drop of a bucket,
And are counted as the small dust of the balance:
Behold, he taketh up the isles as a very little thing.
- 16 And Lebanon *is* not sufficient to burn,
Nor the beasts thereof sufficient for a burnt offering.
- 17 All nations before him *are* as ° nothing;
And ^p they are counted to him less than nothing, and vanity.

The Editor of this Volume desires to acknowledge here the assistance he has received from some valuable remarks made on this subject in a manuscript communicated to him by the *Rev. E. W. Relton, M.A., Vicar of Ealing.*

These three parts may be exhibited more in detail as follows:—

I. The second verse of the fortieth chapter announces the delivery from the bondage of Babylon; this is expanded in xl. 12—26, and again in xlii. 17, to the end of the chapter, into a declaration of the vanity of idols (worshipped at Babylon), and the infatuation of worshipping them; and again in xli. 1, and xliii. 8—13; and again in xli. 21—24, and xliv. 6—20.

The promise of deliverance to Judah is repeated xl. 27, and again in xliii. 1—7; and again more clearly in xli. 2—20, and xliii. 14—21, where the mode of deliverance, and person and acts of the Conqueror of Babylon are unfolded; and again in xli. 25, 26, and xliv. 21—xlv. 21.

The causes of the captivity of the Jews (viz. their idolatry and rebellion against God), and the promise of restoration, are displayed in lvii. 1—21.

II. The promise of a Conqueror who would deliver Israel from Babylon (viz. Cyrus, God's "Servant," God's "Shepherd," and God's "Anointed") is developed by a beautiful process of spiritualization into a revelation of the Coming of CHRIST, the "Servant of the Lord," the "Shepherd," the "Anointed" of God (xlii. 1, 2, repeated in lxi. 1), the Redeemer, who will come to Zion (xlvii. 12, 13), being pre-announced by John the Baptist calling to repentance (xl. 3—8); and Who will bring blessing to all true Israelites, and to all the seed of faithful Abraham among the Gentiles, as well as the Jews (lii. 7—10, repeated in lix. 18—21), and will pour out the Holy Spirit upon them (lix. 19).

III. The circumstances of Christ's Coming are clearly revealed; His Nativity (lx. 1, 2 taken up from vii. 14, 15, and ix. 6, 7); Epiphany (lx. 3—6), with a glorious anticipation of its blessed consequences in the ingathering of the Gentiles into His Church (lx. 1—9); His Baptism and Preaching at Nazareth (lxi. 1—3, a section taken up from ix. 1—6, which had described Him, the Preacher of the Gospel in Galilee, as no other than a mighty Conqueror and King, the mighty God, the Everlasting Father, the Prince of Peace, and from xlii. 1—16); the rejection of the Messiah by the Jews (lxv. 1—4); His sufferings at their hands; the cause of His Death, and its blessed fruits (liii. 1—12) in the expiation and pardon of sin, and in the purchase of an Universal Church from all Nations by His Blood; the preaching of the Gospel to the Gentiles by the ministry of the Apostles and their successors (lxii. 4—11); the joyful reception of it by the Gentiles (liv. 1—17); the moral temper and disposition required of all who are to be admitted into the Church of Christ (lv. 1—13; lvi. 1—6); the great ingathering of the Gentile World into the Church (lvi. 7, 8; lx. 10—22); the lament for Israel's rejection (xlix. 14; lxiii. 7—19). Christ expostulates with them for their

rejection of Him (l. 1—9). He declares to them that He has received the Gentiles into grace (lxv. 1, 2); and that the sins of the Jews were the cause of their rejection (lxv. 3—10). The Jews are assured of favour if they repent (xlix. 15—17; lxii. 1—5); they confess their sin (lxiv. 1—12); the union of Israel with the Gentiles in one Church of Christ (lxvi. 10—23); the Resurrection (lxvi. 14. Cp. xl. 31, the Ascension); the glory of the righteous (lxv. 17—25; lxvi. 22, 23); the General Resurrection and Universal Judgment upon the enemies of God (lxvi. 24).

RECAPITULATION.

12.] The prophet, having uttered this PROLOGUE, now ascends to a point *anterior* to that from which he had started, and places himself at *Babylon*; and there, in the Name of God Himself, the God of Israel, makes a challenge to all Nations of the Earth, and to all false deities which were worshipped by them, especially at Babylon,—the seat and centre of Idolatry.

Those earthly powers imagined that in the destruction of Jerusalem, the God of Jerusalem had been conquered, and that He was inferior to the idols whom they served. This feeling was signally displayed by the king and princes of Babylon in the drinking of wine out of the holy vessels, taken from the Temple of Jerusalem, and praising their gods of gold and silver, brass, iron, wood, and stone on that festal anniversary, when Babylon was taken by Cyrus (Dan. v. 4. 30, 31).

The Prophet utters an indignant protest against this supposition, and proclaims the attributes of the God of Israel as the Creator and Governor of the World; and he exposes the vanity of idols, and the misery of all who worship them.

— *in a measure*] Literally, *the third* (of an ephah). Cp. Ps. lxxx. 5 (*Gesen.* 828).

— *scales*] Or rather, *a steelyard* (*Gesen.* 677).

13. *Who hath directed—taught him*] Rather, *who hath weighed?* It is the same word as in the foregoing verse, where it is rendered *meted*. Who hath gauged the Spirit of the Lord? Who hath weighed it? Who hath fathomed it, so as to know it? Cp. Prov. xvi. 2; xxi. 2, where the same verb, *tācan*, occurs; and *Gesen.* 864; and this rendering is adopted by the *Sept.*, and by St. Paul (Rom. xi. 34. 1 Cor. ii. 16), where he follows the *Sept.* also in the second clause, "that he may instruct Him," which is a paraphrase, rather than a literal rendering.

15. *he taketh up the isles as a very little thing*] As a grain of fine dust. Cp. xxix. 5. Lev. xvi. 12. *Gesen.* 205. Some render this, *The isles are like dust, that flies away* (*Vitringa, Delitzsch*); but the version in the text is preferable. Cp. lxiii. 9, where the same verb (*natal*) is used. See *Gesen.* 546; and *Fuerst*, 926.

16. *Lebanon*] All the stately cedars of Lebanon are not sufficient to provide wood for His Altar (cp. Neh. x. 34; xiii. 31, on the "wood-offering;") and all the beasts on it are not enough to supply a sacrifice for Him. Cp. Ps. l. 10.

- 18 To whom then will ye ^a liken God ?
Or what likeness will ye compare unto him ?
- 19 ^r The workman melteth a graven image,
And the goldsmith spreadeth it over with gold,
And casteth silver chains.
- 20 He that ^t is so impoverished that he hath no oblation
Chooseth a tree *that* will not rot ;
He seeketh unto him a cunning workman ^s to prepare a graven image, *that*
shall not be moved.
- 21 ^t Have ye not known ? have ye not heard ?
Hath it not been told you from the beginning ?
Have ye not understood from the foundations of the earth ?
- 22 ^{||} *It is* he that sitteth upon the circle of the earth,
And the inhabitants thereof *are* as grasshoppers ;
That ^u stretcheth out the heavens as a curtain,
And spreadeth them out as a tent to dwell in :
- 23 That bringeth the ^x princes to nothing ;
He maketh the judges of the earth as vanity.
- 24 Yea, they shall not be planted ;
Yea, they shall not be sown :
Yea, their stock shall not take root in the earth :
And he shall also blow upon them, and they shall wither,
And the whirlwind shall take them away as stubble.
- 25 ^y To whom then will ye liken me,
Or shall I be equal ?
Saith the Holy One.
- 26 Lift up your eyes on high,
And behold who hath created these *things*,
That bringeth out their host by number :
^z He calleth them all by names by the greatness of his might,
For that *he is* strong in power ;
Not one faileth.
- 27 Why sayest thou, O Jacob, and speakest, O Israel,
My way is hid from the LORD,
And my judgment is passed over from my God ?
- 28 Hast thou not known ? hast thou not heard,
That the everlasting God, the LORD, the Creator of the ends of the earth,
Fainteth not, neither is weary ?

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CHRIST
about
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q ver. 25.
ch. 46. 5.
Acts 17. 29.
r ch. 41. 6, 7, &
44. 12, &c.
Jer. 10. 3, &c.

^t Heb. is *poor of oblation.*

^s ch. 41. 7.
Jer. 10. 4.

^t Ps. 19. 1.
Acts 14. 17.
Rom. 1. 19, 20.

^{||} Or, *Him that sitteth, &c.*

^u Job 9. 8.
Ps. 104. 2.
ch. 42. 5. &
44. 24. & 51. 13.
Jer. 10. 12.
^x Job 12. 21.
Ps. 107. 40.

^y ver. 18.
Deut. 4. 15, &c.

^z Ps. 147. 4.

18. *what likeness*] What image will ye set by His side, as His resemblance ? Cp. Deut. iv. 15, 16.

The gods of Babylon are made by hands of men (vv. 19, 20), who are God's creatures, out of trees or metal, which are His work. How, therefore, can you imagine that they have power to overcome the God of Israel, or that they, who worship them, would have been enabled by them to overcome you, if ye had served Him, Whose peculiar people ye are ?

20. *that shall not be moved*] Shall not shake on its pedestal. Such is the helplessness of the god, to whom they pray for aid. See Jer. x. 4, 5, where some of Isaiah's words here, and in xlv. 9—17, are repeated.

21. *Have ye not understood from the foundations of the earth ?*] Rather, *have ye not understood the foundations of the earth ?* (Sept., Vulg.). Have ye not comprehended what they declare, namely, the power and wisdom of their Creator ? Cp. Ps. xix. 1. Rom. i. 20.

22. *he that sitteth*] He it is, Whom they proclaim.
— *a curtain*] A thin transparent veil.

24. *he shall also blow*] Before they have taken root, if He only breathes upon them, they are withered.

26. *their host*] The stars are God's army ; He knows all their names, and calls them over on His muster-roll ; and not one of them dares absent himself from the call. Cp. Ps. cxlvii. 4.

27. *Why sayest thou, O Jacob*] If God thus counts all the stars, which are His heavenly army, and cares for them all, why, O man, for whom all those things were created,—and why, O Jacob, and O Israel (the still dearer name : see Gen. xxxii. 28), who hast been chosen by God out of all Nations, dost thou say that *thy way is hid from God*, and that He does not care for thee, wandering in thy exile, and that thy judgment (*cause, or right*) is passed over, and neglected by Him ? Cp. below, xlix. 4. 14, 15 (where judgment is used in the same sense) ; liv. 17 ; and St. Paul's argument (Rom. xi. 1, 2).

This section, from v. 27 to xli. 16, is appointed by the Hebrew Church to be read in the Synagogues with Gen. xii. 1 — xvii. 27, which narrates the history of Abraham.

Before
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a Ps. 147. 5.
Rom. 11. 33.

^a *There is no searching of his understanding.*

29 He giveth power to the faint;
And to *them that have* no might he increaseth strength.

30 Even the youths shall faint and be weary,
And the young men shall utterly fall:

31 But they that wait upon the Lord ^b shall † renew *their* strength;
They shall mount up with wings as eagles;
They shall run, and not be weary;
And they shall walk, and not faint.

b Ps. 103. 5.
† Heb. *change*.

a Zech. 2. 13.

XLI. ¹ ^a Keep silence before me, O islands;
And let the people renew *their* strength:
Let them come near; then let them speak:
Let us come near together to judgment.

2 Who raised up † the righteous man ^b from the east,

† Heb. *righteousness*.
b ch. 46. 11.

31. *they that wait upon the LORD*] Therefore, though Israel be led captive to Babylon, and seem to be dead, yet if they have faith in the Lord, they shall revive. See Ezek. xxxvii. 1—14.

— *shall mount up with wings as eagles*] This imagery (the mounting-up of eagles) is continued throughout Scripture, from the time of the Exodus from Egypt to the day of the Ascension of Christ, Who is called in Holy Scripture “the Great Eagle” (see Rev. xii. 14), and to the future springing up of the risen bodies of the Saints, with their strength renewed, like eagles after moulting their plumes (Micah i. 16), and with glorified bodies caught up in the clouds to meet the Lord in the air. See on Exod. xix. 4. Deut. xxxii. 11. Ps. ciii. 5. Prov. xxx. 19; on Matt. xxiv. 28. Luke xvii. 37. 1 Thess. iv. 16, 17. 2 Thess. ii. 1; and *S. Jerome* here.

THE LORD’S APPEAL.

CH. XLI.] Who enables Cyrus to achieve his conquests? And Who sends forth Christ into the world? Who gives the Holy Spirit to men? Who plants the Church Universal? (v. 13—20.)—JEHOVAH, the Lord God of Israel.

1. *islands*] Not only lands surrounded by water, but peninsulas, and all maritime countries. See on Gen. x. 5. Cp. above, xxiv. 15; xl. 15; below, xlii. 4. 10. 15; xlix. 1.

This section, to v. 22, was appointed by the Hebrew Church to be read together with Deut. xxvi. 1.—xxix. 8, declaring God’s goodness to Israel, and His blessings on obedience, and His curses for disobedience.

— *let the people renew their strength*] Literally, *let the peoples, or nations, renew all their strength for an encounter with Me*. He repeats the words used at the close of the foregoing chapter (v. 31). God renews the strength of His saints; He raises them from the dust. Let the Nations of the Earth renew their own strength—if they can.

CONNEXION OF THESE PROPHETIC ADDRESSES BY CATCHWORDS.

It has not, I think, been noticed that the addresses in this portion of Isaiah are connected by *catchwords*; that is to say, some leading word at the *end* of one address is taken up at the *beginning* of the following address, which is thus linked on to the foregoing one.

This is the same principle of connexion as that which characterizes the Book of Psalms. See above, *Introd.* to the Psalms, p. iv; and on Ps. iii. 1; and v. 1. It shows the accurate exactitude with which these prophecies are joined together.

Thus, for example, in this portion of Isaiah:—

(1) In xl. v. 31, the phrase “renew *their* strength,” at the *end* of this *first* address is repeated at the *beginning* of the *second* address (xli. 1); and thus these two addresses are riveted together.

(2) Again, the word *breath* (Heb. *ruach*), at the *end* of the *second* address, is taken up and repeated at the *beginning* of the *third* address, and forms thereby a striking connexion and contrast. See note on xlii. 1.

(3) Again, the words, *Israel* and *Jacob*, “it set him on *fire*,” and “it *burned* him,” at the *end* of the *third* address (xlii. 25), are taken up and repeated at the *beginning* of the *fourth* address (xliii. 1, 2): “O *Jacob* . . . *Israel* . . . when thou walkest through *the fire*, thou shalt not be *burned*.”

(4) Again, the words at the end of the fourth address, “I have given *Jacob* to the curse, and *Israel* to reproaches,” are followed by the Consolation, at the beginning of the fifth address: “Yet now hear, O *Jacob*, My servant, and *Israel*, whom I have chosen.”

(5) Again, the words at the end of the fifth address, “*That saith of Cyrus*, He is my Shepherd,” are taken up at the beginning of the sixth address: “Thus *saith* the Lord to His Anointed, to *Cyrus*.”

(6) Again, the divine declaration, “I have sworn by Myself, unto Me every knee shall *bow*, every tongue *shall swear*,” at the close of the sixth address, is followed by the striking exemplification of its truth at the beginning of the seventh address: “*Bel boweth down* . . . *Nebo stoopeth*. They *stoop*, they *bow down* together.”

(7) This divine declaration is further confirmed by the beginning of the eighth address: “*Come down*, and sit in the dust, O virgin daughter of *Babylon*, sit on the ground.”

(8) Also the words, “Every tongue *shall swear*. Surely, shall one say, In the Lord have I righteousness and strength,” which is the second clause of that divine declaration, “I have sworn by Myself, the word is gone out of My mouth in *righteousness*,” are taken up at the beginning of the ninth address: “Hear ye this, which *swear* by the Name of the Lord, but not in *righteousness*.”

Thus all these nine addresses are connected together.

2. *Who raised up the righteous man from the east*] Literally, *Who raised up righteousness from the East*? *Who raised up* Cyrus, the minister of God’s righteousness, in punishing and overthrowing Babylon and its idols, and in delivering and restoring His people? Cp. here v. 10, where God says, that He will uphold Israel with the right hand of His *righteousness*, and (xlv. 13) where Cyrus is declared to have been raised up *in righteousness*. The abstract term (*righteousness*) is put for the concrete. God’s righteousness, is what the prophet sees in Cyrus; and this sublime abstraction represents the great Conqueror of the East as an instrument in God’s hands. It is God’s righteousness in Cyrus which does the work of retribution on Babylon, and accomplishes the deliverance and restoration of Israel. As in the title and Book of Ecclesiastes, the abstract word *Kohleleth* (i. e. the *female gatherer*) is used to express the *wisdom* of God *gathering* together by means of Solomon (see Eccl. i. 1), so here, the word *tsedek* is employed to express *God’s righteousness* acting in Cyrus.

Isaiah here uses the verb *ur*, in the *hiphil*, which is also applied to *Cyrus*, in 2 Chron. xxxvi. 22: “The Lord stirred up, or raised up the spirit of *Cyrus*,” and also in Ezra i. 1; and also below, v. 25: “I have raised up one from the north;” and also in xlv. 13; and xlii. 17; and Jer. l. 9; and li. 1.

We need not be surprised that many ancient interpreters (as *S. Cyril*, and *S. Jerome*) saw here a prophecy of CHRIST,—“the Lord our *Righteousness*.” *Cyrus*, whose name signifies *Sun*, in many signal respects was a type of Christ,—the “*Sun of Righteousness*” (Mal. iv. 2; see above, on 2 Chron. xxxvi. 22, and *Prelim. Note* to chap. xl.); and his coming from the *East* to overthrow Babylon, by means of the drying up of the waters of the Euphrates, supplied to St. John, in the Apocalypse, the imagery by which he foretells the retributory work of

- Called him to his foot,
 * Gave the nations before him, and made *him* rule over kings?
 He gave *them* as the dust to his sword,
 And as driven stubble to his bow;
 3 He pursued them, and passed † safely;
 Even by the way *that* he had not gone with his feet.
 4 ^a Who hath wrought and done *it*,
 Calling the generations from the beginning?
 I the LORD, the ^e first, and with the last;
 I *am* he.
 5 The isles saw *it*, and feared;
 The ends of the earth were afraid, drew near, and came;
 6 † They helped every one his neighbour;
 And *every one* said to his brother, † Be of good courage;
 7 ^g So the carpenter encouraged the || goldsmith,
 And he that smootheth *with* the hammer || him that smote the anvil,
 || Saying, It is ready for the sodering:
 And he fastened it with nails, ^h *that* it should not be moved.
 8 But thou, Israel, *art* my servant,
 Jacob whom I have ⁱ chosen,
 The seed of Abraham my ^k friend.
 9 Thou whom I have taken from the ends of the earth,
 And called thee from the chief men thereof,
 And said unto thee, Thou *art* my servant;
 I have chosen thee, and not cast thee away.
 10 ^l Fear thou not; ^m for I *am* with thee:
 Be not dismayed; for I *am* thy God:
 I will strengthen thee; yea, I will help thee;
 Yea, I will uphold thee with the right hand of my righteousness.
 11 Behold, all they that were incensed against thee shall be ⁿ ashamed and
 confounded:
 They shall be as nothing;
 And † they that strive with thee shall perish;
 12 Thou shalt seek them, and shalt not find them,
 Even † them that contended with thee:
 † They that war against thee shall be as nothing,

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c See Gen. 14.
14, &c.
ver. 25.
ch. 45. 1.

† Heb. *in peace*.

d ver. 26.
ch. 44. 7. &
46. 10.

e ch. 43. 10. &
44. 6. & 48. 12.
Rev. 1. 17. &
22. 13.

f ch. 40. 19. &
44. 12.

† Heb. *Be strong*.

g ch. 40. 19.
|| Or, *funder*.

|| Or, *the smiting*

|| Or, *saying of
the soder, It is
good.*

h ch. 40. 20.

i Deut. 7. 6. &
10. 15. & 14. 2.
Ps. 135. 4.
ch. 43. 1. & 44. 1.
k 2 Chron. 20. 7.
James 2. 23.

l ver. 13, 14.
ch. 43. 5.
m Deut. 31. 6, 8.

n Exod. 23. 22.
ch. 45. 24. &
60. 12.
Zech. 12. 3.

† Heb. *the men
of thy strife*.

† Heb. *the men of
thy contention*.

† Heb. *the men
of thy war*.

Christ, and "the Kings of the East" (or, from the *sunrising*), that is, the preachers of the Kingdom of Christ, who come from Him Who is "the *Sun of Righteousness*, rising with healing on His wings," in their spiritual campaign against the mystical Babylon. See the notes below, on that mysterious prophecy (Rev. xvi. 12). The analogies between the work of Cyrus and of Christ, in destroying error, and diffusing light, and liberating God's people from bondage, are enlarged upon in the notes on that passage, which may serve as a commentary on the present and other places of Isaiah, referring to the person and office of Cyrus. It will be found, that whenever Isaiah has made mention of Cyrus, he almost always proceeds to speak of CHRIST. He is irresistibly borne along by the Spirit from the human type to the Divine Antitype.

— *Called him to his foot*] *Called him* (Cyrus, the great King, the minister of His righteousness) *to His foot*, as His humble vassal and follower. Cp. Ps. lx. 8. Matt. iii. 11. Mark i. 7.

— *Gave the nations before him*] Cyrus himself confesses that the kingdoms of the earth were given him by God. See 2 Chron. xxxvi. 23. Ezra i. 2

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CYRUS, THE MINISTER OF JEHOVAH, AN OBJECT OF FEAR TO THE WORSHIPPERS OF IDOLS.

5. *The isles*] Rather, maritime countries. See above on v. 1, such as Ionia, Æolia, Caria, Lydia, Phrygia, who, as the Cumæans, confessed that they feared the name of Cyrus. See *Herod.* i. 159.

6. *They helped*] Nations, before divided, associated in league against Cyrus, and they paid fresh homage to idols, whose aid they invoked against the Conqueror—but in vain.

7. *the carpenter*] Literally, *graver*, one who cuts; an artificer of metal, stone, or wood (*Gesen.* 309).

— *not be moved*] The irony of xl. 20 reappears here.

8. *But thou, Israel, art my servant*] Those nations are worshippers of stocks and stones, therefore I will give them into the hands of Cyrus (who was not a idolater, and was appointed by God to chastise idolaters: see the remarks of *Dean Jackson* on the Creed, book vi. pt. ii. ch. xxvi.). Cyrus, who is My servant, will subdue them, and overthrow their temples, and deliver thee, O Israel, and restore My Temple at Jerusalem.

10. *Be not dismayed*] Look not anxiously around for help from others than Me. See v. 23.

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o ver. 10.

And as a thing of nought.

13 For I the LORD thy God will hold thy right hand,
Saying unto thee, ° Fear not ; I will help thee ;

14 Fear not, thou worm Jacob,

|| Or, few men.

And ye || men of Israel ; I will help thee, saith the LORD,
And thy redeemer, the Holy One of Israel.

p Micah 4. 13.
2 Cor. 10. 4, 5.
† Heb. mouths.

15 Behold, ° I will make thee a new sharp threshing instrument having † teeth :
Thou shalt thresh the mountains, and beat *them* small,
And shalt make the hills as chaff ;

q Jer. 51. 2.

16 Thou shalt ° fan them, and the wind shall carry them away,
And the whirlwind shall scatter them :

And thou shalt rejoice in the LORD,

r ch 45. 25.

And ° shalt glory in the Holy One of Israel.

17 When the poor and needy seek water, and *there is none*,
And their tongue faileth for thirst,

I the LORD will hear them,

I the God of Israel will not forsake them.

s ch. 35. 6, 7, &
43. 19, & 44. 3.

18 I will open ° rivers in high places,
And fountains in the midst of the valleys :

t Ps. 107. 35.

I will make the ° wilderness a pool of water,
And the dry land springs of water.

19 I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and
the oil tree ;

I will set in the desert the fir tree, *and* the pine, and the box tree together :

u Job 12. 9.

20 ° That they may see, and know, and consider, and understand together,
That the hand of the LORD hath done this,
And the Holy One of Israel hath created it.

† Heb. Cause to
come near.

21 † Produce your cause, saith the LORD ;
Bring forth your strong *reasons*, saith the King of Jacob.

14. *thou worm Jacob*] However weak and despised, and trodden under foot thou mayest be, in thy captivity and exile, yet fear not ; I will help thee. Cp. Ps. xxii. 6, where the Messiah in His humiliation describes Himself as “ a worm, and no man ; ” and see Luke xii. 32.

— *men of Israel*] Few men and feeble, Heb. *methim*. Cp. Gen. xxxiv. 30. Deut. iv. 27. *Gesen*. 521.

— *thy redeemer*] By this word *Redeemer* (Heb. *Goël*, on which see Job xix. 25) we are prepared for the transition to the spiritual victories to be achieved by Israel, led on by CHRIST, to fight against His ° ghostly enemies and all godless powers of this world ; see what follows.

THE TRIUMPHS OF ZION, THROUGH CHRIST, OVER THE PROUD ; HIS GRACIOUS GIFTS TO THE HUMBLE.

15.] *I will make thee to be a new sharp threshing roller having two edges* (*Gesen*. 673), *thou shalt thresh the mountains* ; such will be thy power, when I, thy Redeemer, the Holy One of Israel, am come to thee, saith the Lord.

These words are to be understood as spoken by the King of Zion, the Messiah, Whose Advent and Victory over all proud earthly Powers are compared to the triumph of the mighty Conqueror of Babylon, Cyrus, raised up by God from the East, and to whom God gave the nations, and made him rule over kings ; see v. 2, and cp. v. 25. Compare the similar prophecy of Micah (iv. 13), which is followed immediately by the announcement of Christ's Birth (v. 1, 2). Cp. *Stier*, p. 65.

In a spiritual sense (which is suggested by what follows), this prophecy (which is further explained and enlarged in the following chapter ; see xlii. 13—15) is fulfilled in the triumphs of Christ in the Gospel, beating small into chaff *the mountains*,
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that is, all the lofty pride and stubborn power of this world that opposes God. Compare 2 Cor. x. 4, 5 : “ The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds ; casting down imaginations, and every high thing that exalteth itself against the knowledge of God ” (*S. Jerome, S. Cyril, Theodoret*).

This prophecy will have its full accomplishment at the Great Day, when Christ, the King of the true Israel of God, “ Whose fan is in His hand, will thoroughly purge His floor and gather His wheat into the garner ; but He will burn up the chaff with unquenchable fire ” (*Matt*. iii. 12).

17. When *the poor and needy seek water*] As of old, in the wilderness—I will make it gush from the rock (see Exod. xvii. 6)—I will make the living waters of the Holy Spirit to gush out of the Rock in the Wilderness of Heathendom.

18. *I will open rivers in high places—the wilderness a pool of water*] By the out-pouring of the Holy Spirit on all nations (xxx. 25 ; xxxv. 6 ; xlv. 3).

19. *shittah*] Acacia (see above, on Exod. xxv. 5 ; xxvi. 15). The present is the only passage where the word occurs in the singular number (*shittah*), in all other places it is in the plural (*shittim*).

— *the fir*] *The cypress*.

— *the pine, and the box tree*] Cp. lx. 13, *the plane tree* (or *elm*) and *the sherbin* (or tall cedar). *Gesen*. 855 ; *Fuerst*, 1456. 1459.

SECOND APPEAL OF THE LORD. WHO CAN FORETELL THE FUTURE ? WHO CAN KILL, AND WHO CAN MAKE ALIVE ? —NOT IDOLS, BUT GOD ONLY, THE GOD OF ISRAEL.

21. *your strong reasons*] Literally, your *strongholds*, in which you trust. Cp. 2 Cor. x. 4.

22 * Let them bring *them* forth, and shew us what shall happen :
Let them shew the former things, what they *be*,
That we may † consider them, and know the latter end of them ;
Or declare us things for to come.

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CHRIST
about
712.
x ch. 45. 21.
† Heb. *set our
heart* upon them.

23 y Shew the things that are to come hereafter,
That we may know that ye *are* gods :
Yea, ^z do good, or do evil,
That we may be dismayed, and behold *it* together.

y ch. 42. 9. &
44. 7, 8. & 45. 3.
John 13. 19.

z Jer. 10. 5.

24 Behold, ^a ye *are* || of nothing, and your work || of nought :
An abomination *is he* that chooseth you.

a Ps. 115. 8.
ch. 44. 9.
1 Cor. 8. 4.
|| Or, *worse than
nothing.*
|| Or, *worse than
of a viper.*
b Ezra 1. 2.

25 I have raised up *one* from the north, and he shall come :
From the rising of the sun ^b shall he call upon my name :
^c And he shall come upon princes as *upon* mortar,
And as the potter treadeth clay.

c ver. 2.

26 ^d Who hath declared from the beginning, that we may know ?
And beforetime, that we may say, *He* is righteous ?

d ch. 43. 9.

Yea, *there is* none that sheweth,
Yea, *there is* none that declareth,
Yea, *there is* none that heareth your words.

27 ^e The first ^f shall say to Zion, Behold, behold them :
And I will give to Jerusalem one that bringeth good tidings.

e ver. 4.
f ch. 40. 9.

28 ^g For I beheld, and *there was* no man ;
Even among them, and *there was* no counsellor,
That, when I asked of them, could † answer a word.

g ch. 63. 5.

† Heb. *return.*

29 ^h Behold, they *are* all vanity ; their works *are* nothing :
Their molten images *are* wind and confusion.

h ver. 24.

XLII. ⁱ Behold ^a my servant, whom I uphold ;

about
712.
a ch. 43. 10. &
49. 3. 6. & 52. 13. & 53. 11. Matt. 12. 18, 19, 20. Phil. 2. 7.

22. shew us what shall happen—declare us things for to come] As the God of Israel now does, by foretelling what will be done by Cyrus, and by Christ. Here is the proof that He, and He alone, is God. He, and He alone, can foretell what will happen, even in the last days.

— the former things—the latter end of them] The former things are the conquests of Cyrus, the overthrow of Babylon, the deliverance and restoration of Israel ; the latter end of them, are the times of the MESSIAH, which were prefigured by the former. Cp. Stier, p. 70.

23. That we may be dismayed] Rather, that we may look on one another. See v. 10 ; and Gesen. 841, under the verb *shâa* ; and Fuerst, 1422.

25. from the north] I. e. from Media (cp. Jer. 1. 3, 9), as well as from the east (v. 2), Persia—or, as it is here expressed, rising of the sun. See on v. 2.

— shall he call upon my name] See on 2 Chron. xxxvi. 23, and on Ezra i. 2.

26. Who hath—righteous] Which of the gods of the Heathen has foretold the coming and conquests of Cyrus, that we may know and acknowledge that god to be right ? Yea, there was none who showed this—none but the God of Israel ; none heard your words preannouncing these events.

27. The first—behold them] These are God’s words : I, the first, said to Zion, Behold, behold them ; that is, Behold these persons and things (Cyrus, and his victories, and Israel’s deliverance) ; and much more, God foretold what was foreshadowed by them, namely, the spiritual conquests of CHRIST, and the spiritual blessings conferred by Him.

The word rendered the first (*rishôn*), declares that God is before all things ; see v. 4, and xlv. 6 ; xlviii. 12. The adoption of this title by Christ, Who calls Himself the Alpha and Omega, the first and the last (Rev. i. 8. 17 ; ii. 8), is an assertion of His Divinity. Cp. John i. 15. 30.

— one that bringeth good tidings] In a primary sense, he brings the good tidings of the acts of Cyrus, besieging and

taking Babylon, and liberating God’s captive people ; and, secondarily, the good tidings of Christ’s Incarnation and victories. See on xl. 9, where the same verb is used, and cp. Mal. iii. 1.

28, 29. I beheld, and there was no man—Behold, they are all vanity—their molten images are wind and confusion] I looked to the diviners and magicians, the votaries of the deities who are worshipped by Babylon and the heathen nations ; but none of them could answer a word when I asked them a question.

This was exemplified in the perplexity of the Chaldean astrologers, soothsayers, and magicians, when questioned by Nebuchadnezzar concerning his two dreams (Dan. ii. 2 ; iv. 7), and by Belshazzar concerning the handwriting on the wall. They could not answer a word ; but, in both cases, God, by His servant the Prophet Daniel, gave replies, which were verified by the event.

Further, if the gods which Babylon worshipped had possessed any divine knowledge, they would certainly have forewarned Babylon against the coming of Cyrus (whose rise and conquest of that city had been foretold by the God of Israel speaking by Isaiah more than a hundred years before the event), and who took Babylon suddenly on the night of a great yearly festival, celebrated by her in honour of her gods, and when she was engaged in worshipping them, and in profaning the sacred vessels of Jehovah (Dan. v. 1—4).

“BEHOLD MY SERVANT.”—THE PREACHING OF CHRIST.

CH. XLII.] The *Chaldee Targum* begins this chapter with the remarkable words, “Behold My servant, Messiah, My Beloved, in Whom My Word is well pleased : I will put My Holy Spirit upon Him, and He will reveal My Judgment to the Gentiles.” So *Kimchi* also, and *Abarbanel*.

The *Arabic Version* prefixes to this chapter the following title : “Prophecy concerning Christ, the Lord.”

Before
CHRIST
about
712.
b Matt. 3. 17. &
17. 5.
Eph. 1. 6.
c ch. 11. 2.
John 3. 34.

|| Or, *dimly
burning.*
† Heb. *quench it.*

† Heb. *broken.*

d Gen. 49. 10.

e ch. 44. 24.
Zech. 12. 1.

Mine elect, *in whom* my soul^b delighteth;

“I have put my spirit upon him:

He shall bring forth judgment to the Gentiles;

² He shall not cry, nor lift up,

Nor cause his voice to be heard in the street;

³ A bruised reed shall he not break,

And the || smoking flax shall he not † quench:

He shall bring forth judgment unto truth;

⁴ He shall not fail nor be † discouraged,

Till he have set judgment in the earth:

^d And the isles shall wait for his law.

⁵ Thus saith God the LORD,

“He that created the heavens, and stretched them out;

That this prophecy does describe the Office and Ministry of CHRIST, and was fulfilled by Jesus of Nazareth, we have the testimony of the Holy Ghost, in the Gospel of St. Matthew (xii. 17—21).

Isaiah proceeds here by a noble transition from speaking of the great Conqueror of Babylon and of the East,—Cyrus, the human type,—to speak of CHRIST, the Divine Antitype, the King of kings, and of His conquests in the Gospel. See on xli. 2.

1. *my servant*] A term applied to Israel (xli. 8, 9; xlv. 1, 2, 21; xlv. 4; xlviii. 20; xlix. 3), and here given by the Father Himself to CHRIST, the Antitype and Personification of Israel in His perfect obedience, as the elect, beloved, “*righteous servant*,” through Whom the Israel of God is justified and accepted by God. See below, liii. 11; and lii. 13; and ep. Acts iii. 13, 26; iv. 27, 30, where this title is applied to Christ. See below, on Acts iii. 13.

“The servant of Jehovah” is in these prophecies the Antitype of an historical person,—Cyrus,—in his acts as the Minister of Jehovah, the Conqueror of His enemies, and the Deliverer of His People.

The ancient Hebrew Church regarded “the Servant of Jehovah” as the Messiah (see *Bp. Chandler*, i. 160); and this was the uniform judgment of all early Christian expositors. Thus *S. Justin Martyr* (c. Tryphon, § 123) says, “If you have ears to hear, you will hearken to God, who speaks to you by Isaiah concerning Christ, and calls Him, by a figure, Jacob and Israel.” He then quotes this passage (vv. 1—4), and adds, “As all your race is called Israel and Jacob from one, so we, in Christ, Who begat us, are, as Jacob and Israel, children of God, if we obey Christ;” and in § 135, “As Isaiah calls Christ Israel and Jacob, so we, being born of Christ, are the true Israel of God.” Cp. *Hengst.*, *Christol.* i. pp. 196—208, English translation; *Stier*, pp. 78—84; *Keil*, *Einleit.* p. 243; *Delitzsch*, p. 414.

Christ, Who existed from eternity, in the form of God, humbled Himself, and took upon Him the form of a servant, and became obedient unto death, even the death of the cross. Therefore God highly exalted Him, and gave Him the Name that is above every Name, that at the Name of JESUS,—the name He has as Man,—every knee should bow (Phil. ii. 5—7).

We must therefore reject, as inadequate and unsatisfactory, the theory of some modern expositors, who, running counter to the analogy of faith, and contravening the uniform testimony of the ancient Christian Church, suppose “the servant of Jehovah” to be either the Hebrew Nation, as distinguished from the heathen (as *Rosenmüller*, *Hitzig*, and others), or a new Israel opposed to the old, or the righteous part of the Hebrew Nation (*Ewald*, *Maurer*, *Knobel*), or the Israel which suffered for its religious testimony to the heathen (*Hofmann*); or an ideal Israel; or the Order of the Hebrew prophets (*Gesenius*, *De Wette*, *Umbreit*).

The “Servant of Jehovah,” as represented by Isaiah, is a Person; He is a Prophet, Priest, and King. He is more than a Prophet, as teaching the World; He is more than a Priest, as offering Himself for all; He is King of kings, and Lord of lords; He is God. At the same time, it may be readily acknowledged, that the name “the Servant of Jehovah” embraces the Hebrew Nation (see xli. 8; xlv. 4; xlviii. 20, and note on xlix. 3), which was a type of Christ (see on Exod. iv. 22,

“Israel is My Son, even My firstborn;” and on Matt. ii. 15, “Out of Egypt have I called My Son”), and was concentrated and summed up in Christ; as, in the Christian dispensation, the Church is summed up in Christ, and is the Body, of which He is the Head (Eph. i. 22; iv. 15; v. 23. Col. i. 18). Cp. *Hävernick*, *Vorlesungen*, pp. 233—265, who has well discriminated the elements of truth in the theories just mentioned, and has supplied what is wanting in them, and has corrected what is erroneous.

— *my spirit*] Observe the connexion of this with the close of the foregoing address, at the end of the preceding chapter. There God says, “Their molten images are *wind*” (Heb. *ruach*). But here God says of the Messiah, “I have put upon Him My Spirit” (Heb. *ruach*). How striking is the contrast! Idols are mere wind; but God’s breath is in Christ.

— *He shall bring forth judgment to the Gentiles*] Or, as it is expressed by St. Matthew (xii. 18), He shall *show*, or declare, judgment or right, that is, God’s righteous law, not only to the Jews, but to the Gentiles (cp. v. 4), who, before the preaching of the Gospel, were in a condition of lawlessness, and consequent misery, doing what was wrong, and suffering it. See St. Paul’s description of their moral condition, “being filled with all unrighteousness,” &c. (Rom. i. 29—32).

2. *He shall not cry*] St. Matthew expands this into, “He shall not strive nor cry,” which is an exposition of the sense in which the word *cry* was used, which might have been ambiguous.

3. *bruised reed*] The contrite heart and humble spirit.

Christ, the Divine King and Conqueror, is displayed in a beautiful contrast to the earthly sovereigns and victors of the ancient World. Their ambition was to crush and destroy; His desire is to cherish and save (see x. 7).

— *smoking flax*] A glimmering wick of faith. Cp. *S. Jerome*, quoted below, on Matt. xii. 20.

— *He shall bring forth judgment unto truth*] That is, to a firm and stable position. This meaning of the Hebrew word *emeth*, which is an abbreviation of *ameneth*, truth, is manifest from its etymology, *aman*, to establish (*Gesen.* 58. 62).

St. Matthew, xii. 20, combines this clause with that in the following verse, “*till he have set judgment in the earth*,” and paraphrases them by what expresses the sense of both, *till He have brought forth judgment unto victory*; that is, till He have firmly established it every where.

4. *nor be discouraged*] Literally, *nor be broken* (*Sept.*). The Prophet repeats the word, which is rendered *bruised* in the foregoing verse. Christ will not break, nor will He be broken. This was fulfilled literally of Him, of Whom it was written, “That a bone of Him shall not be broken” (Exod. xii. 46. John xix. 36).

— *the isles*] Rendered by St. Matthew “the Gentiles.” See note on Matt. xii. 17; and above, v. 1, and v. 6.

— *shall wait for his law*] Shall trust in His Name, *Sept.*, paraphrasing the words; and so Matt. xii. 21.

5.] This section (xliii. 10), which declares that the God of Israel is the Creator of all things, and in which He promises to comfort Israel, when he passes through the waters of affliction, was appointed by the Hebrew Church to be read together with Gen. i. 1—vi. 8, which contains the history of the World from the Creation to the Flood. The reason of this happy combination is obvious.

- He that spread forth the earth, and that which cometh out of it ;
⁵ He that giveth breath unto the people upon it,
 And spirit to them that walk therein :
⁶ ^h I the LORD have called thee in righteousness,
 And will hold thine hand, and will keep thee,
ⁱ And give thee for a covenant of the people,
 For ^k a light of the Gentiles ;
⁷ ^l To open the blind eyes,
 To ^m bring out the prisoners from the prison,
 And them that sit in ⁿ darkness out of the prison house.
⁸ I am the LORD : that is my name :
 And my ^o glory will I not give to another,
 Neither my praise to graven images.
⁹ Behold, the former things are come to pass,
 And new things do I declare :
 Before they spring forth I tell you of them.
¹⁰ ^p Sing unto the LORD a new song,
 And his praise from the end of the earth,
^q Ye that go down to the sea, and † all that is therein ;
 The isles, and the inhabitants thereof.
¹¹ Let the wilderness and the cities thereof lift up *their voice*,
 The villages *that* Kedar doth inhabit :
 Let the inhabitants of the rock sing,
 Let them shout from the top of the mountains.
¹² Let them give glory unto the LORD,
 And declare his praise in the islands.
¹³ The LORD shall go forth as a mighty man,
 He shall stir up jealousy like a man of war :
 He shall cry, 'yea, roar ;
 He shall || prevail against his enemies.
¹⁴ I have long time holden my peace ;
 I have been still, *and* refrained myself :
 Now will I cry like a travailing woman ;

Before
CHRIST
about
712.
f Ps. 136. 6.
g Acts 17. 25.
h ch. 42. 1.

i ch. 49. 8.

k ch. 49. 6.
Luke 2. 32.
Acts 13. 47.
l ch. 35. 5.
m ch. 61. 1.
Luke 4. 18.
2 Tim. 2. 26.
Heb. 2. 14, 15.
n ch. 9. 2.

o ch. 48. 11.

p Ps. 33. 3. &
40. 3. & 98. 1.

q Ps. 107. 23.
† Heb. *the fulness thereof*.

r ch. 31. 4.

|| Or, *behave himself mightily*.

THE COMMISSION TO CHRIST.

6, 7. *the LORD—prison house*] That this passage is prophetic of Christ's Office and Ministry, not only in giving sight literally to those who could not see, but to those who were spiritually blind, is evident from the combination of these words with the promise of a release from prison (a promise not literally fulfilled by Him, but verified in the spiritual emancipation of Mankind—an emancipation prefigured by the act of Cyrus, liberating God's people from their Captivity in Babylon), and from the application of the parallel passage in lxi. 1, to Him, by Christ Himself (Luke iv. 17—21). Cp. above, ix. 2. Matt. iv. 15, 16. Eph. v. 8. Col. i. 13; and *S. Justin Martyr*, in his dialogue with Tryphon the Jew, § 26, and § 122, where he shows that the prophecies are fulfilled by Christ.

8. *my glory will I not give to another*] This text is quoted by the Jews, alleging the Unity of the Godhead; and that divine worship is therefore not to be given to Christ. To which allegation *S. Justin Martyr* replies (c. Tryphon. § 65), showing from Isaiah himself that Christ is God (vii. 14).

9. *the former things*] What I promised and pre-announced before: all My promises to Abraham, your forefather. See Josh. xxi. 45: "There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass." The *new things* are the blessings prefigured by the

old, or former things. The *new things* are the graces vouchsafed in the New Covenant, by Him Who maketh all things new (Rev. xxi. 5. Cp. Rev. iii. 12; xxi. 1); and therefore the people of God are exhorted to sing a *new song* (v. 10), in which the Gentiles, being received into the new covenant together with the Jews (see v. 6), are invited to join (vv. 10—12).

11. *Kedar—the rock*] Ishmael and Edom (see xxi. 11—17), formerly enemies of God's Church, and here the representatives of her foes generally, are now represented as admitted into it, and reconciled to Israel. Cp. lx. 7.

THE TRIUMPHAL MARCH OF CHRIST.

13. *The LORD shall go forth*] "Conquering and to conquer." Christ is "the stronger" One, overcoming "the strong man" (see Matt. xii. 29. John xii. 31); and He is thus represented in the first seal of the Apocalypse, describing His victories in the first ages of the Gospel (Rev. vi. 2),—victories to be consummated in the latter days. See Rev. xix. 11—16.

Here is an enlargement of the prophecy in the foregoing chapter (xli. 15, 16).

14. *like a travailing woman*] Christ Himself now speaks. By a bold figure, He is here compared to a travailing woman. The earnest longing, with which the travailing woman yearns for her delivery, is a type of the eager desire of the Lord of

Before
CHRIST
about
712.
† Heb. *swallow*,
or, *sup up*.

† Heb. *into*
straightness.

s Ps. 97. 7.
ch. 1. 29. &
44. 11. & 45. 16.

t ch. 43. 8.
Ezek. 12. 2.
See John 9. 39,
41.

u Rom. 2. 21.

|| Or, him.

|| Or, *in snaring*
all the young
men of them.

† Heb. *a*
treading.

† Heb. *for t'is*
after time

- I will destroy and † devour at once ;
15 I will make waste mountains and hills, and dry up all their herbs ;
And I will make the rivers islands, and I will dry up the pools.
16 And I will bring the blind by a way *that* they knew not ;
I will lead them in paths *that* they have not known :
I will make darkness light before them, and crooked things † straight.
These things will I do unto them, and not forsake them.
17 They shall be * turned back, they shall be greatly ashamed, that trust in
graven images,
That say to the molten images, Ye *are* our gods.
18 Hear, ye deaf ;
And look, ye blind, that ye may see ;
19 † Who is blind, but my servant ?
Or deaf, as my messenger *that* I sent ?
Who is blind as *he that is* perfect,
And blind as the LORD's servant ?
20 Seeing many things, " but thou observest not ;
Opening the ears, but he heareth not.
21 The LORD is well pleased for his righteousness' sake ;
He will magnify the law, and make || *it* honourable.
22 But this *is* a people robbed and spoiled ;
|| *They are* all of them snared in holes, and they are hid in prison houses :
They are for a prey, and none delivereth ;
For † a spoil, and none saith, Restore.
23 Who among you will give ear to this ?
Who will hearken and hear † for the time to come ?
24 Who gave Jacob for a spoil, and Israel to the robbers ?
Did not the LORD, he against whom we have sinned ?
For they would not walk in his ways,
Neither were they obedient unto his law.
25 Therefore he hath poured upon him the fury of his anger, and the strength
of battle :

Hosts for the birth of a blessed offspring. That Birth can be no other than the Birth of a new People to God, who were born through the Incarnation of Him, for Whose Coming all Mankind yearned and groaned, since the primeval prophecy in Gen. iii. 15, and repeated by Isa. vii. 14 ; ix. 6, and fulfilled in the words of the Angel Gabriel : " The Power of the Highest shall overshadow thee " (Luke i. 35).

— *I will destroy and devour at once*] Rather, *I will breathe forth, I will pant at once*, as in eager longing and haste for some great consummation. Cp. Jer vii. 2 ; xxxvi. 20. Ps. cxix. 131. Eccl. i. 5, where the same verb (*shaaph*) is used.

15. *I will make waste mountains and hills*] The progress of Christ as a mighty Conqueror is thus described. Cp. xl. 3, 4 ; xli. 15, 16. He is not only a mighty Conqueror, but a beneficent Guide, who *leads the blind in paths of Truth*, and Love, and Joy, *that they knew not*. See *S. Justin Martyr*, c. Tryph. § 122. Cp. above, v. 7.

CHRIST'S INVITATION TO THE JEWS.

18. *Hear, ye deaf—ye blind*] This is Christ's appeal to the obstinate and ignorant among the Jews. See what follows ; and cp. John viii. 43 ; ix. 39.

19. *Who is blind, but my servant ?*] *Who is blind*, but Jacob, My people, who calls itself *My servant*, and whom I designed to be such ? See on v. 1. *Or, who is deaf*, but *My messenger*, Israel, whom I instructed in My law, and whom I sent forth from Egypt, to declare My judgments, and to evangelize the world ? None are so blind as they who, when they have a noonday effulgence of light, will not see ; none so deaf as they

to whom God Himself declared His will, as He did to Israel, and who would not hearken. See *S. Justin Martyr*, c. Tryphon. § 123, who applies these words to the Jews of his own age.

— *Who is blind as he that is perfect*] Rather, he that is God's *favoured friend* (Heb. *meshullam*), the *pual* form from *shalam*, to be *at peace with* (cp. Job xxii. 21. Ps. vii. 4. 2 Sam. xx. 19), to live as a favourite friend with (*Gesen.* 830), whence *moslem*, *mussulman*.

20. *Seeing many things—opening the ears*] The Jews were admitted to the privilege of seeing God's mighty and wonderful works (Deut. xxix. 1, 2), and of being hearers of His gracious messages ; but in heart and mind they were blind and deaf. Cp. Jer. v. 21 ; vi. 10. Ezek. xii. 2 ; and Matt. xiii. 14. John xii. 40.

21. *The LORD is well pleased*] *The Lord was well pleased* for His own righteousness sake, and *He made* for Israel *a mighty and a glorious law* ; which is consummated in Christ, (Rom. x. 4), " Who is the brightness of His Father's glory " (Heb. i. 3).

22. *But this is a people robbed*] Notwithstanding all God's favour to Israel, Israel is spoiled, and carried captive ; and why ? Not because of any failure in God's love, but because of their sins ; because they are wilfully blind and deaf. Thus God's righteousness is manifested and vindicated in the chastisement of His people. See v. 24.

24. *Did not the LORD*] It is *not Babylon* that has overcome Jerusalem and has conquered Jehovah ; no, but the LORD hath used Babylon as His instrument in punishing Jerusalem's sins against Himself. Cp. Deut. xxix. 24—28.

* And it hath set him on fire round about, † yet he knew not ;
And it burned him, yet he laid it not to heart.

XLIII. ¹ But now thus saith the LORD ^a that created thee, O Jacob,

^b And he that formed thee, O Israel,

Fear not : ^c for I have redeemed thee,

^d I have called *thee* by thy name ; thou *art* mine.

² ^e When thou passest through the waters, ^f I *will be* with thee ;

And through the rivers, they shall not overflow thee :

When thou ^g walkest through the fire, thou shalt not be burned ;

Neither shall the flame kindle upon thee.

³ For I *am* the LORD thy God, the Holy One of Israel, thy Saviour :

^h I gave Egypt *for* thy ransom,

Ethiopia and Seba for thee ;

⁴ Since thou wast precious in my sight,

Thou hast been honourable, and I have loved thee :

Therefore will I give men for thee,

And people for thy || life.

⁵ ⁱ Fear not : for I *am* with thee :

I will bring thy seed from the east,

And gather thee from the west ;

⁶ I will say to the north, Give up ;

And to the south, Keep not back :

Bring my sons from far,

And my daughters from the ends of the earth ;

⁷ *Even* every one that is ^k called by my name :

Before
CHRIST
about
712.
x 2 Kings 25. 9.
y Hos. 7. 9.
about
712.
a ver. 7.
b ver. 21.
ch. 44. 2, 21, 24.
c ch. 44. 6.
d ch. 42. 6. &
45. 4.
e Ps. 66. 12. &
91. 3, &c.
f Deut. 31. 6, 8.

g Dan. 3. 25, 27,

h Prov. 11. 8. &
21. 18.

|| Or, *person*.

i ch. 41. 10, 14.
& 44. 2.
Jer. 30. 10, 11.
& 46. 27, 28.

k ch. 63. 19.
James 2. 7.

25. *it burned him, yet he laid it not to heart*] The Prophet foresees God's wrath kindled, and burning up the City and Temple of Jerusalem ; but the *people laid it not to heart*, and did not repent.

This is true even to this day. The Jews do not *yet lay to heart* the truth of the divine assertion, that not the Roman armies of Titus, but the fire of the Lord's wrath burnt up Jerusalem for rejecting Christ.

But see the promise which follows in the next chapter. Though their Temple and City have been burned, and though they have been scattered as exiles, yet His gracious words to them are, " Fear not, for I have redeemed thee ; when thou passest through the waters, I will be with thee."

GOD'S LOVE TO ISRAEL. CONSOLATORY PROMISES TO PENITENT ISRAEL IN CHRIST.

CH. XLIII. 2. *When thou passest through the waters—rivers*] As I showed thee of old by carrying thee on dry land through the waters of the Red Sea, and in driving back the waters of the river of Jordan, that they might not overflow thee (Josh. iii. 13). These miracles of old are pledges to thee of greater mercies in Christ.

— *When thou walkest through the fire, thou shalt not be burned*] As usual, the language at the close of the foregoing address is taken up and repeated (see above on xli. 1). The fire burnt Jerusalem in the Chaldean and Roman sieges (see xlii. 25), and His faithful servants were cast into the furnace at Babylon (Dan. iii. 25). But God is always fulfilling His promises to true Israelites : " We went through *fire and water*, and Thou broughtest us out into a wealthy place" (Ps. lxxi. 12).

The mighty power of Assyria, to which the Prophet refers in the next verse, has been already compared to a great flood of water, threatening to overwhelm every thing (xvii. 12).

3. *I gave Egypt for thy ransom, Ethiopia and Seba for thee*] When Sennacherib threatened to destroy Jerusalem, Hezekiah, in his temporary fear and distrust, gave him the silver and gold in the Lord's house for a ransom (see 2 Kings

xviii. 14—16). But this did not satisfy the cravings of the rapacious Conqueror. Then God drew off the army of Assyria to the south, and gave *Egypt*, and *Ethiopia*, and *Seba* into his hands instead of Jerusalem, and as a *ransom* (or *exchange*, as *Sept.* renders it) for Jerusalem, till at length Hezekiah recovered his faith in God ; see above, on chap. xx., which describes these events. *Seba* is the Ethiopian ' Meroe, Nilotic isle ' (as it is called by *Milton* in *Par. Reg.* iv. 71), the peninsula between the White and Blue Nile, now *Dár Sennar*, on the northern frontier of Abyssinia. Cp. Ps. lxxii. 10, and *A Lapide* here.

In a spiritual sense, all the enemies of God's Church are given as a ransom for her ; that is, they are used by God as instruments for her deliverance (*S. Cyril*).

4. *Since thou wast precious in my sight—therefore will I give men for thee, and people for thy life*] Rather ; *I give peoples for thy life*. This is an addition to what was said in the foregoing verse. Not only did I give other nations as thy *ransom*, for thy deliverance, but also, *because thou wast precious in my sight*, by the piety of such virtuous persons as Hezekiah, and because I *loved thee*, *therefore I give men for thee, and peoples for thy life*. I will give up first the Assyrians, thy former enemies, into the hands of the Medes and Babylonians ; and I will give up the Babylonians into the hand of Cyrus, in order to rescue and deliver thee, O Israel, and to restore thee to thy own land. See what follows.

5. *I will bring thy seed from the east*] After the overthrow of Babylon by Cyrus. That restoration is represented by the Prophet as a pledge of a more general and glorious restoration of Israel by the Messiah. Cp. above, xi. 11, 12. Ezek. xxxvii. 21.

7. *Even every one that is called by my name*] Not only Jews, but Gentiles also united with them in the true Sion—the Church of Christ. See the words of St. Peter at Jerusalem on the day of Pentecost, Acts ii. 39, " The promise is unto you, and to your children, and to all that *are afar off*, even as many as the Lord our God shall call." " And it shall come to pass, whosoever shall call on the Name of the Lord shall be saved" (Acts ii. 21. Cp. Acts x. 35 ; xv. 17).

Before
CHRIST
about
712.
1 Ps. 100. 3.
ch. 29. 23.
John 3. 3. 5.
2 Cor. 5. 17.
Eph. 2. 10.
m ver. 1.
n ch. 6. 9.
& 42. 19.
Ezek. 12. 2.
o ch. 41. 21,
22, 26.

p ch. 44. 8.

q ch. 42. 1. &
55. 4.

r ch. 41. 4. &
44. 6.
|| Or, *nothing
formed of God.*
s ch. 45. 21.
Hos. 13. 4.

t Deut. 32. 16.
Ps. 81. 9.
u ch. 44. 8.
ver. 10.
x Ps. 90. 2.
John 8. 58.

† Heb. *turn it
back?*
y Job 9. 12.
ch. 14. 27.

† Heb. *bars.*

For 'I have created him for my glory,

^m I have formed him; yea, I have made him.

8 ⁿ Bring forth the blind people that have eyes,
And the deaf that have ears.

9 Let all the nations be gathered together,
And let the people be assembled:

^o Who among them can declare this, and shew us former things?

Let them bring forth their witnesses, that they may be justified:
Or let them hear, and say, *It is truth.*

10 ^p Ye *are* my witnesses, saith the LORD,

^q And my servant whom I have chosen:
That ye may know and believe me,
And understand that I *am* he:

^r Before me there was || no God formed,
Neither shall there be after me.

11 I, *even* I, ^s *am* the LORD;
And beside me *there is* no saviour.

12 I have declared, and have saved, and I have shewed,
When *there was* no 'strange god among you:

^u Therefore ye *are* my witnesses, saith the LORD, that I *am* God.

13 ^x Yea, before the day *was* I *am* he;
And *there is* none that can deliver out of my hand:
I will work, and who shall ^y let it?

14 Thus saith the LORD, your redeemer, the Holy One of Israel;
For your sake I have sent to Babylon,
And have brought down all their [†] nobles,
And the Chaldeans, whose cry *is* in the ships.

15 I *am* the LORD, your Holy One,
The creator of Israel, your King.

8. *Bring forth the blind people that have eyes*] Bring forth the Jews, who are spiritually blind and deaf, although they have eyes and ears (vi. 10; xlii. 19, 20. Jer. v. 21. Ezek. xii. 2. Matt. xiii. 14. Mark iv. 12. Rom. xi. 8).

9. *Let all the nations be gathered together*] Into one communion with the Jews, in the spiritual Jerusalem of the Universal Church of God.

— *Who among them can declare this*] What oracle among the Heathen could foretell this union of the Gentiles with the Jews? See Eph. iii. 4—6, where St. Paul says that this union of the Gentiles to be fellow-heirs of the same body with the Jews in Christ, was *a mystery* not made known to the sons of men, but revealed unto the holy Apostles and Prophets by the Spirit. There ought to be a fuller stop—a note of interrogation—after "*this*."

— *and shew us former things*] *And let them shew us former things.* The gods of the Heathen are not able to declare *distant* things—such as the union of the Gentiles with the Jews in one Church—no; far from it. If they can, let them show things much nearer than that event; but they are not able to do it.

— *Let them bring forth their witnesses*] To testify that they have foretold future things, and that their prophecies have been fulfilled.

— *let them hear*] *Let them hearken* to the prophecies of the God of Israel; and let them confess that they have come true, and that, therefore, the God of Israel alone He is God.

10. *Ye are my witnesses*] Ye house of Israel, my servant whom I have chosen, are *my witnesses*. Ye have been the depositaries of my prophecies ever since the first Books of Scripture were written, which were consigned to your care (see above, on Deut. xxxi. 9; and below, Rom. iii. 2); ye are *my witnesses* that these prophecies have been fulfilled. Compare

above, xxxiv. 16; and below, v. 12; and xlv. 7, 8, where there is the same appeal to the Jews as God's witnesses. See *Davison* on Prophecy, p. 193.

12. *When there was no strange god among you*] And therefore ye would not have learnt any thing of the future from any other god but Me. Then Israel said, "The Lord alone did lead me, and there was *no strange god* with me" (Deut. xxxii. 12).

14. *For your sake—ships*] Rather, *For your sake*, O Israel—I have sent Cyrus and the Medes to Babylon; I have driven all as fugitives (see xv. 5; xxvii. 1. Job xxvi. 13, where the same word is used; and cp. *Sept.*, *Syriac*, *Gesen.* 141), and the Chaldeans (the military and dominant caste of Babylon, see xiii. 19. Jer. v. 16), to the ships of their jubilant cry.

Babylon communicated with the Persian Gulf by the Euphrates, and with the country to the south of the Black Sea and the west of the Caspian by means of the Tigris, united to the Euphrates by a canal, and thus became the emporium of the East (*Herod.* i. 194), and is therefore called by Ezekiel (xvii. 4) "a land of traffic, a city of merchants."

It may be inferred from this passage of Isaiah, that, when Babylon was suddenly taken at night by Cyrus, many of the Chaldean nobles and warriors fled, in panic and confusion, for refuge to their ships on the Euphrates, and escaped as fugitives by means of those vessels, in which they had formerly gloried. *Berosus* (quoted by *Josephus* c. Apion. i. § 20) relates that Nabonnedus, king of Babylon, fled from Cyrus to Borsippa, on the south of Babylon.

In the Apocalypse, they who had once traded, in spiritual commerce, with the mystical Babylon, are represented as fleeing from her. See Rev. xviii. 15—18, "In one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning."

- 16 Thus saith the LORD, which ^z maketh a way in the sea,
And a ^a path in the mighty waters ;
- 17 Which ^b bringeth forth the chariot and horse, the army and the power ;
They shall lie down together, they shall not rise,
They are extinct, they are quenched as tow.
- 18 ^c Remember ye not the former things,
Neither consider the things of old ?
- 19 Behold, I will do a ^d new thing ;
Now it shall spring forth ; shall ye not know it ?
^e I will even make a way in the wilderness,
And rivers in the desert ;
- 20 The beast of the field shall honour me,
The dragons and the || [†] owls :
Because ^f I give waters in the wilderness,
And rivers in the desert,
To give drink to my people, my chosen.
- 21 ^g This people have I formed for myself ;
They shall shew forth my praise.
- 22 But thou hast not called upon me, O Jacob ;
But thou ^h hast been weary of me, O Israel.
- 23 ⁱ Thou hast not brought me the [†] small cattle of thy burnt offerings ;
Neither hast thou honoured me with thy sacrifices ;
I have not caused thee to serve with an offering,
Nor wearied thee with incense ;
- 24 Thou hast bought me no sweet cane with money,
Neither hast thou [†] filled me with the fat of thy sacrifices :
But thou hast made me to serve with thy sins,
Thou hast ^k wearied me with thine iniquities.
- 25 I, *even I, am* he that ^l blotteth out thy transgressions ^m for mine own sake,
ⁿ And will not remember thy sins.
- 26 Put me in remembrance : let us plead together :
Declare thou, that thou mayest be justified.
- 27 Thy first father hath sinned,
And thy [†] teachers have transgressed against me.

Before
CHRIST
about
712.

z Exod. 14. 16.
22.
Ps. 77. 19.
ch. 51. 10.
a Josh. 3. 13, 16.
b Exod. 14. 4—9,
25.
c Jer. 16. 14. &
23. 7.

d 2 Cor. 5. 17.
Rev. 21. 5.

e Exod. 17. 6.
Num. 20. 11.
Deut. 8. 15.
Ps. 78. 16.
ch. 35. 6. &
41. 18.

|| Or, *ostriches*.
[†] Heb. *daughters*
of the owl.
f ch. 48. 21.

g Ps. 102. 18.
ver. 1. 7.
Luke 1. 74, 75.
Eph. 1. 5, 6.

h Mal. 1. 13.

i Amos 5. 25.
[†] Heb. *lambs*,
or, *kids*.

[†] Heb. *made me*
drunk, or, *abun-*
dantly moistened

k ch. 1. 14.
Mal. 2. 17.

l ch. 44. 22. &
48. 9.
Jer. 50. 20.
Acts 3. 19.
m Ezek. 36. 22.
&c.
n ch. 1. 13.
Jer. 31. 34.

[†] Heb. *inter-*
preters,
Mal. 2. 7, 8.

16, 17. *which maketh a way in the sea—as tow*] God is ever renewing the wonders of the Exodus for His people ; He maketh a way for them in the sea, and He bringeth forth the Pharaohs of this world and their mighty host, in order to be overwhelmed in its waves (Exod. xiv. 5—31. Ps. lxxvii. 19 ; below, li. 10). And He does greater works than these ; He adds new things to the old ; He delivers His people from the captivity of Babylon by Cyrus, and from the bondage of Satan by Christ ; and the old things, wonderful as they were, are forgotten when compared with the new (below, lxxv. 17. Jer. xxiii. 7).

19. *a way in the wilderness*] First from Babylon to Jerusalem by Cyrus ; next from earth to heaven by Christ. Cp. xli. 18.

20. *dragons—owls*] See xiii. 21, 22.

21.] This section to xlv. 23 (which speaks of the worship due to God and the vanity of idols) is appointed to be read in the Hebrew Synagogues with Lev. i. 1 to v. 26, which describes the sacrifices prescribed by Him.

22. *But thou hast been weary of me*] Rather, *so as to be wearied by Me*, that is, by laborious worship of Me. Cp. Mic. vi. 3, “O My people, wherein have I wearied thee?” Mal. i. 13, “Ye said also, Behold, what a weariness is it!” See here, v. 23, “I have not wearied thee with incense—but thou hast wearied Me with thine iniquities,” v. 24. Cp. Mal. ii. 17, “Ye have wearied the Lord with your words.”

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23. *Neither hast thou honoured me*] The emphasis is on *Me* : thou hast given to strange gods the honour due to *Me alone*. See on Amos v. 25, “Have ye offered unto *Me* sacrifices and offerings in the wilderness forty years, O house of Israel?” No—not to *Me*, but to idols. Cp. on Acts vii. 42, 43.

— *I have not caused thee to serve*] I have not burdened thee with service ; but thou hast burdened Me by sin.

24. *sweet cane*] In Jer. vi. 20 God says, “To what purpose cometh there to Me incense from Sheba, and the sweet cane from a far country?” This sweet cane was used for incense (*Maimonides*, and *Vitringa*, 467) and for the holy oil (Exod. xxx. 23).

25. *I, even I*] I, I alone, am able to pardon thee : thy strange gods only make thee sin, while only I can blot out thy sin ; and yet thou hast preferred them to Me !

27. *Thy first father hath sinned*].

Who is meant by their “first father”?

(1) Not Adam (as some say), for he was not the father specially of *the Jews* ; nor was his sin the cause of their misery.

(2) Much less Abraham ; for if they had been Abraham's children, they would have obeyed God ; and they would have faith in Christ, Whose Day Abraham rejoiced to see. See John viii. 33—56.

(3) Nor Uriah the Priest (2 Kings xvi. 10), as others suppose.

Before
CHRIST
about
712.
o ch. 47. 6.
Lam. 2. 2, 6, 7.
|| Or, *holy*
princes.
p Ps. 79. 4.
Jer. 24. 9.
Dan. 9. 11.
Zech. 8. 13.
about
712.
a ver. 21.
ch. 41. 8. &
43. 1.
Jer. 30. 10. &
46. 27, 28.
b ch. 43. 1, 7.
c Deut. 32. 15.
d ch. 35. 7.
Joel 2. 28.
John 7. 38.
Acts 2. 18.

e ver. 24.
ch. 43. 1, 14.
f ch. 41. 4. &
48. 12.
Rev. 1. 8, 17.
& 22. 13.
g ch. 41. 4, 22.
& 45. 21.

h ch. 41. 22.

- 28 Therefore ° I have profaned the || princes of the sanctuary,
 ° And have given Jacob to the curse, and Israel to reproaches.
 XLIV. 1 Yet now hear, ° O Jacob my servant ;
 And Israel, whom I have chosen :
 2 Thus saith the LORD that made thee,
 ° And formed thee from the womb, *which* will help thee ;
 Fear not, O Jacob, my servant ;
 And thou, ° Jesurun, whom I have chosen.
 3 For I will ° pour water upon him that is thirsty,
 And floods upon the dry ground :
 I will pour my spirit upon thy seed,
 And my blessing upon thine offspring ;
 4 And they shall spring up *as* among the grass,
 As willows by the water courses ;
 5 One shall say, I *am* the LORD's ;
 And another shall call *himself* by the name of Jacob ;
 And another shall subscribe *with* his hand unto the LORD,
 And surname *himself* by the name of Israel.
 6 Thus saith the LORD the King of Israel,
 ° And his redeemer the LORD of hosts ;
 ° I *am* the first, and I *am* the last ;
 And beside me *there is* no God.
 7 And ° who, as I, shall call, and shall declare it, and set it in order for me,
 Since I appointed the ancient people ?
 And the things that are coming, and shall come,
 Let them shew unto them.
 8 Fear ye not, neither be afraid : ° have I not told thee from that time, and
 have declared *it* ?

(4) But the expression is a general one, and may best be explained by the phrase in Ezekiel (xvi. 3), "Thy birth and thy nativity is of the land of *Canaan* ; thy father was an *Amorite*, and thy mother an *Hittite*" (cp. v. 45 there). That is, Thou, O Israel, hast apostatized from the faith of Abraham and Sarah ; thou hast disinherited thyself ; and hast taken an Amorite for thy father, and a Hittite for thy mother, and hast made thyself to become their *children*,—by thy sins.
 We make Abraham to be our father, by treading in the steps of his *faith*, as St. Paul teaches (Gal. iii. 7) ; and we make Satan himself to be our father by doing the works of the devil, as our Lord said, "Ye are of *your father*, the devil, and the lusts of *your father* ye will do" (John viii. 44).
 28. *Therefore I have profaned the princes of the sanctuary*] The Priests of the Temple and Rulers of Jerusalem. Their own sin is the cause of their misery and desolation even to this day. Cp. below, lxiii. 18 ; lxiv. 11.

GRACIOUS INVITATION TO ISRAEL.

CH. XLIV. 2. *Jesurun*] Literally, *a righteous one* ; the name given to Israel, as justified by God. The use of this name carries the thoughts back to the patriarchal times of Israel's zeal for God. See Deut. xxxii. 15 ; xxxiii. 5. 26.
 3. *I will pour water upon him that is thirsty*] I will pour out the living water of the Spirit upon all the Israel of God who *thirst* for it. Cp. xli. 17, 18 ; lv. 1. John vii. 37—39. Acts ii. 16.
 4. *As willows*] A joyful contrast to the melancholy *willows* by the waters of Babylon, on which the exiles of Judah hung their harps in sorrow. See Ps. cxxxvii. 2. These *willows*, of which the Prophet now speaks, are like the festive *willows* of the joyful solemnity of Tabernacles (Lev. xxiii. 40).
 5. *One shall say—another—another*] The Prophet adopts the language of Ps. 87, where the demonstrative pronoun (*zeh*), "*this man*," is repeated *thrice*, as here, and points to the

number of believers, whom the Psalmist sees springing up one after another in all parts of the world, and acknowledging Jehovah as their God, and dwelling together in unity in the Zion of the Universal Church. Cp. Heb. xii. 22. That Psalm, the 87th, is the best comment on this prophecy.
 — *another shall subscribe with his hand unto the LORD*] Shall inscribe *himself with his hand* "to *Jehovah*," i. e. dedicated to Him. Cp. Gal. vi. 17, where St. Paul says, "I bear in my body the marks of the Lord Jesus ;" and note below, on Rev. xiii. 18, where it is shown that servants were inscribed with the names of their master, and soldiers inscribed themselves with the names of their general, and votaries of deities with the names of their god.
 — *And surname himself by the name of Israel*] Shall adopt a surname, derived from Israel, not from any worldly act or privilege. Heathen conquerors derived their names from the countries they conquered, and entitled themselves *Africani*, *Asiatici*, *Achaici*, &c. ; but the converts to Christ derive their surnames from their religious prerogatives. Simon is surnamed Cephas, or Peter ; James and John are surnamed Boanerges ; Levi is called Matthew ; on account of their relation to CHRIST, Who is the Divine Israel,—and loves the Church as His own Body,—and gives His Name to all His people.
 6. *I am the first—and I am the last*] The title adopted by Christ in the Apocalypse (Rev. i. 8. 17 ; xxii. 13).
 7. *The ancient people*] Rather, *the eternal people* ; literally, *the people of eternity* (Heb. *am olām* : cp. *Sept.* here), the visible Church of God, existing in Adam, Abel, Seth, Noah, Abraham, David, with whom God made an everlasting covenant (2 Sam. xxiii. 5), *berith olam*, as He did with Noah (Gen. ix. 16), and Abraham (Gen. xvii. 7), and to whom He promised eternal continuance, and an eternal kingdom in CHRIST, in Whom all who believe are admitted into an *everlasting covenant* (lv. 3), and are loved with *everlasting kindness* (liv. 8), and have a sure title to *everlasting salvation*. Cp. xxiv. 5 ; xlv. 17. In all these passages the word *olam* is used.

- ⁱ Ye are even my witnesses.
Is there a God beside me ?
Yea, ^k there is no † God ; I know not any.
- ⁹ ¹ They that make a graven image are all of them vanity ;
And their † delectable things shall not profit ;
And they are their own witnesses ;
^m They see not, nor know ; that they may be ashamed.
- ¹⁰ Who hath formed a god,
Or molten a graven image ⁿ that is profitable for nothing ?
- ¹¹ Behold, all his fellows shall be ^o ashamed :
And the workmen, they are of men :
Let them all be gathered together, let them stand up ;
Yet they shall fear, and they shall be ashamed together.
- ¹² ^p The smith || with the tongs both worketh in the coals, and fashioneth it
with hammers,
And worketh it with the strength of his arms :
Yea, he is hungry, and his strength faileth :
He drinketh no water, and is faint ;
- ¹³ The carpenter stretcheth out his rule ; he marketh it out with a line ;
He fitteth it with planes, and he marketh it out with the compass,
And maketh it after the figure of a man, according to the beauty of
a man ;
That it may remain in the house.
- ¹⁴ He heweth him down cedars, and taketh the cypress and the oak,
Which he || strengtheneth for himself among the trees of the forest :
He planteth an ash, and the rain doth nourish it.
- ¹⁵ Then shall it be for a man to burn :
For he will take thereof, and warm himself ;
Yea, he kindleth it, and baketh bread ;
Yea, he maketh a god, and worshippeth it ;
He maketh it a graven image, and falleth down thereto ;
- ¹⁶ He burneth part thereof in the fire ;
With part thereof he eateth flesh, he roasteth roast, and is satisfied ;
Yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire :
- ¹⁷ And the residue thereof he maketh a god, even his graven image :
He falleth down unto it, and worshippeth it, and prayeth unto it, and saith,
Deliver me ; for thou art my god.
- ¹⁸ ^q They have not known nor understood :

Before
CHRIST
about
712.
i ch. 43. 10, 12.
k Deut. 4. 35, 39.
& 32. 39.
l Sam. 2. 2.
2 Sam. 22. 32.
ch. 45. 5.
† Heb. rock,
Deut. 32. 4.
l ch. 41. 24, 29.
† Heb. desirable.
m Ps. 115. 4, &c.

n Jer. 10. 5.
Hab. 2. 18.
o Ps. 97. 7.
ch. 1. 29, &c.
42. 17, & 45. 16.

p ch. 40. 19, &
41. 6.
Jer. 10. 3, &c.
|| Or, with an
axe.

|| Or, taketh
courage.

q ch. 45. 20.

THE VANITY OF IDOLS.

8. Yea, there is no God] Literally, there is no Rock beside Me ; I know not any,—a strong argument against the assumption of the title of Rock by any mortal man. See below, on Matt. xvi. 18 ; and cp. 2 Sam. xxii. 32 : " Who is God, save the Lord ? And Who is a Rock, save our God ? "

9. They that make a graven image are all of them vanity] In the shock of revolutions, and ruins of empires, Sion is safe, because it is founded on a Rock, and has the Lord for its God ; but Babylon, and all who trust in idols, although they may seem to prosper for a time, are built on the sand, and will be swept away by the storm.

— they are their own witnesses] " Ye are My witnesses " (see v. 8) ; but the idols of Babylon bear witness to their own vanity, by their blindness and ignorance, and by their inability to help their worshippers. Babylon was taken by Cyrus, and its King and nobles were destroyed, when it was engaged on a

religious anniversary, worshipping its gods, and profaning the sacred vessels of Jehovah.

11. his fellows] Its fellows ; the worshippers of the idol.

12. The smith with the tongs both worketh in the coals] The artificer of iron (is) a cutter—Heb. *maatsad*, which is used in Jer. x. 3, a parallel place to the present, and is there translated an axe. Cp. *Fuerst*, 848. The workman is regarded here as an instrument for cutting ; or it may mean, he takes a sharp instrument.

As to the sense generally, see above, xl. 19, 20.

13. a line] So *Kimchi*, or it may mean a sharp stylus (*Rashi*, *Gesen.*, *Fuerst*).

14. cypress] Or, pine (*Saadia* and *Vitringa*), holm oak (*Fuerst* and *Delitzsch*). Its etymology bespeaks it to be a hard timber-tree.

— ash] So *Vitringa* and others. It is rendered pine by *Gesen.* 80 ; and so *Vulg.*

Before
CHRIST
about
712.
r 2 Thess. 2. 11.
† Heb. *daubed*.
† Heb. *setteth to his heart*.
s ch. 46. 8.

For ^r he hath † shut their eyes, that they cannot see ;
And their hearts, that they cannot understand.
19 And none †^s considereth in his heart,
Neither *is there* knowledge nor understanding to say,
I have burned part of it in the fire ;
Yea, also I have baked bread upon the coals thereof ;
I have roasted flesh, and eaten it :
And shall I make the residue thereof an abomination ?
Shall I fall down to † the stock of a tree ?

† Heb. *that which comes of a tree ?*

† Hos. 4. 12.
Rom. 1. 21.
2 Thess. 2. 11.

20 He feedeth on ashes :
‘ A deceived heart hath turned him aside,
That he cannot deliver his soul, nor say,
Is there not a lie in my right hand ?

u ver. 1, 2.

21 Remember these, O Jacob and Israel ;
For ^u thou *art* my servant :
I have formed thee, thou *art* my servant ;
O Israel, thou shalt not be forgotten of me ;

x ch. 43. 25.

22 ^x I have blotted out, as a thick cloud, thy transgressions,
And, as a cloud, thy sins :
Return unto me, for ^y I have redeemed thee.

y ch. 43. 1. &
48. 20.
1 Cor. 6. 20.
1 Pet. 1. 18, 19.
z Ps. 69. 34. &
96. 11, 12.
ch. 42. 10. &
49. 13.
Jer. 51. 48.
Rev. 18. 20.

23 ^z Sing, O ye heavens ; for the LORD hath done *it* :
Shout, ye lower parts of the earth :
Break forth into singing, ye mountains,
O forest, and every tree therein :
For the LORD hath redeemed Jacob,
And glorified himself in Israel.

a ch. 43. 14.
ver. 6.

b ch. 43. 1.

24 Thus saith the LORD, ^a thy redeemer,
And ^b he that formed thee from the womb,
I am the LORD that maketh all *things* ;
^c That stretcheth forth the heavens alone ;
That spreadeth abroad the earth by myself ;

c Job 9. 8.
Ps. 104. 2.
ch. 40. 22. &
42. 5. & 45. 12.
& 51. 13.
d ch. 47. 13.
e Jer. 50. 36.

25 That ^d frustrateth the tokens ^e of the liars,
And maketh diviners mad ;
That turneth wise *men* backward,

f 1 Cor. 1. 20.

^f And maketh their knowledge foolish ;

g Zech. 1. 6.

26 ^g That confirmeth the word of his servant,
And performeth the counsel of his messengers ;
That saith to Jerusalem, Thou shalt be inhabited ;
And to the cities of Judah, Ye shall be built,
And I will raise up the † decayed places thereof :

† Heb. *wastes*.

h See Jer. 50. 38.
& 51. 32, 36.

27 ^h That saith to the deep, Be dry,

18. *he hath shut their eyes*] Literally, *hath smeared them over*, as with clay. See the use of this verb (*tuach*) in Lev. xiv. 42, 43. Ezek. xiii. 10—15. Hence the act of our Blessed Lord, in opening the eyes of the blind by means of clay smeared on his eyes, is more remarkable. See below, on John ix. 6.

20. *He feedeth on ashes*] This was literally true. The vanity of his idol had been proved, by part of it being burned and reduced to *ashes* (v. 19).

22. *I have blotted out—sins*] As speedily as the wind sweeps away the *thick clouds* (that which wraps the sky in a dark mantle, and intercepts the view of the heavens, *Gesen.* 598. 609), so do I drive away thy transgressions, which make a separation between thee and Me (lix. 2) ; yea, and thy *sins*, even as a *light cloud* :—

“Albus ut obscuro deterget nubila cælo
Sæpe Notus.” (*Horat.* i. Od. vii. 15.)

25. *the liars*] The false prophets.
— *diviners*] Such as the Chaldean astrologers (xlvi. 13. Dan. v. 8).

26. *of his servant*] The true Prophet. Cp. xx. 3.
— *the counsel of his messengers*] The predictions of the Prophets of God, which had a hortatory character. It is said by *Josephus* (Ant. xi. 1, 2), that when Cyrus read this prophecy, he was impelled by it to restore the Jews to their own land.

THE RIVER EUPHRATES DRIED UP.

27. *to the deep*] It was God Who put it into the heart of

And I will dry up thy rivers :

²⁸ That saith of Cyrus, *He* is my shepherd,

And shall perform all my pleasure :

Even saying to Jerusalem, ¹Thou shalt be built ;

And to the temple, Thy foundation shall be laid.

XLV. ¹ Thus saith the LORD to his anointed, to Cyrus,

Whose ^aright hand I || have holden, ^bto subdue nations before him ;

And I will loose the loins of kings,

To open before him the two leaved gates ;

And the gates shall not be shut ;

² I will go before thee,

^c And make the crooked places straight :

^d I will break in pieces the gates of brass,

Before
CHRIST
about
712.

i 2 Chron. 36. 22,
23.
Ezra 1. 1, &c.
ch. 45. 13.

about
712.
a ch. 41. 13.
|| Or, strength-
ened.
b ch. 41. 2.
Dan. 5. 30.

c ch. 40. 4.

d Ps. 107. 16.

Cyrus to dry up the river of Babylon. He said "to the depth," or whirlpool of Euphrates, "Be thou dried up" by Cyrus. Cp. Jer. 1. 38; li. 31, 32. 36, where this prophecy of the drying up of the deep waters of the Euphrates, which were turned aside into the basin of Sepharvaim, to make a passage for the army of Cyrus on foot in its bed, is more fully developed; and see above, on xxi. 1—9.

CYRUS AND CHRIST.

28. *Cyrus*] On the name and acts of Cyrus, see note above, on 2 Chron. xxxvi. 22 (where the reader is requested to correct the typographical error, "two hundred and forty years" into "one hundred and forty years before his birth"). Divine Prophecy in the Old Testament specifies by name four persons before their birth,—Isaac, Solomon, Josiah, and Cyrus. See on 1 Kings xiii. 2. "Of God's own People but few were called by their names before they were imposed by men. This is the prerogative of such as were types of the true *Emmanuel*;" *Dean Jackson* on the Creed, Book vi. pt. ii., chap. xxvi., where is an excellent commentary on this history of Cyrus, of whom he says, "The Lord of Hosts was the Archer, and Cyrus the bow 'in His hands'; therefore all arrows shot by him against Babylon must reach their mark."

It has been supposed by some recent learned expositors (as *Hävernick*, Einleit. ii. 2, p. 165; *Hengstenberg*, Christol. p. 193), that *Cyrus* (i. e. *Koresch*), which signifies a *Sun*, was an official name of Persian kings; and that Cyrus, who had originally another name, *Agradataes* (see on xlv. 4), assumed this name when he ascended the throne; and that perhaps he was induced to adopt this title, in consequence of the prophecies of Isaiah, with which, as *Josephus* asserts (Ant. xi. 1. 1), he was acquainted, and which exercised great influence on his mind and actions.

That a great conqueror, like Cyrus,—who in his moral virtues, and exemption from idolatry (cp. *W. Lowth*, on Jer. 1. 38, *Dean Jackson* on the Creed), and in his ascription of all the glory of his victories to God (see Ezra i. 1—3), stands in striking contrast to Sennacherib, the great Assyrian monarch, who magnified himself as the author of all his successes, and who blasphemed the God of Israel (2 Kings xix. 22—24), and to Nebuchadnezzar, who said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of My power, and for the honour of My majesty?" (Dan. iv. 30), and to Belshazzar, who profaned the holy vessels of God, and praised his gods of gold, at the great feast of his idol (Dan. v. 3),—should have been specified by name more than a century and a half before his conquest of Babylon, and that his acts should have been described by the voice of the God of Israel, in the prophecies delivered by Isaiah at Jerusalem, and preserved in the public custody of the Hebrew Nation, was a providential dispensation, well worthy of God, inasmuch as it afforded clear evidence of His own Omniscience and Omnipotence,—on which He insists in these prophecies,—as contrasted with the ignorance and imbecility of the gods which the heathen nations worshipped; and would therefore be very conducive to the diffusion of the Truth in all the provinces of the Persian Empire, and would conciliate the favour of the Persian kings to the People of God. Cp. xlv. 6. It would also prove to the Jews, that their deliverance from Babylon, and restoration to Jerusalem, were not the results of accident, much less of the agency of idols (see xlviii. 5), and were not

due to Cyrus himself acting independently, but to the God of their fathers, employing Cyrus, the great King and Conqueror, as His instrument to work out His purposes.

S. Jerome suggests another reason why God called *Cyrus* by name before his birth, viz. that he might not be supposed to be the Messiah, to whom he bore a resemblance, and of whom he was a type. See also another reason in the note on xlv. 1.

The supposition, that the prophecies of Isaiah and Daniel were known to Persian kings, affords a solution of many problems in Persian history. See above, *Introductions* to the Book of Ezra, p. 300; and to the Book of Esther, p. 365, note; and cp. *Vitringa*, p. 496.

The titles here given by God to Cyrus, more than a century before his birth,—"*My Shepherd*, who shall perform all *My pleasure*," "Mine *Anointed*, whose right hand I have holden, to subdue nations before him" (xlv. 1),—and his acts in overthrowing the idolatrous power of Babylon, and in delivering God's people from Captivity, and restoring them to Jerusalem, and in rebuilding God's house there, and in giving back the holy vessels to it, point out Cyrus to those who have the New Testament in their hands, as a type of Him, Who is there described as the Good *Shepherd*, the *Anointed* (Messiah, or Christ), as Prophet, Priest, and King, Who came into the world to do His Father's will, and in Whom the Father is well pleased, and Whom the Father *upholds*, and in Whom His soul delights (xlii. 1), and to Whom the Father has given all power, and put all things under His feet, and Who delivers His people from the Babylon of spiritual bondage, and restores them to their home in God's presence and favour, and rebuilds the Temple of Human Nature, that had fallen down, and consecrates it into a Church Universal, and recovers its sacred vessels, and dedicates them anew to God. See on 2 Chron. xxxvi. 22; and on Ezra i. 1—7; and *A Lapide*, on xlv. 1.

— *Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid*] The City of Jerusalem was first built, then the Temple, twenty-one years after the edict of Cyrus; and, last of all, the Walls of the city, ninety-two years after the edict. See *Introd.* to Ezra, p. 295. The building of the Temple would have been frustrated, if the edict of Cyrus, which was lost for a time, had not been discovered in a remarkable manner. See Ezra iv., v.; and vi. 1, 2.

CYRUS.

CH. XLV. 1. *his anointed*—*Cyrus*] See on xlv. 28. Some ancient MSS. of the *Sept.* seem to have had *Κυρίης* here for *Κύρῳ*. See *S. Barnab.*, Ep. c. 12.

— *I will loose the loins*] See Job xii. 21.

— *the two leaved gates*] *Folding doors, double gates* of cities (*Gesen.* 200). "Let us read the eight books of *Xenophon* on the history of Cyrus, and we shall see there the fulfilment of the prophecy of Isaiah. What city's gates did not open to him? What king was not made subject to him? 'I,' says God, 'will go before thee, that thou mayest know Me, especially when thou seest thine own name mentioned by Me long before thy birth.' We are informed by *Josephus* that Cyrus read this prophecy of Isaiah, and was therefore so favourable to the Jews" (*S. Jerome*).

2. *gates of brass*] As those of the walls of Babylon, a hundred in number, are described by *Herod.* (i. 179). Also the gates leading from the streets to the river were of brass (*Herod.* i. 180).

Before
CHRIST
about
712.

e ch. 41. 23.
f Exod. 33. 12, 17.
ch. 43. 1. & 49. 1.

g ch. 44. 1.

h 1 Thess. 4. 5.

i Deut. 4. 35, 39.
& 32. 39.
ch. 44. 8. &
46. 9.
k ver. 14, 18, 21,
22.
l Ps. 18. 32, 39.
m Ps. 102. 15.
ch. 37. 20.
Mal. 1. 11.

n Amos 3. 6.

o Ps. 72. 3. &
85. 11.

p ch. 64. 8.

q ch. 29. 16.
Jer. 18. 6.
Rom. 9. 20.

r Jer. 31. 9.

s Isa. 29. 23.

And cut in sunder the bars of iron :

³ And I will give thee the treasures of darkness,
And hidden riches of secret places,

^e That thou mayest know that I, the LORD, which ^f call thee by thy name,
am the God of Israel.

⁴ For ^g Jacob my servant's sake, and Israel mine elect,
I have even called thee by thy name :

I have surnamed thee, though thou hast ^h not known me.

⁵ I ⁱ am the LORD, and ^k there is none else, there is no God beside me :

^l I girded thee, though thou hast not known me :

⁶ ^m That they may know from the rising of the sun, and from the west,
That there is none beside me.

I am the LORD, and there is none else.

⁷ I form the light, and create darkness :

I make peace, and ⁿ create evil : I the LORD do all these things.

⁸ ^o Drop down, ye heavens, from above,

And let the skies pour down righteousness :

Let the earth open, and let them bring forth salvation,

And let righteousness spring up together ;

I the LORD have created it.

⁹ Woe unto him that striveth with ^p his Maker !

Let the potsherd strive with the potsherds of the earth.

^q Shall the clay say to him that fashioneth it, What makest thou ?

Or thy work, He hath no hands ?

¹⁰ Woe unto him that saith unto his father, What begetteth thou ?

Or to the woman, What hast thou brought forth ?

¹¹ Thus saith the LORD, the Holy One of Israel, and his Maker,

Ask me of things to come concerning ^r my sons,

And concerning ^s the work of my hands command ye me ;

^{3. treasures of darkness}] Hoarded in secret places, as the riches of Cræsus (conquered by Cyrus), and of Babylon were. Cp. Jer. l. 37 ; li. 13.

— *That thou mayest know that I—am the God of Israel*] Rather, *that thou mayest know that I, the LORD, Who call thee by thy name, the God of Israel, am God alone* (see v. 5), which explains and completes this verse. Cyrus did not require to be told that *the Lord (Jehovah) was the God of Israel*. All the heathen knew this ; but he and they needed to be taught that the Lord God of Israel was the only God, and that all the gods whom the heathen worshipped were vanity.

^{4. For Jacob my servant's sake}] The conquests of Cyrus are declared by God Himself to be divinely ordered for the good of His People. The destinies of Empires are appointed by Him, with a view to His own future glory in the salvation of His Church. Here is the key to all history, and here is the encouragement of faith, in the worst times.

— *I have surnamed thee*] I have given thee the name Cyrus (*Koresh*), as a surname. The original name of Cyrus is said to have been Agradates (*Strabo*, xv. 3. 6).

— *thou hast not known me*] That is, *before thou knewest Me (Syriac, Arabic)*. Cyrus knew the Lord afterwards, and declared his reverence for Him. See Ezra i. 1, 2.

^{5. I am the LORD—beside me}] Rather, *I, the Lord (Jehovah), am God, and none else beside Me is God*.

^{6. I am the LORD, and there is none else}] Rather, *I, the Lord (Jehovah), and none else am God*.

^{7. I form the light, and create darkness}] Do not, therefore, suppose, with Zoroaster and the Persian Magians, that there are two co-ordinate, independent, and antagonistic principles (*Ormuzd, and Ahriman*) in the creation and government of the world. See on Gen. i. 1 ; and *Bp. Pearson* on the Creed, Art. i. p. 64, note ; *Plutarch*, De Iside, p. 369 ; *Stanley*, De

Phil. Orient. ii. 6 ; *Hyde*, De Relig. Vet. Pers. c. 22, quoted by *Vitringa*, p. 496.

^{8. Drop down}] A shower of blessings is the gracious fruit of God's Omnipotence.

^{9. Woe unto him}] This is an anticipation of an objection from Israel :—If Thou, O Lord, art our Father, why are we in captivity at Babylon ? And it is a remonstrance against those who murmured against God for their punishment, instead of being penitent for the sins which caused it.

— *Shall the clay say to him that fashioneth it*] See above, xxix. 16 ; below, lxiv. 8 : “ O Lord, we are the clay, and Thou our potter ;” and Jer. xviii. 6 ; and Rom. ix. 20, 21.

^{10. to the woman}] Here is a second warning. Woe to the child who says to his father, “ What begetteth thou ? ” Woe to the husband who says to the woman his wife, “ What hast thou brought forth ? ” The murmurers against God are not only like children who repine against their father, and censure him for his offspring ; but they are like a husband who blames his wife for his own children by her.

The woman is rendered *his mother* by *Sept.*, and so *Vitringa* ; but the other sense seems preferable. The Jews were guilty of folly and irreverence in blaming God for their Captivity, which was a child of their own begetting by their sin.

^{11. Ask me—command ye me}] *Ask Me what is to come, concerning My sons, and concerning the work of My hands, command ye Me*. This latter clause is either ironical, or interrogative. *Ask Me what is to come*. By all means, because I alone can reveal it ; but then, since I thus prove Myself to be God, will you, who are potsherds of earth, presume to dictate to Me what I ought to do with My own creatures, and with My own children ?

- ¹² ^c I have made the earth, and ^a created man upon it :
I, *even* my hands, have stretched out the heavens,
And ^a all their host have I commanded.
- ¹³ ^y I have raised him up in righteousness,
And I will || direct all his ways :
He shall ^a build my city,
And he shall let go my captives,
^a Not for price nor reward,
Saith the LORD of hosts.
- ¹⁴ Thus saith the LORD, ^b The labour of Egypt, and merchandise of Ethiopia
And of the Sabeans, men of stature,
Shall come over unto thee, and they shall be thine :
They shall come after thee ; ^c in chains they shall come over,
And they shall fall down unto thee, they shall make supplication unto thee,
Saying, ^d Surely God *is* in thee ; and ^e there is none else, there is no God.
- ¹⁵ Verily thou *art* a God ^f that hidest thyself, O God of Israel, the Saviour.
- ¹⁶ They shall be ashamed, and also confounded, all of them :
They shall go to confusion together *that are* ^g makers of idols.
- ¹⁷ ^h But Israel shall be saved in the LORD with an everlasting salvation :
Ye shall not be ashamed nor confounded world without end.
- ¹⁸ For thus saith the LORD ⁱ that created the heavens ;
God himself that formed the earth and made it ;
He hath established it, he created it not in vain,
He formed it to be inhabited :
^k I *am* the LORD ; and *there is* none else.

Before
CHRIST
about
712.
t ch. 42. 5.
Jer. 27. 5.
u Gen. 1. 26, 27.
x Gen. 2. 1.
y ch. 41. 2.
|| Or, *make straight*.
z 2 Chron. 36. 22, 23.
Ezra 1. 1, &c.
ch. 44. 28.
a ch. 52. 3.
See Rom. 3. 24.

b Ps. 68. 31. &
72. 10, 11.
ch. 49. 23. &
60. 9, 10, 14, 16.
Zech. 8. 22, 23.

c Ps. 149. 8.

d 1 Cor. 14. 25.
e ver. 5.
f Ps. 44. 24.
ch. 8. 17. &
57. 17.

g ch. 44. 11.

h ch. 26. 4.
ver. 25.
Rom. 11. 26.

i ch. 42. 5.

k ver. 5.

PROMISE OF REBUILDING OF JERUSALEM BY THE INSTRUMENTALITY OF CYRUS, AND ALSO OF THE BUILDING UP OF THE UNIVERSAL CHURCH OF CHRIST.

13. *I have raised him up*] Cyrus. On the verb here used in the original, see xli. 2.

— *He shall build my city*] See xliv. 28. This was fulfilled in a wonderful manner. See the particulars (Neh. i. 3 ; iv. 1—7).

14. *The labour (or, productions) of Egypt—Ethiopia—Sabeans—shall be thine*] This is connected as a consequence with the success of the arms of Cyrus, and the extension of the power of Persia. The attention of the wise men of Egypt, and of the tall and robust warriors of Ethiopia had been already attracted to Jerusalem, and their homage had been paid to the God of Israel, in the days of Hezekiah, by reason of God's merciful deliverance of Jerusalem, and on account of the marvellous overthrow of Sennacherib's victorious army at the walls of Jerusalem. Many of them were brought thereby to acknowledge the supremacy of Jehovah, and to confess the vanity of their own deities, which could not save them. See above, xviii. 7 ; xix. 23.

The manner in which succeeding events, especially the conquests of Cyrus, and other Persian kings, exercised an influence over Egypt, and other countries, by the destruction of their idols, and by the weakening of their national trust in the protection of their deities and in the wisdom of their magicians, prepared the way for the reception of the Truth (see on xix. 3, 4), and fulfilled the prophecies which foretold their conversion (Ps. lxxviii. 31 ; lxxii. 10, 11. Zeph. iii. 10). With regard to the mission of Persia, in the destruction of idolatry, see further below, on xlv. 1. No Nation was more addicted to idolatry, and worshipped more portentous and monstrous forms of it than Egypt ; and therefore its subjection to the God of Israel is one of the noblest trophies of the victory of His Truth (S. Jerome).

— *Sabeans, men of stature*] See above, on xviii. 2, where the Ethiopians are characterized by their stature. The Sabeans of Western Arabia were celebrated by ancient authors for their tallness. See Bockart, Geogr. Sacr. iv. 8 ; Phaleg. ii. 26 ; Vitringa, 502 ; Stier, 189.

— *in chains*] Spiritual chains of faith and love. See above on Ps. cxlix. 8.

— *Surely God is in thee*] Words adopted by St. Paul, and applied to the Christian Church (1 Cor. xiv. 24, 25).

15. *a God that hidest thyself*] In the inscrutable mysteries of Thy dealings with men and nations, especially Thine own people (Rom. xi. 33).

16. *makers of idols*] The domination of Cyrus and of Persia conducted greatly to the overthrow of Idolatry at Babylon, and in other countries, and so prepared the way for the preaching and reception of the true Religion. See on v. 14.

17. *world without end*] Everlastingly. The word (*glam*) of the former clause is repeated : “Ye who trust in God shall be saved with everlasting salvation, and not (like those who trust in lying vanities) be condemned with everlasting condemnation.” Our Blessed Lord seems to have had this sentence in His mind when, repeating the same word, He said that the wicked should go into everlasting punishment, and the righteous into life everlasting (Matt. xxv. 46).

18. *he created it not in vain*] Rather, He did not create (Heb. *bara*) it a ruin (Heb. *thohu*). The Earth was not created originally in a ruined condition ; but after its creation it was ruined by an evil power ; and then God restored it in its present form.

This is an important statement with regard to the history of the formation of the Earth as it now is. That formation was a restoration. “In the beginning” (in ages of ages before that formation) “God created the heavens and the Earth ;” but afterwards the Earth became a ruin (Heb. *thohu va bohu*) by the agency of some evil powers ; and God brought the Earth forth from the womb of that dark fragmentary chaos, in which it lay submerged beneath the waters, and formed it in its present condition. See above, on Gen. i. 1, 2.

It is here asserted by God Himself that He, JEHOVAH, the God of Israel, is the ELOHIM, Who created the World. See on Gen. ii. 4.

The connexion with the argument is this. Israel may be brought into captivity ; but this is no direct design of God's providence : it is the consequence of Israel's sin. But Israel may be restored from their ruined condition, as the Earth was.

Before
CHRIST
about
712.
I Deut. 30. 11.
ch. 48. 16.
m Ps. 19. 8. &
119. 137, 138.

n ch. 44. 17, 18,
19. & 46. 7. &
48. 7.
Rom. 1. 22, 23.

o ch. 41. 22. &
43. 9. & 44. 7. &
46. 10. & 48. 14.

p ver. 5, 14, 18.
ch. 44. 8. &
46. 9. & 48. 3, &c.

q Ps. 22. 27.
& 65. 5.

r Gen. 22. 16.
Heb. 6. 13.

s Rom. 14. 11.
Phil. 2. 10.

t Gen. 31. 53.
Deut. 6. 13.
Ps 63. 11.
ch. 65. 16.

|| O, Surely he
shall say of me,
In the LORD is
all righteousness
and strength.

u Jer. 23. 5.
I Cor. 1. 30.
† Heb. righteous-
nesses.

x ch. 41. 11.
y ver. 17.

z I Cor. 1. 31.
about
712.

a ch. 21. 9. Jer. 50. 2. & 51. 44.

19 I have not spoken in 'secret, in a dark place of the earth:

I said not unto the seed of Jacob, Seek ye me in vain:

"I the LORD speak righteousness, I declare things that are right.

20 Assemble yourselves and come;

Draw near together, ye *that are* escaped of the nations:

"They have no knowledge that set up the wood of their graven image,

And pray unto a god *that* cannot save.

21 Tell ye, and bring *them* near;

Yea, let them take counsel together:

° Who hath declared this from ancient time?

Who hath told it from that time?

Have not I the LORD?

° And *there is* no God else beside me;

A just God and a Saviour; *there is* none beside me.

22 ° Look unto me, and be ye saved, all the ends of the earth:

For I *am* God, and *there is* none else.

23 ° I have sworn by myself,

The word is gone out of my mouth *in* righteousness, and shall not return,

That unto me every ° knee shall bow,

° Every tongue shall swear;

24 || Surely, shall *one* say, in the LORD have I "† righteousness and strength:

Even to him shall *men* come;

And ° all that are incensed against him shall be ashamed.

25 ° In the LORD shall all the seed of Israel be justified, and ° shall glory.

XLVI. 1 Bel ° boweth down, Nebo stoopeth,

Their idols were upon the beasts, and upon the cattle:

Your carriages *were* heavy loaden;

19. *in secret*] Like the dark caves of the oracles of the gods of the heathen, such as the cave of Trophonius at Lebadea, or of Apollo at Delphi, or the mysteries of Eleusis. The contrast is in xlviii. 16; and in our Lord's words, "I spake openly to the World, and in secret have I said nothing" (John xviii. 20).

— *in vain*] Heb. *thohu*. He repeats the word of the former clause. God *makes* nothing to be *thohu* (vanity and confusion), and He does not command any to seek Him *thohu*, i. e. to their own vanity and confusion, so as to be a wreck and ruin, as the false gods of the heathen do (see xlv. 9), where He says that they that make a graven image are all of them *vanity* (*thohu*). Cp. the use of this word xl. 17. 23; xlix. 4; lix. 4.

20. *Assemble yourselves*] Gather yourselves, O Israel, together, and return to Jerusalem (see the edict of Cyrus, Ezra i. 1—4). And much more, in a spiritual sense, Come ye together, all ye Israel of God, in Christ (Matt. xi. 28). See what follows.

22. *Look unto me, and be ye saved, all the ends of the earth*] Moses lifted up the serpent in the wilderness, that all the Israelites who looked at it from any part of the camp might be healed; Christ is lifted up on the Cross, that whosoever looks at Him with faith *from the ends of the earth, may be saved* (John iii. 14, 15). "If I be lifted up from the earth" (He says), "I will draw all men unto Me" (John xii. 32; cp. Ps. xxii. 27,—a Passion-Psalm): "*All the ends of the earth shall turn unto the Lord*, and all the kindreds of the nations shall worship before Him."

23. *unto me every knee shall bow*] Words applied by St. Paul to Christ (Phil. ii. 9—11. Rom. xiv. 9—11), and thus showing His Divinity. See also *Justin Martyr*, Apol. i. 52.

25. *all the seed of Israel*] The Israel of God is all the human race; the Church of the literal Israel extended and expanded to the *ends of the earth*, so as to enfold all believers in Christ, the promised Seed of Abraham, and all who adore and bless the God of Israel for His mercies in Him. Every tongue of all Nations will worship Christ, not in the Synagogues of the Jews, but in the Christian Church. And all who

are the true Israel of God, and have sprouted from the seed sown by the Apostles, and believe in Christ, will have everlasting righteousness and glory (*S. Jerome, Vitrina*).

THE FALL OF THE IDOLS OF BABYLON.

CH. XLVI. 1. *Bel—Nebo*] Compare Jer. l. 2, "Babylon is taken, *Bel* is confounded, *Merodach* is broken in pieces; her idols are confounded, her images are broken in pieces." *Bel, Nebo*, and *Merodach* were principal deities of Babylon. Nebuchadnezzar thus begins a document, still extant, which describes his buildings at Babylon:—"Nabuchodonosor, King of Babylon, the *elect* of *Merodach*, the supreme lord, the adorer of *Nebo*. . . I have restored the sanctuaries of the god; for *Merodach* is the great god who created me, and I have glorified all his great works: *Nebo*, his son, sustains my royalty, and I have always exalted the worship of his august divinity. *Nebo*, the guardian of the hosts of heaven and earth, has committed to me the sceptre of justice to govern men. *Ingour* *Bel* and *Nivit* *Bel* are the fortifications which surround Babylon. *Nabopallassar*, King of Babylon, my father, began them, but did not complete their magnificence" (*Oppert*, Inscription de Nabuchodonosor, pp. 15. 21. Rheims, 1866). This inscription was found at *Hillah*, in 1862, by Sir Hartford Jones, and thence passed into the collection of the East India Company. It is now in the British Museum. It is engraved on a block of black basalt, in ten columns, making 620 lines.

Some have supposed that the Temple of *Belus*, described by *Herodotus* (i. 181—183), stood at *Birs-Nimroud*, which has also been identified with the Tower of Babel. But this site seems too far from the royal palace; and it is more probable that the temple stood at the *Babil* mount, on the east side of the Euphrates, a little to the north of the *Kasr*, or palace. *Rawlinson*, *Anc. Mon.*, iii. 339. 358. 368—372. It may be truly said, that "*Bel boweth down*;" his Temple, once the wonder of the world, has sunk so low into a confused chaos of ruins, that topographers cannot decide what its site was.

— *Your carriages were heavy loaden*] Rather, your golden

- ^b They are a burden to the weary beast ;
² They stoop, they bow down together ;
 They could not deliver the burden,
^c But † themselves are gone into captivity.
- ³ Hearken unto me, O house of Jacob,
 And all the remnant of the house of Israel,
^d Which are borne by me from the belly,
 Which are carried from the womb :
⁴ And even to your old age ^e I am he ;
 And even to hoar hairs ^f will I carry you :
 I have made, and I will bear ;
 Even I will carry, and will deliver you.
- ⁵ ^g To whom will ye liken me, and make me equal,
 And compare me, that we may be like ?
- ⁶ ^h They lavish gold out of the bag,
 And weigh silver in the balance,
 And hire a goldsmith ; and he maketh it a god :
 They fall down, yea, they worship.
- ⁷ ⁱ They bear him upon the shoulder, they carry him,
 And set him in his place, and he standeth ;
 From his place shall he not remove :
 Yea, ^k one shall cry unto him, yet can he not answer,
 Nor save him out of his trouble.
- ⁸ Remember this, and shew yourselves men :
^l Bring it again to mind, O ye transgressors.
- ⁹ ^m Remember the former things of old :
 For I am God, and ⁿ there is none else ;
 I am God, and there is none like me,
- ¹⁰ ^o Declaring the end from the beginning,
 And from ancient times the things that are not yet done,
 Saying, ^p My counsel shall stand, and I will do all my pleasure :
- ¹¹ Calling a ravenous bird ^q from the east,

Before
CHRIST
about
712.
b Jer. 10. 5.

c Jer. 48. 7.
† Heb. their soul.

d Exod. 19. 4.
Deut. 1. 31. &
32. 11.
Ps. 71. 6.
ch. 63. 9.
e Ps. 102. 27.
Mal. 3. 6.
f Ps. 48. 14. &
71. 18.

g ch. 40. 18, 25.

h ch. 40. 19. &
41. 6. & 44. 12, 19.
Jer. 10. 5.

i Jer. 10. 5.

k ch. 45. 20.

l ch. 44. 19. &
47. 7.

m Deut. 32. 7.

n ch. 45. 5, 21.

o ch. 45. 21.

p Ps. 33. 11.
Prov. 19. 21.
& 21. 30.
Acts 5. 39.

Heb. 6. 17. q ch. 41. 2, 25.

images, that were *once carried* by you with joy in festal processions (cp. on Amos v. 26), are now *lifted up as loads* to be carried away on the back of beasts of burden, panting under their weight. Cp. *Gesen.* 640.

THE PERSIANS, DESTROYERS OF IDOLS.

The Persians were raised up by God to overthrow the Idolatry of Babylon, Egypt, and other countries. See Jer. l. 2 ; li. 44. 47 ; and above, on xix. 3, 4 ; xlv. 14. It is observed by *Herodotus* (i. 131) as a peculiar characteristic of the Persians, that they did not erect Temples, Altars, and Images to their gods, and that they regarded all representations of the godhead as profane. Among the Persian monarchs Cyrus, Cambyses, and Xerxes distinguished themselves by their extermination of idolatry. Thus the Persian Monarchy prepared the way for the reception of a purer faith (*Vitringa*, *Dean Jackson* ; *Staveley* on Churches, p. 2).

The "Wise Men of the East" were probably descended from the Magians of Persia. Perhaps Persians were specially favoured among the heathen Nations of the world with the first sight of the Infant Saviour, by reason of their exemption from idolatry. Because they did not bow down before graven images, they were guided by the Star to come to Bethlehem, and adore God manifest in the flesh. See Matt. ii. 1.

² They could not deliver the burden.] Your gods could not deliver and rescue their own images, which are packed up as burdens to be borne away as spoil on the backs of the cattle of the Conqueror.

HEARKEEN UNTO ME AND SHUN IDOLATRY.

3, 4. borne by me—and will deliver you] *Lifted up* by Me. Observe the contrast. He repeats words from vv. 1, 2. The *idols* of Babylon are *lifted up* and *carried* away by the cattle of their enemies from their temples into captivity. *But ye* have been *lifted up*, and *carried* by Me, the Living God, even as by a nursing Father (Num. xi. 12 ; below, xlix. 23), from your mother's womb, even to your old age. The false gods of Babylon could not *deliver* their own images from bondage. But I will *deliver* you, O Israel, from captivity, and restore you to your own home.

Here is a noble comparison between the true God and idols, and between the privileges of those who adore the former, and the misery of those who worship the latter. Let us listen to God's remonstrances on this subject. They are not obsolete. No : Idolatry is not extinct ; it prevails in heathen lands, which are still enveloped in Egyptian darkness. But why speak of Heathendom ? "Imagines enim Christi Jesu, Mariæ Sanctissimæ Virginis et Sanctorum, in terris quæ Romam agnoscent magistræ fidei, non minore superstitione, stupore, et furore coluntur, quàm olim culta fuerunt idola a gentibus. Plebs enim ipsas imagines pro Diis suis tutelariis habet, veneratur, adorât, et se coram iis prosternit, ut in mediâ Ecclesiâ Christi videatur Babylon. O Roma ! Roma ! quæ hæc vides, hæc toleras, hanc superstitionem foves, quid respondebis Deo te convincenti, te contestantî, per hæc ipsas (Esaiâ) conciones propheticas ?" (*Vitringa*, p. 518.)

11. a ravenous bird] An eagle (Heb. *agil*). The ensign T

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† Heb. *the man
of my counsel.*
r ch. 44. 28. &
45. 13.
s Num. 23. 19.
† Ps. 76. 5.
u Rom. 10. 3.
x ch. 51. 5.
Rom. 1. 17. &
3. 21.
y Hab. 2. 3.
z ch. 62. 11.

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a Jer. 48. 18.
b ch. 3. 26.

c Exod. 11. 5.
Judg. 16. 21.
Matt. 24. 41.

d ch. 3. 17. &
20. 4.
Jer. 13. 22, 26.
Nahum 3. 5.
e Rom. 12. 19.
f ch. 43. 3, 14.
Jer. 50. 34.

g 1 Sam. 2. 9.

h ver. 7.
ch. 13. 19.
Dan. 2. 37.
i See 2 Sam. 24.
14.
2 Chron. 28. 9.
Zech. 1. 15.
k ch. 43. 28.

l Deut. 28. 50.

m ver. 5.
Rev. 18. 7.
n ch. 46. 8.

o Deut. 32. 29.

† The man ^r that executeth my counsel from a far country :
Yea, ^a I have spoken *it*, I will also bring it to pass ;
I have purposed *it*, I will also do it.

12 Hearken unto me, ye ^t stout-hearted,

^u That *are* far from righteousness :

13 ^x I bring near my righteousness ;

It shall not be far off, and my salvation ^y shall not tarry :

And I will place ^z salvation in Zion for Israel my glory.

XLVII. ¹ Come ^a down, and ^b sit in the dust,

O virgin daughter of Babylon,

Sit on the ground : *there is* no throne,

O daughter of the Chaldeans :

For thou shalt no more be called tender and delicate.

2 ^c Take the millstones, and grind meal :

Uncover thy locks, make bare the leg,

Uncover the thigh, pass over the rivers.

3 ^d Thy nakedness shall be uncovered, yea, thy shame shall be seen :

^e I will take vengeance, and I will not meet *thee as* a man.

4 *As for* ^f our redeemer, the LORD of hosts *is* his name,

The Holy One of Israel.

5 Sit thou ^g silent, and get thee into darkness, O daughter of the Chaldeans :

^h For thou shalt no more be called, The lady of kingdoms.

6 ⁱ I was wroth with my people,

^k I have polluted mine inheritance,

And given them into thine hand :

Thou didst shew them no mercy ;

^l Upon the ancient hast thou very heavily laid thy yoke.

7 And thou saidst, I shall be ^m a lady for ever :

So that thou didst not ⁿ lay these *things* to thy heart,

^o Neither didst remember the latter end of it.

8 Therefore hear now this, *thou that art* given to pleasures, that dwellest
carelessly,

of Cyrus was an eagle of gold, perched on a lofty spear (*Xenophon*, Cyrop. vii. 1. 4). It was a Persian tradition, that Cyrus had something of the aspect of an eagle (*Plutarch*, de Republicâ gerendâ, ii. 821), especially that peculiar aquiline feature which has been noted as a characteristic of many great conquerors ; “ Cæsar, Gustavus Adolphus, Napoleon (?), Wellington, Napier ” (*Abp. Trench*, Gust. Adolph., p. 46).

13. *my righteousness*] In Cyrus—and much more in Christ. See xli. 2 ; liiii. 11 ; lxiii. 1.

THE HUMILIATION OF BABYLON.

CH. XLVII.] Having described the ignominious abasement of the gods of Babylon, the Prophet proceeds to foretell the degradation of the great City herself.

1. *virgin*] Beautiful, impregnable, and adorned with jewels. Cp. xxxvii. 2.

— *daughter of Babylon*] Or, daughter Babylon (the genitive is one of apposition). Cp. Ps. cxxxvii. 8.

— *there is no throne*] Or, *without a throne*.

— *Chaldeans*] Who were invited by kings of Babylon from Mesopotamia, and defended the city against Arabian invaders. See *Vitringa* on xiii. 19 ; and xxiii. 13 ; and xliii. 14.

2. *grind meal*] As a slave (Exod. xi. 5. Matt. xxiv. 41).

— *thy locks*] See on Cant. iv. 1. 3 ; vi. 7, the only places in the Bible beside the present where the word (*tsammah*) is used, and which by *Sept.*, *Syriac*, *Arabic*, and many expositors, is supposed to mean a *veil* ; and this seems preferable.

— *make bare the leg*] Or rather, *tuck up the train*, the long flowing train of thy royal robe (*Gesen.* 802 ; *Fuerst*, 1333).

— *the rivers*] Those waters of the Euphrates in which thou didst once glory, and in which thou didst place thy trust as thy pride and defence. Cp. on Rev. xvi. 12.

3. *I will not meet thee as a man*] Rather, *I shall not encounter a man*, or, *I shall not light upon a man* (cp. xiii. 12) ; they will all flee before Me. None of the men of this once powerful and populous city, and of its countless allies and subjects will dare to resist Me (as *Vulg.* renders it). Cp. Gen. xxviii. 11. 1 Sam. x. 5, where the same word is used,—they will all be “ like a chased roe ” (xiii. 14).

5. *lady of kingdoms*] Mistress of kingdoms, “ Domina regnorum ” (*Vulg.*). The King of Babylon called himself the “ Supreme Lord,” the “ King Vicar ” (*Oppert*, Inscr. de Nabuchodonosor, p. 15). Cp. Ezek. xxvi. 7. Dan. ii. 37.

Such were the titles which the King of Babylon arrogated to himself. There is a Spiritual Power in Europe which makes a similar claim. Its Supreme Ruler calls himself also the “ King Vicar ; ” and when he is crowned, is addressed with these words :—“ Know that thou art the father of Princes, and of Kings, and the Ruler of the World ; ”—“ Scias te esse Patrem principum et regum, Rectorem Orbis.” And its seat is the mystical Babylon—Rome. May not, therefore, these prophecies of Isaiah and of Jeremiah (l., li.) have a secondary fulfilment in her? See below, on Rev. xiii. 14, p. 234 ; and on Rev. xvii., pp. 249—252.

6. *Upon the ancient hast thou very heavily laid thy yoke*] For proofs of Babylon’s cruelty to old men, see Lam. iv. 16 ; v. 12 ; and of her inhuman barbarities towards Jerusalem generally, see 2 Kings xxv. 5, 6, 26. Jer. l. 17 ; li. 34.

- That sayest in thine heart, ^p I am, and none else beside me ;
^q I shall not sit as a widow, neither shall I know the loss of children :
⁹ But ^r these two *things* shall come to thee ^s in a moment in one day,
 The loss of children, and widowhood :
 They shall come upon thee in their perfection,
^t For the multitude of thy sorceries,
 And for the great abundance of thine enchantments.
¹⁰ For thou ^u hast trusted in thy wickedness :
^v Thou hast said, None seeth me.
 Thy wisdom and thy knowledge, it hath || perverted thee ;
^y And thou hast said in thine heart, I am, and none else beside me.
¹¹ Therefore shall evil come upon thee ;
 Thou shalt not know † from whence it riseth :
 And mischief shall fall upon thee ; thou shalt not be able to † put it off :
 And ^z desolation shall come upon thee suddenly, *which* thou shalt not know.
¹² Stand now with thine enchantments, and with the multitude of thy sorceries,
 Wherein thou hast laboured from thy youth ;
 If so be thou shalt be able to profit,
 If so be thou mayest prevail.
¹³ ^a Thou art wearied in the multitude of thy counsels.
 Let now ^b the † astrologers, the stargazers, † the monthly prognosticators,
 Stand up, and save thee from *these things* that shall come upon thee.
¹⁴ Behold, they shall be ^c as stubble ; the fire shall burn them ;
 They shall not deliver † themselves from the power of the flame :
There shall not be a coal to warm at, nor fire to sit before it.
¹⁵ Thus shall they be unto thee with whom thou hast laboured, *even* ^d thy
 merchants, from thy youth :

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p ver. 10.
Zeph. 2. 15.
q Rev. 18. 7.
r ch. 51. 19.
s 1 Thess. 5. 3.

t Nahum 3. 4.

u Ps. 52. 7.

x ch. 29. 15.
Ezek. 8. 12. &
9. 9.
|| Or, *caused thee
to turn away.*
y ver. 8.

† Heb. *the morn-
ing thereof.*

† Heb. *expiate.*

z 1 Thess. 5. 3.

a ch. 57. 10.

b ch. 44. 25.
Dan. 2. 2.
† Heb. *viewers of
the heavens.*
† Heb. *that give
knowledge con-
cerning the
months.*
c Nahum 1. 10.
Mal. 4. 1.
† Heb. *their
souls.*
d Rev. 18. 11.

8. *That sayest in thine heart, I am, and none else beside me*] Thou claimest to thyself the attributes of God. See xlv. 6. 14; xlv. 9, where God applies these words to Himself: Thou sayest, *I shall not sit as a widow*. This was true of the literal Babylon; and it is not less true of that mystical Empire, which is called Babylon in the Apocalypse, and asserts itself to be supreme. See below, on Rev. xvii. 2—6; xviii. 7, 8, where St. John uses the following language, which bears a striking resemblance to the present words of Isaiah: "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire." Cp. v. 18: "What city is like unto this great city!"

9. *For the multitude*] Or, *notwithstanding the multitude* (*Syriac, Vitranga, Delitzsch*); but the text seems better.

10. *None seeth me*] He hath said in his heart, "God hath forgotten: He hideth His face; He will never see it" (Ps. x. 11).

— *Thy wisdom and thy knowledge*] Babylon was celebrated for her manufactures and mechanical inventions, and for her cultivation of Arts and Sciences, especially Architecture, Civil Engineering, and Fortification, and for her political sagacity, as well as Astrology and Magic (*Herod. ii. 109; Strabo, xxi. 1. 6; Pliny, N. H. vi. 26; Diod. Sic. ii. 29; Rawlinson, Anc. Mon. iii. pp. 376—427*); and she vaunted herself on these things, and was elated by worldly security, and was stricken by God with judicial blindness and infatuation, as her great King Nebuchadnezzar was, in the zenith of his glory (*Dan. iv. 22—33. Cp. below, Jer. 1. 35; li. 57*).

11. *Thou shalt not know from whence it riseth*] Literally, *thou shalt not know its dawn, its day-break*. So *Vulg.*, and *Arabic*, and *Vitranga*. With all thy magical arts thou shalt not be able to divine the dawning of that day,—the day of thine own destruction,—nor the quarter from which it will arise. Cp. v. 13. This was signally fulfilled. Babylon was taken by Cyrus in a night of revelry, when she was celebrating a religious anniversary, and was praising her gods, whom she

imagined to have made her invincible and impregnable (see on xlv. 1). The enemy came upon her, not by any assault upon her walls, but they suddenly emerged in the very heart of the city by means of the dried-up channel of the Euphrates, which she fondly regarded as her bulwark and her glory. See xxi. 5—9.

Such will probably be the destruction of the mystical Babylon. It will come upon her when least expected, and by means which seemed most unlikely. Cp. on xxi. 5—9, and on Rev. xvi. 12.

— *to put it off*] *To expiate it*. With all the sacrificial oblations to the multitude of thy gods thou wilt not be able to avert it. As to the sense of the verb, see Prov. xvi. 14. *Gesen.* 411.

— *desolation*] A storm of devastation (Ps. xxxv. 8).

13. *astrologers*] Literally, *the dividers of the heavens*, with the astrologer's or augur's wand:

"Cœlique meatus
Describent radio, et surgentia sidera dicent."
Virg. Æn. vi. 851.

Cp. *Gesen.* 215; and *Rawlinson, Anc. Mon. iii. 415—427*, on the Uranography and Astrology of the Babylonians.

— *monthly prognosticators*] Those who *prognosticate at the new moons*. Cp. *Rawlinson, iii. 418—422*, on the Babylonish observations of the course of the moon.

14. *the fire shall burn them*] When Cyrus and his forces made an irruption into Babylon, he ordered them to set fire to the houses, which were very combustible, the doors being made of palm wood, smeared over with bitumen, and the roofs covered with reeds (*Xenophon, Cyrop. vii. 5. Cp. above, on xxi. 5*).

So it is foretold by St. John in the Apocalypse, concerning the mystical Babylon, that it will be *burnt with fire*. See below, on Rev. xvii. 16; xviii. 18.

— *There shall not be a coal to warm at—to sit before it*] Rather, it is not a *coal to warm oneself at, a fire to sit before it*. No; but it is a coal to scorch, and a fire to consume them. Cp. xlv. 16.

15. *thy merchants*] Who traded with Babylon by land and

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They shall wander every one to his quarter ;
None shall save thee.

XLVIII. ¹ Hear ye this, O house of Jacob,

Which are called by the name of Israel,

And ^a are come forth out of the waters of Judah,

^b Which swear by the name of the LORD,

And make mention of the God of Israel,

^c But not in truth, nor in righteousness ;

² For they call themselves ^d of the holy city,

And ^e stay themselves upon the God of Israel ;

The LORD of hosts *is* his name.

³ ' I have declared the former things from the beginning ;

And they went forth out of my mouth, and I shewed them ;

I did *them* suddenly, ^g and they came to pass.

⁴ Because I knew that thou *art* [†] obstinate,

And ^h thy neck *is* an iron sinew,

And thy brow brass ;

⁵ ⁱ I have even from the beginning declared *it* to thee ;

Before it came to pass I shewed *it* thee :

Lest thou shouldest say, Mine idol hath done them,

And my graven image, and my molten image, hath commanded them.

⁶ Thou hast heard, see all this ;

And will not ye declare *it* ?

I have shewed thee new things from this time,

Even hidden things, and thou didst not know them.

⁷ They are created now, and not from the beginning ;

Even before the day when thou heardest them not ;

Lest thou shouldest say, Behold, I knew them.

⁸ Yea, thou heardest not ;

Yea, thou knewest not ;

Yea, from that time *that* thine ear was not opened :

For I knew that thou wouldest deal very treacherously,

And wast called ^k a transgressor from the womb.

⁹ ¹ For my name's sake ^m will I defer mine anger,

a Ps. 68. 26.

b Deut. 6. 13.
ch. 65. 16.
Zeph. 1. 5.

c Jer. 4. 2. & 5. 2

d ch. 52. 1.

e Micah 3. 11.
Rom. 2. 17.

f ch. 41. 22. &
42. 9. & 43. 9. &
44. 7. 8. & 45. 21.
& 46. 9. 10.

g Josh. 21. 45.

† Heb. *hard*.

h Exod. 32. 9.
Deut. 31. 27.

i ver. 3.

k Ps. 58. 3.

l Ps. 79. 9. &
106. 8.
ch. 43. 25.
ver. 11. Ezek. 20. 9, 14, 22, 44.

m Ps. 78. 38.

by sea, especially from the Persian Gulf by the Euphrates, and from Armenia by the Tigris, connected with the Euphrates by a canal.

The merchants of the literal Babylon are described by Isaiah as standing aloof from her; and so of the mystical Babylon it is said by St. John, that they who held spiritual commerce with her, will stand afar off, and bewail her. See Rev. xviii. 11—19. 23; and above, on xliii. 14.

On this and other analogies between the literal Babylon, and the Babylon of the Apocalypse, more has been said at large below, in the notes on the Book of Revelation, chap. xiii. pp. 226—231; and chaps. xvii. and xviii., pp. 249—262. These analogies impart a special interest to the prophecies of Isaiah and Jeremiah concerning the fall of Babylon, and suggest a belief that they will have a further accomplishment in days to come—which perhaps may not be far distant: "He that hath an ear, let him hear what the Spirit saith unto the Churches" (Rev. ii. 7; xiii. 9).

DELIVERANCE OF ISRAEL FROM BABYLON BY CYRUS, AND OF MANKIND BY CHRIST.

REMONSTRANCE TO UNBELIEVING ISRAEL.

CH. XLVIII. 1. *are come forth out of the waters of Judah* Ye who have flowed forth from that source and origin of the

favoured People of God. Cp. Deut. xxxiii. 28. Ps. lxxviii. 27; below, li. 1. S. Jerome here.

God here remonstrates with those who call themselves "the holy city," and boast themselves to be Abraham's seed, and yet do not the works of Abraham (John viii. 33. 37), and "say they are Jews, and are not" (Rom. ii. 17. 28, 29. Rev. ii. 9), but have obstinately rebelled against God, the God of their fathers (v. 4. Acts vii. 51, 52), and have given God's glory to idols (v. 5), and have disinherited themselves. See xliii. 27.

3. *I have declared the former things from the beginning* Or rather, *I have declared the former things*, such as the birth of Isaac, and the Exodus from Egypt (S. Jerome).

6. *new things*] The destruction of Babylon, and thy deliverance.

7. *They are created now*] I now decree them—and thus they are created.

— *and not from the beginning*] *And not from long since*.

— *Even before the day when thou heardest them not*] They were created before the time of their occurrence, and thou didst not know any thing of them.

8. *Yea, from that time that thine ear*] The word "that" before *thine* is not in the original, and would be better omitted; and the sense is, *Yea, from long since thine ear was not opened*. He repeats the words of the former verse.

9. *For my name's sake*] Not for any merit of thine (Deut. ix. 5, 6).

- And for my praise will I refrain for thee, that I cut thee not off.
- ¹⁰ Behold, ^a I have refined thee, but not || with silver ;
I have chosen thee in the furnace of affliction.
- ¹¹ ^o For mine own sake, *even* for mine own sake, will I do it :
For ^p how should *my name* be polluted ?
And ^q I will not give my glory unto another.
- ¹² Harken unto me, O Jacob and Israel, my called ;
^r I am he ; I am the ^s first, I also *am* the last.
- ¹³ ^t Mine hand also hath laid the foundation of the earth,
And || my right hand hath spanned the heavens :
When ^u I call unto them, they stand up together.
- ¹⁴ ^x All ye, assemble yourselves, and hear ;
Which among them hath declared these *things* ?
^y The LORD hath loved him :
^z He will do his pleasure on Babylon,
And his arm *shall be on* the Chaldeans.
- ¹⁵ I, *even* I, have spoken ; yea, ^a I have called him :
I have brought him, and he shall make his way prosperous.
- ¹⁶ Come ye near unto me, hear ye this ;
^b I have not spoken in secret from the beginning ;
From the time that it was, there *am* I :
And now ^c the Lord GOD, and his Spirit, hath sent me.
- ¹⁷ Thus saith ^d the LORD, thy Redeemer, the Holy One of Israel ;
I *am* the LORD thy God which teacheth thee to profit,
^e Which leadeth thee by the way *that* thou shouldest go.
- ¹⁸ ^f O that thou hadst hearkened to my commandments !
^g Then had thy peace been as a river,
And thy righteousness as the waves of the sea :
- ¹⁹ ^h Thy seed also had been as the sand,
And the offspring of thy bowels like the gravel thereof ;
His name should not have been cut off,
Nor destroyed from before me.
- ²⁰ ⁱ Go ye forth of Babylon, flee ye from the Chaldeans,

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n Ps. 66. 10.
|| Or, *for silver*.
See Ezek. 22. 20,
21, 22.
o ver. 9.
p See Deut. 32.
26, 27.
Ezek. 20. 9.
q ch. 42. 8.
r Deut. 32. 39.
s ch. 41. 4. &
44. 6.
Rev. 1. 17. &
22. 13.
t Ps. 102. 25.
|| Or, *the palm of
my right hand
hath spread out*.
u ch. 40. 26.
x ch. 41. 22. &
43. 9. & 44. 7. &
45. 20, 21.

y ch. 45. 1.
z ch. 44. 28.
a ch. 45. 1, 2, &c.

b ch. 45. 19.
c ch. 61. 1.
Zech. 2. 8, 9, 11.
d ch. 43, 14. &
44. 6, 24.
ver. 20.

e Ps. 32. 8.
f Deut. 32. 29.
Ps. 81. 13.
g Ps. 119. 165.

h Gen. 22. 17.
Hos. 1. 10.

i ch. 52. 11.
Jer. 50. 8. &
51. 6, 45. Zech. 2. 6, 7. Rev. 18. 4.

— *will I defer mine anger*] Cp. Prov. xiv. 29; xv. 18; xvi. 32; xix. 11, where the same metaphor is used. The contraction of the nostrils was a sign of wrath; the relaxation of them a sign of patience and long-suffering.

10. *not with silver*] Rather, *not as silver*, but as something far more precious; and therefore to be refined with much greater care. Compare 1 Pet. i. 7, "The trial of your faith, being much more precious than of gold that perisheth." The refiner of silver may lose some grains of the good ore in the smelting; but I will not lose a single grain of thee, in the spiritual process of refining thee by the furnace of affliction at Babylon.

— *I have chosen thee*] I have proved thee by affliction, and I have selected whatever in thee stood the trial of the fire. See *Gesen.* 111.

11. *my name*] These words are rightly supplied from v. 9.

14. *The LORD hath loved him*] Cyrus. See xlv. 1.; xlv. 10, 11.

— *And his arm shall be on the Chaldeans*] Or, *and his arm on the Chaldeans* will do His pleasure.

THE APPEAL OF CHRIST.

16. *Come ye near unto me*] The prophecy passes from Cyrus, the human type, to his Divine Antitype, Jesus Christ. Christ Himself is introduced, and declares that He is the Divine Word from the beginning (cp. John i. 1); and He anticipates His own

Mission, and also the Mission of the Holy Ghost the Comforter, to accomplish a far greater purpose than that which was executed by Cyrus,—namely, to complete the work of God in the destruction of error, and in the liberation of all God's people from the bondage of Sin, and in their restoration to God's favour in Himself; and He proclaims Himself with these titles: "Thus saith the LORD, thy Redeemer, the Holy One of Israel."

— *the Lord GOD, and his Spirit, hath sent me*] Here are Three distinct Persons; the Lord God, and His Spirit—they are represented as sending, and another Person Who is sent. Here is a bright glimpse of the doctrine of the Ever-Blessed Trinity, Three Persons and One God; a doctrine shadowed forth in the seraphic Trisagion (see above, on vi. 3), and fully revealed in the Gospel, cp. *S. Jerome*, who says, "Brevi versiculo Trinitatis nobis ostenditur sacramentum;" and so *Origen*, *S. Athanasius*, *S. Cyril* here, *S. Basil*, *S. Augustine*, *S. Chrysostom*, *S. Greg. Nyssen*, quoted by *A. Lapide*, and *Glass*. Gramm. Sacra, lib. iii. Tract ii. Can. xiii.; *Vitringa*, p. 552, and *Delitzsch* here.

18. *O that thou hadst hearkened*] Words addressed by God to Israel by the mouth of Moses in the wilderness (Deut. xxxii. 29), and by Christ in His pathetic appeal to Jerusalem, Matt. xxiii. 37. Luke xiii. 34.

20. *Go ye forth of Babylon*] These words have a literal sense, as addressed primarily to the Jews, and a spiritual one as addressed to us; see below, 2 Cor. vi. 17, and Rev. xviii. 4.

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k Exod. 19. 4,
5, 6.
ch. 44. 22, 23.
l See ch. 41. 17,
18.
m Exod. 17. 6.
Num. 20. 11.
Ps. 105. 41.

n ch. 57. 21.

a ch. 41. 1.

b ver. 5.
Jer. 1. 5.
Matt. 1. 20, 21.
Luke 1. 15, 31.
John 10. 36.
Gal. 1. 15.
c ch. 11. 4 & 51. 16.
Hos. 6. 5.
Heb. 4. 12.
Rev. 1. 16.
d ch. 51. 16.
e Ps. 45. 5.

f ch. 42. 1.
Zech. 3. 8.

With a voice of singing declare ye,
Tell this, utter it *even* to the end of the earth ;
Say ye, The LORD hath ^kredeemed his servant Jacob.
21 And they ^lthirsted not *when* he led them through the deserts :
He ^mcaused the waters to flow out of the rock for them :
He clave the rock also, and the waters gushed out.
22 ^a*There is no peace, saith the LORD, unto the wicked.*

XLIX. ¹ Listen, ^a O isles, unto me ;
And hearken, ye people, from far ;
^b The LORD hath called me from the womb ;
From the bowels of my mother hath he made mention of my name.
² And he hath made ^c my mouth like a sharp sword ;
^d In the shadow of his hand hath he hid me,
And made me ^e a polished shaft ;
In his quiver hath he hid me ;
³ And said unto me, ^f *Thou art my servant, O Israel,*

21. *they thirsted not—gushed out*] God always connects the mercies of the Anodus (or return from Babylon) with those of the Exodus from Egypt ; and they are all consummated in the great Exodus, Eisodus, and Anodus of all the true Israel in Christ. See above, *Introd.* to Psalms, p. viii, and to Ezra, p. 296.

In a spiritual sense, let us regard these words of the Prophet as spoken to ourselves. Let us quit the Babylon of error and confusion. Let us flee from the Chaldeans. Christ has redeemed us with His blood, and leads us through the wilderness of this world, and brings forth water from the Rock—which is Himself (1 Cor. x. 4). And in order that we may understand these words as addressed to all, the Prophet adds, “There is no peace to the wicked,”—that is, to those who do not flee from error, and do not drink of those streams which flow from the Rock which was pierced for our sakes (*S. Jerome*).

22. There is *no peace, saith the LORD, unto the wicked*] There is *no peace*—Heb. *shalôm* ; which comprehends far more than personal peace and tranquillity,—namely, spiritual health and salvation, and all their blessed consequences both in body and soul,—*there is no peace*, in this sense, *to the wicked*. On the other hand, there is “*peace upon the Israel of God*” (Gal. vi. 16).

These words conclude the First Part of this Second great Portion of Isaiah's prophecies ; which relates to Babylon, Cyrus, and the deliverance and restoration of the Hebrew exiles, and looks forward to the more glorious conquests and recovery to be effected by CHRIST. Henceforth the names *Cyrus* (which occurs in xlv. 28 ; xlv. 1) and *Babylon* (which is found in xxxix. 1. 3. 6, 7 ; xliii. 14 ; xlvii. 1 ; and xlviii. 14. 20) disappear from the view ; and we now pass on from the type to the Antitype, till at length the magnificent scenery of Universal Redemption and Everlasting Glory is fully revealed to the eye. See above, *Prelim. Note* to chap. xl.

CH. XLIX.] The Second Part of this Portion of Isaiah's prophecies begins—with this chapter, and extends to the end of chapter lvii. See above, *Prelim. Note* to chap. xl.

The characteristics of this portion are—

(1) The MESSIAH is here represented as a Conqueror by suffering. See l. 5—8 ; liii. 1—12.

(2) As purchasing for Himself, by His Death, an Universal Church, extending from Zion and enfolding all Nations. See *Prelim. Note* to chap. liv.

(3) As still retaining His love for the Jews, and earnestly longing for their salvation. See xlix. 14, 15 ; and l. 1, 2.

THE MESSIAH'S DIVINE MISSION—HIS INVITATION TO THE GENTILES—ZION, THEIR MOTHER IN CHRIST.

1. *Listen, O isles*] In these opening words of this Second Part of the Second Great Portion of Isaiah's prophecies, Christ, Who had before been speaking to the Jews, now turns Himself to the Heathen World (see xli. 1), and invites all men to Him.

This chapter is particularly appointed by the Church to be read on the Festival of the Epiphany.

—*hearken, ye people*] Rather, *hearken, ye peoples, or Nations, unto Me*.

—*The LORD hath called me from the womb ; from the*

bowels of my mother] Cyrus was named by God more than a century before his birth (xlv. 28), but Christ was promised from the beginning, after the Fall ; and He was described specially in His relation to His *Mother*. He is the “Seed of the Woman” (Gen. iii. 15), “the son of the Virgin” (Isa. vii. 14) ; and in the typical Psalms special prominence is given to His *Mother*, as here, and in the Passion-Psalm, “Thou art He that took Me out of my Mother's womb : Thou wast My hope, when I hanged yet on My Mother's breasts” (Ps. xxii. 9, 10) ; and in the Gospels the message of His birth, even before His conception, was to *her* (Luke i. 31).

2. *my mouth like a sharp sword*] To which the Incarnate Word is compared, Heb. iv. 12. See also Rev. i. 16 ; xix. 15. The edge of a sword is called in Hebrew its *mouth* (Gen. xxxiv. 26. Exod. xvii. 13) ; a *two-edged sword* is represented as coming out of Christ's mouth, Rev. i. 16 ; ii. 12 ; xix. 15.

—*In the shadow of his hand hath he hid me*] Christ is hidden in the shadow of God's hand (cp. li. 16, “I have covered thee in the shadow of Mine hand”) ; that is, He is protected by Him from all assaults of the Enemy. This implies that He would be an object of attack ; which is more fully developed in what follows in lii. 14—liii. And in another sense, Christ, before His Incarnation, was in the *shadow of God's hand*, like a sword in its sheath.

—*made me a polished shaft*] Christ compares Himself also to an arrow hidden in a quiver, from which it is to be drawn forth by the Archer, to be discharged from the Bow in due time.

The Messiah was God's Arrow—His Apostle (Heb. iii. 1). The Apostles, were Christ's Arrows, which He, Who is described in the Apocalypse as the Archer riding on the white horse (Rev. vi. 2), discharges from His bow, and by which He subdues the World. See above, on Ps. xlv. 5 ; and on ccxvii. 4 ; and below, on Rev. vi. 2 ; and John xx. 21, “As My Father hath sent Me, even so send I you.” Cp. below on Zech. ix. 13.

3. *Thou art my servant, O Israel*] Christ, in His Manhood and His mission, is described as God's *servant*. See above, xlii. 1, compared with Matt. xii. 18 ; and see below, on Acts iii. 13. 26 ; iv. 27. 30.

—*O Israel*] Rather, not only art Thou my servant, but Thou also, O Christ, art *Israel*, in Whom I will be glorified. Thou art my *servant*, and Thou art *Israel*, a *Prince*, the *Prince of God* (such is the meaning of the name *Israel*, Gen. xxxii. 28). Thou, O Christ, art the true Israel. Christ is called *Israel*, because He was typified by Jacob, in suffering, and in victory consequent on suffering (see above, on Gen. xxxii. 24, where this is shown at large) ; and because, as Jacob was the father of the twelve Patriarchs, and of all the family of Israelites through them, so Christ was the spiritual Father of the Apostles, and, through them, of the Universal Church.

The Holy Spirit, speaking by St. Matthew (ii. 15), applies to Christ the words of Hosea (xi. 1), “When *Israel* was a child, I loved him, and called my son out of Egypt ;” and thus teaches us that the Nation of Israel, in its Exodus and in its mission to evangelize the world, was a figure of Christ.

The name of *Israel* was first given to a man, Jacob, and then was extended to the Nation which sprang from him. Christ is the Head of the Nation, “the Israel of God” (Gal. vi.

^g In whom I will be glorified.

⁴ ^h Then I said, I have laboured in vain,
I have spent my strength for nought, and in vain :
Yet surely my judgment is with the LORD,
And || my work with my God.

⁵ And now, saith the LORD ⁱ that formed me from the womb *to be his servant*,
To bring Jacob again to him, || Though Israel ^k be not gathered,
Yet shall I be glorious in the eyes of the LORD,
And my God shall be my strength.

⁶ And he said, || It is a light thing that thou shouldest be my servant
To raise up the tribes of Jacob,
And to restore the || preserved of Israel :
I will also give thee for a ^l light to the Gentiles,
That thou mayest be my salvation unto the end of the earth.

⁷ Thus saith the LORD, the Redeemer of Israel, *and his Holy One*,

^m || To him whom man despiseth,
To him whom the nation abhorreth,
To a servant of rulers,

ⁿ Kings shall see and arise, princes also shall worship,
Because of the LORD that is faithful,
And the Holy One of Israel, and he shall choose thee.

⁸ Thus saith the LORD,

^o In an acceptable time have I heard thee,
And in a day of salvation have I helped thee :
And I will preserve thee,

^p And give thee for a covenant of the people,

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g ch. 44. 23.
John 13. 31. &
15. 8.
Eph. 1. 6.
h Ezek. 3. 19.
|| Or, *my reward*,
ch. 40. 10. &
62. 11.
i ver. 1.
|| Or, *That Israel
may be gathered
to him, and I
may, &c.*
k Matt. 23. 37.

|| Or, *Art thou
lighter than that
thou shouldest, &c.*

|| Or, *desolations.*

l ch. 42. 6. &
60. 3.
Luke 2. 32.
Acts 13. 47. &
26. 18.

m ch. 53. 3.
Matt. 26. 67.
|| Or, *to him that
is despised in
soul.*

n Ps. 72. 10, 11.
ver. 23.

o See Ps. 69. 13.
2 Cor. 6. 2.

p ch. 42. 6.

16), the Universal Church, which is His Body, and which is consummated in Him, in all its spiritual catholicity, embracing all Nations, which are blessed through Him, the Promised Seed of Abraham. Thus the name *Israel*, which sprang from a suffering person, *Jacob*, has a glorious crown in Christ, Who was perfected by suffering. Cp. note above, on xlii. 1.

That the word "Israel" is not here to be applied (with some modern Expositors) to the *Nation*, is evident from this, that His office is to *raise up Israel* (v. 6). As Christ is here called *Israel*, so He is often called *David*. See Jer. xxx. 9. Ezek. xxxiv. 23, 24; xxxvii. 24, 25. Hos. iii. 5.

— *In whom I will be glorified*] Our Lord gives us an unerring comment on these words, by applying them to Himself in John xiii. 31. Cp. John xii. 28; xvii. 4, 5.

⁴. Then I said] Or, *And I, even I, said*.

THE MESSIAH'S MISSION TO ISRAEL.

— *I have laboured in vain*] These are Christ's words. Although Christ was sent by God, and God was glorified in Him, yet His Mission *seemed* at first to have almost failed, and to be barren of fruit (cp. John i. 11; xii. 37). But He saw the distant future. "For the joy that was set before Him, He endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. xii. 2). He knew that His judgment, or right, was *with the Lord*, and would be asserted in due time; and His work was laid up *with God*, and would have its reward. Cp. below, liii. 11, "He shall see of the travail of His soul, and shall be satisfied."

⁵. *saith the LORD*] This phrase "*saith the Lord*," or "*Thus saith the Lord*," connects this second part of this Second Portion of Isaiah's prophecies with the first part of the Second Portion. See xlviii. 16, "Thus saith the Lord;" and it is now reiterated in v. 7, 8. 18. 22. 25 of this chapter, and in the next chapter, v. 1, and in li. 22, and lii. 3—5.

— *Though Israel be not gathered*] Or rather, *that Israel may be gathered to Him* (Sept., Syriac, Arabic, Targum, Aquila, Vitranga, Delitzsch, margin). There is the same variation here in the reading of the text as in ix. 2. It is certain

that God sent the Messiah *in order that Israel might be gathered to Him*. But this was not the whole of His gracious purpose in sending Him. He was also to be "a Light to lighten the Gentiles," and to be for salvation unto the ends of the earth.

— *Yet shall I be glorious*] *And I shall be glorious*.

⁶. *It is a light thing*] Literally, *it is too small a thing that thou shouldest only be God's servant*, for the purpose of *raising up the tribes of Jacob*, Thou shalt be the Light and Saviour of the World. Cp. Luke ii. 32. Acts xiii. 47. Rom. xv. 10.

These words may serve to refute the theory of some recent critics, that "the Lord's Servant Israel" does not represent the Messiah, but the Jewish Nation. How can the Jewish Nation be said to have restored itself? See on v. 8; and on xlii. 1.

Besides, these words, "Thou shalt be a *light to lighten the Gentiles*, and be *My salvation unto the ends of the earth*," are expressly applied to the Messiah in the New Testament (Luke ii. 32. Acts xiii. 47). Cp. Rom. xv. 10.

⁷. *whom man despiseth*] Literally, *who is despised by the soul*, Heb. *nephesh*; i. e. despised by the mere animal passion of man, which judges according to the outward appearance; and is therefore carnal, and *not spiritual*. Cp. above, on Ps. xlii. 5, 6; and below, on 1 Cor. ii. 14. Jude 19.

Such was Christ at His first Advent; but even then He overcame Satan, and enlightened the World by the Gospel. How august and awful, therefore, will be His second Coming in His glorious Majesty! (*S. Justin Martyr*, c. Tryph. § 121, quoting this text, and applying it to Christ; and see *ibid.* § 122).

— *whom the nation abhorreth*] Christ is *despised by the carnal mind* (see the foregoing note), and *He is abhorred by a nation*; Heb. *goi*, i. e. a heathen nation. The Hebrew people, the favoured people of God, ceases to be His people, and makes itself to become a *heathen nation* by unbelief. Cp. i. 4; x. 6, where *goi* is also used; and so Ezek. i. 3. Cp. Rom. ii. 25, "If thou be a breaker of the law, thy circumcision is made uncircumcision;" and see note on xliii. 27, and Jer. ix. 25, 26.

— *a servant of rulers*] Set at nought by the Rulers of His own Nation. Ps. ii. 1. Matt. xxvii. 41.

⁸. *a covenant of the people*] Here is another proof that

Before
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|| Or, *raise up*.
q ch. 42. 7.
Zech. 9. 13.

r Rev. 7. 16.

s Ps. 121. 6.

t Ps. 23. 2.

u ch. 40. 4.

x ch. 43. 5, 6.

y ch. 44. 23.

z See ch. 40. 27.

a See Ps. 103. 13. 15
Mal. 3. 17
Matt. 7. 11.
† Heb. *from*
having com-
passion.

b Rom. 11. 29.

c See Exod. 13. 9. 16
Cant. 8. 6.

To || establish the earth,

To cause to inherit the desolate heritages ;

9 That thou mayest say ^a to the prisoners, Go forth ;
To them that *are* in darkness, Shew yourselves.

They shall feed in the ways,

And their pastures *shall be* in all high places.

10 They shall not ^r hunger nor thirst ;

* Neither shall the heat nor sun smite them :

For he that hath mercy on them ^t shall lead them,
Even by the springs of water shall he guide them.

11 ^u And I will make all my mountains a way,
And my highways shall be exalted.

12 Behold, ^x these shall come from far :

And, lo, these from the north and from the west ;

And these from the land of Sinim.

13 ^y Sing, O heavens ; and be joyful, O earth ;

And break forth into singing, O mountains :

For the LORD hath comforted his people,

And will have mercy upon his afflicted.

14 ^z But Zion said, The LORD hath forsaken me,
And my LORD hath forgotten me.

^a Can a woman forget her sucking child,

† That she should not have compassion on the son of her womb ?

Yea, they may forget,

^b Yet will I not forget thee ;

16 Behold, ^c I have graven thee upon the palms of *my* hands ;

Thy walls *are* continually before me.

Israel, "the Servant of the Lord," in this chapter cannot be (as some allege) the Hebrew Nation; for how could it be given by God to be for a covenant to itself? (cp. on v. 6;) but this is true of Christ. He is the bond which unites the Nation to God. See xlii. 6. Eph. ii. 14, 15. Cp. *S. Justin Martyr*, c. Tryph. § 122.

— *To establish the earth*] Rather, *to raise up the earth*, which before lay buried in ruin and darkness, and is raised up by Christ from sin and the grave.

— *To cause to inherit*] To colonize the waste wilderness of heathenism with inhabitants, who will inherit it in successive generations.

9. *That thou mayest say to the prisoners*] Christ is the World's Cyrus. See above, xlv. 26—28; xlv. 1—4.

10. *Neither shall the heat*] That all these promises are fulfilled in Christ, appears from the adoption of these words in the Apocalypse, and from the application of them to Him (Rev. vii. 16, 17).

12. *the land of Sinim*] Probably China (*Manasseh b. Israel, Montanus, Calmet, Winer, Maurer, Hitzig, Henderson, Umbreit, Knobel, Gesen.* 584; *Fuerst*, 977; *Kitto*, p. 212; *Delitzsch*, 477, 478).

ZION IS COMFORTED.—SHE IS THE SPIRITUAL MOTHER OF THE UNIVERSAL CHURCH.

14. *But Zion said*] Zion is represented as alleging that if the Gentiles are accepted by God in Christ, she herself is rejected. But this inference is refuted as erroneous. Cp. Rom. xi. 1, 2. God's love to Zion is immutable. Zion ought not to grieve at the reception of the Gentiles into the Church, but to rejoice; she herself is their Spiritual Mother. Christ is the Seed of Abraham and of David. He is a Jew (Zech. viii. 23. John iv. 22. Rom. ix. 5). All His Apostles were Jews. The Holy Ghost came upon them at Jerusalem. Out of Zion went forth the Law, and the Word of the Lord from Jerusalem, to evangelize the World. See on ii. 3. Zion is the Mother of Christendom.

Wherever a believer in Christ is, there is a son and citizen of Zion. See above, on Ps. 87.

This section to chap. li. 3, is the *Haphtarah* to Deut. vii. 12—xi. 25, which declares God's love to Israel.

16. *I have graven thee upon the palms of my hands*] The names of the tribes of Israel were graven by God's command on the precious stones of the breast-plate worn by the High Priest when he presented himself before the Lord; and they were engraven also on the two onyx stones which clasped the breast-plate to his shoulders.

Christ, our great Universal and Everlasting High Priest, bears His people on His shoulders and at His heart, when He presents Himself before God. See above, on Exod. xxviii. 9. 17.

The names of heathen deities were punctured on the arms of their votaries. (See on Rev. xiii. 16; and *Dr. Thomson*, L. and B., p. 67.) This is reversed here. The Divine Person, Who here speaks, declares that He has graven the portraiture of His Church on the *palms of His own hands*. This is fulfilled in a mysterious manner in the Blessed Hands of Christ Himself, pierced by the nails, the instruments of His death; and thus the evidence of His love is engraven for ever there. They are written on Him, Who is the Rock,—the Rock of Ages. See above, on Job xix. 24, 25; and *S. Augustine*, Soliloqui. c. 2: "Thy hands, O Lord, have fashioned me; those hands which were nailed to the Cross for me. Despise not Thou the work of Thy hands. Look on the work of Thy hands. Thou hast graven me on Thy hands. Read that engraving, and save me."

Here is a striking contrast to the action of God's Enemy in the Apocalypse, who makes all receive *his* own mark on their hands. See Rev. xiii. 16.

— *Thy walls are continually before me*] I am the Architect, Who designed and built them, and I will watch over and sustain them. I have the ground-plan and elevation of them ever before my eyes. Cp. Ezek. iv. 1, where God commands Ezekiel to draw a plan of Jerusalem upon a tile or brick.

17 Thy children shall make haste ;

^d Thy destroyers and they that made thee waste shall go forth of thee.

18 ^e Lift up thine eyes round about, and behold :

All these gather themselves together, *and* come to thee.

As I live, saith the LORD, thou shalt surely clothe thee with them all, ^f as ^f Prov. 17. 6.
with an ornament,

And bind them *on thee*, as a bride *doeth*.

19 For thy waste and thy desolate places, and the land of thy destruction,

^g Shall even now be too narrow by reason of the inhabitants,

And they that swallowed thee up shall be far away.

20 ^h The children which thou shalt have, ⁱ after thou hast lost the other,

Shall say again in thine ears, The place is too straight for me :

Give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these,

Seeing I have lost my children, and am desolate,

A captive, and removing to and fro ?

And who hath brought up these ?

Behold, I was left alone ; these, where *had they been* ?

22 ^k Thus saith the Lord God,

Behold, I will lift up mine hand to the Gentiles,

And set up my standard to the people :

And they shall bring thy sons in *their* [†] arms,

And thy daughters shall be carried upon *their* shoulders.

23 ⁱ And kings shall be thy [†] nursing fathers,

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d ver. 19.
e ch. 60. 4.

g See ch. 54. 1, 2.
Zech. 2. 4. &
10. 10.

h ch. 60. 4.
i Matt. 3. 9.
Rom. 11. 11, 12,
&c.

k ch. 60. 4. &
66. 20.

† Heb. *bosom*.

l Ps. 72. 11.
ver. 7.
† Heb. *nourishers*.

ch. 52. 15. & 60. 16.

17. *Thy children shall make haste*] Zion's children come to her with loving alacrity; and her enemies are made to flee from her. Cp. v. 19.

THE COMING OF THE GENTILES TO ZION.

Jerusalem is represented as the Mother Church of the World. All believers in Christ are Abraham's seed, and the Israel of God. They are *Jews* in the true sense of the word. See Rev. ii. 9; iii. 9. The Law was to go forth from Zion, and the Word of God from Jerusalem (ii. 3. Micah iv. 2). All the Apostles were of the seed of Israel—Jews. They were commanded by Christ to tarry at Jerusalem till they were endued with the Spirit from on high (Luke xxiv. 49). The Holy Ghost came upon them there, and thence they went forth to teach all nations, and to baptize the world.

This is the true ground of comfort and joy to Jerusalem, that though her Temple is in ruins, and her walls levelled with the dust, yet she lives and grows for ever in the Church of Christ, which sprang forth from her womb; see above on v. 14.

The following prophecy (vv. 18—23) is repeated with further enlargements and amplifications in lx. 4—14, which is to be compared with the present section.

18. *thou shalt surely clothe thee with them*] Cp. Jer. xliii. 12: "He shall array Himself with the land of Egypt, as a shepherd putteth on his garment."

19. *Shall even now be too narrow*] Literally, *yea, now thou shalt be too narrow* (the verb is the second person feminine in *kal of yatsar*: Gesen. 362). Observe the pronoun *thou* put in apposition with *ruined places*. Zion had become a *ruin*, but she shall be restored, and fill the earth.

20. *after thou hast lost the other*] Zion lost many of her children by their obstinacy and unbelief when Christ appeared; but she received the Gentiles in their place. See Rom. xi. 1—36. And Hosea says, "The number of the *children of Israel* shall be as the sand of the sea, which cannot be measured nor numbered" (Hosea i. 10).

21. *Who hath begotten me these*] These Gentile tribes, raised up like stones of the wilderness to be children of Abraham (Matt. iii. 9). When the Temple stood, Jerusalem was the centre of Unity, and all the faithful flocked to it. But "under the Gospel" (as *Matthew Henry* says here), "the union of

believers is by a spiritual accession to the mystical body of Christ in faith and love. Those who come to Jesus as the Mediator of the New Covenant, do thereby come to the Mount Zion, the Church of the First-born" (Heb. xii. 22, 23).

— *desolate*] Barren; literally, like a *stony* desert. Cp. *στερήδος, sterilis* (Gesen. 173).

22. *I will lift up mine hand—and set up my standard*] As a great king and conqueror does to muster his army. Cp. v. 26; xi. 12; xviii. 3; lxii. 10. Ezek. xx. 5.

— *arms*] Rather, in their *bosom*,—the bosom of their dress. See Neh. v. 13. Ps. cxxix. 7, where the same word is used. Cp. below, lx. 4; lxvi. 12; and Num. xi. 12, where Moses says, "Have I begotten them, that thou shouldest say unto me, Carry them in thy *bosom*" (Heb. *cheyk, the lap of the robe*), "as a *nursing father* beareth the sucking child;" and cp. below, the note on Acts xiii. 18.

— *upon their shoulders*] The young children of both sexes are usually carried by their mothers and nurses, not in the arms, but on the *shoulder*, seated astride, and sometimes, for a short distance, on the *hip* (*Lane*, Modern Egypt. p. 55).

NATIONAL ESTABLISHMENTS OF TRUE RELIGION ARE PRESCRIBED BY GOD.

23. *kings shall be thy nursing fathers*] Cp. lx. 16: "Thou shalt suck the breast of kings." So tender shall be the love of Kings and Princes to the Church of Christ that they are there compared to *mothers*. So St. Paul, in his affection for his spiritual children, speaks of himself as their *nursing mother* (1 Thess. ii. 7, 8. Gal. iv. 19).

That National Establishments of True Religion are pleasing to Almighty God, and bring down His blessings, spiritual and temporal, upon those who maintain them, is evident from such declarations of Holy Scripture as these:—"All power is given unto Me," says Christ, "in heaven and earth" (Matt. xxviii. 18). He is "King of kings, and Lord of lords" (Rev. xix. 16). "All Kings shall bow down before Him, all Nations shall do Him service" (Ps. lxxii. 11). He is the Arbitrator of the destiny of all Nations. And therefore the royal Psalmist says, "Be wise now, therefore, O ye kings" (Ps. ii. 10); be instructed, ye that are judges of the earth; Kiss the Son" (that is, do homage to Christ), "lest He be angry, and so ye perish from the right way, when His wrath is kindled but a

Before
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† Heb. *princesses.*
m Ps. 72. 9.
Micah 7. 17.

n Ps. 34. 22.
Rom. 5. 5. &
9. 33. & 10. 11.
o Matt. 12. 29.
Luke 11. 21, 22.
† Heb. *the cap-*
tivity of the just.
† Heb. *captivity.*

p ch. 9. 20.
q Rev. 14. 20. &
16. 6.
|| Or, *new wine.*
r Ps. 9. 16.
ch. 60. 16.

a Deut. 24. 1.
Jer. 3. 8.
Hos. 2. 2.
b See 2 Kings
4. 1.
Matt. 18. 25.
c ch. 52. 3.

And their † queens thy nursing mothers :
They shall bow down to thee with *their* face toward the earth,
And ^m lick up the dust of thy feet ;
And thou shalt know that I *am* the LORD :
For ⁿ they shall not be ashamed that wait for me.
24 ° Shall the prey be taken from the mighty,
Or † the lawful captive delivered ?
25 But thus saith the LORD, Even the † captives of the mighty shall be taken
away,
And the prey of the terrible shall be delivered :
For I will contend with him that contendeth with thee, and I will save thy
children.
26 And I will ^p feed them that oppress thee with their own flesh ;
And they shall be drunken with their own ^a blood, as with || sweet wine :
And all flesh ^r shall know that I the LORD
Am thy Saviour and thy Redeemer, the mighty One of Jacob.
L. 1 Thus saith the LORD,
Where *is* ^a the bill of your mother's divorcement, whom I have put away ?
Or which of my ^b creditors *is it* to whom I have sold you ?
Behold, for your iniquities ^c have ye sold yourselves,
And for your transgressions is your mother put away.
2 Wherefore, when I came, *was there* no man ?

little." And the promise of Christ to His Church is, "Kings shall be thy nursing fathers, and Queens thy nursing mothers" (Isa. xlix. 23) ; and the song of triumph will one day sound on high, "The kingdoms of this world are become the kingdom of our Lord, and of His Christ" (Rev. xi. 15).

Assuredly, it must be a blessed thing for men and Nations to do, what Christ Himself commands to be done, and which, when done, will be celebrated with praise and thanksgiving by the angels of God.

Hence it is evident that every Country which has a National Religious Establishment, ought to endeavour to improve it ; and that any country which has such an Establishment, and does not maintain, but destroys it, falls away from God, and forfeits His blessing, without which there can be no peace in this world, and no happiness in another.

But it must also be remembered that the Ecclesiastical Supremacy of Sovereign Princes is represented in Holy Scripture as a genial and loving influence. It is compared here by the prophet Isaiah to the wise care of a father for an infant, and to the tender affection of a mother.

This divine delineation of the Royal Supremacy has been too often forgotten. Instead of being fostering Parents, Civil Rulers have been harsh Taskmasters of the Church of Christ. They have not allowed her to develop herself with elasticity and energy, but have made her spiritual essence to be the slave of her temporal accidents, as if the Church of Christ had been founded by Him for the sake of the National Establishment, and as if the Establishment did not exist for the sake of the Church.

This temporal jealousy of the spiritual attributes of the Church, and this civil restraint of her spiritual agency, is fatal to the welfare of States and Thrones. It has alienated the affection of Churches from them, and has disabled Churches for doing their proper work in diffusing a spirit of religion and loyalty. If the United Church of England and Ireland were now allowed to expand herself in all the integrity of her Apostolic doctrine and discipline, with faithful Bishops placed in the great towns and cities of the Realm, then the best interests of the English Monarchy would be promoted, and the loyalty and happiness of the people would be placed on a solid and secure foundation of religion and piety. Let "Kings be nursing fathers, and Queens be nursing mothers of the Church of Christ," and He, who is "King of kings," will give them His blessing in this world, and in another. Cp. lx. 16 and above, *Introduction* to this Volume.

— *They shall bow down to thee*] The allusion to Cyrus, the Persian King, is kept up. They shall bow down to Thee, that

is, to Christ, Who is in thee ; as the Persians bow before their King. Cp. below, lx. 14.

24. *Shall the prey be taken*] Can the Jews be delivered from their strong Babylonish masters? Yes; they can be delivered, and they will be delivered, by Cyrus. So will captive souls be rescued from Satan, the strong man, by Christ, Who is stronger than he (Matt. xii. 29. Luke xi. 22).

— *the lawful captive*] Rather, *the captive company of the righteous*, the penitent Israel of God.

25. *But thus saith the LORD*] Rather, *Yea, saith the Lord.*

26. *I will feed them—with their own flesh*] The obdurate and unbelieving Jews will be driven to desperation by famine, and will devour their own offspring, as some of the Jews did in the siege of Jerusalem, when it had rejected Christ and His Apostles, and continued obstinate in its rebellion against Him, Who is Head and Saviour of the true Israel of God. Cp. on Deut. xxviii. 53—56; and Zech. xi. 9. Rev. xvi. 16.

THE MISERIES OF THE JEWS ARE DUE TO THEMSELVES, NOT TO ANY DEFECT OF LOVE OR POWER IN CHRIST.

CH. L.] At the close of the foregoing chapter, Christ had referred to the miseries that would be suffered by the unbelieving Jews who rejected Him. He proceeds now to show that their rejection by God was not due to any lack of power, or love, or wisdom on His part, as the Saviour sent by God. On the contrary, that He submitted to shame and suffering for their sakes, and that this was His path to glory; and thence He takes occasion to comfort all suffering believers, and to warn all who reject Him.

1. *Where is the bill of your mother's divorcement*] God has not given to the Hebrew Nation a bill of divorcement, and put her away, so as never to receive her again. See Deut. xxiv. 1—4. Cp. Jer. iii. 1. Nor has He made merchandise of her by selling her as a slave to pay any debt of His own to His creditors. But the Hebrew Nation has severed herself from Him by her sins. Cp. lx. 2: "Your iniquities have separated between you and your God;" and Rom. xi. 1: "Hath God cast away His People? God forbid."—"Ego (respondet Deus) Synagogam, matrem vestram, cui dotalet tabulas Legis quasi Maritus dederam, repuli, quia ipsa prius divortium fecit a Me" (*Augustine*).

2. *Wherefore, when I came, was there no man?—thirst*] Why, when Christ came to preach the glad tidings of salvation to the Jews first of all, did they reject Him? Wherefore, when "He came to His own, His own received Him not?" (John i. 11; cp. Acts xiii. 46; xviii. 6; xxviii. 28.

^d When I called, *was there* none to answer ?

^e Is my hand shortened at all, that it cannot redeem ?

Or have I no power to deliver ?

Behold, ^f at my rebuke I ^g dry up the sea,

I make the ^h rivers a wilderness :

ⁱ Their fish stinketh, because *there is* no water, and dieth for thirst.

³ ^k I clothe the heavens with blackness,

^l And I make sackcloth their covering.

⁴ ^m The Lord God hath given me the tongue of the learned,

That I should know how to speak a word in season to *him that is* ⁿ weary :

He wakeneth morning by morning,

He wakeneth mine ear to hear as the learned.

⁵ The Lord God ^o hath opened mine ear, and I was not ^p rebellious,

Neither turned away back.

⁶ ^q I gave my back to the smiters,

^r And my cheeks to them that plucked off the hair :

I hid not my face from shame and spitting.

⁷ For the Lord God will help me ; therefore shall I not be confounded :

Therefore have ^s I set my face like a flint,

And I know that I shall not be ashamed.

⁸ ^t *He is* near that justifieth me ; who will contend with me ?

Let us stand together : who *is* [†] mine adversary ?

Let him come near to me.

⁹ Behold, the Lord God will help me ; who *is* he *that* shall condemn me ?

Before
CHRIST
about
712.

d Prov. 1. 24.

ch. 65. 12. &

66. 4.

Jer. 7. 13. &

35. 15.

e Num. 11. 23.

ch. 59. 1.

f Ps. 106. 9.

Nahum 1. 4.

g Exod. 14. 21.

h Josh. 3. 16.

i Exod. 7. 18, 21.

k Exod. 10. 21.

l Rev. 6. 12.

m Exod. 4. 11.

n Matt. 11. 28.

o Ps. 40. 6, 7, 8.

p Matt. 26. 39.

John 14. 31.

Phil. 2. 8.

Heb. 10. 5, &c.

q Matt. 26. 67.

& 27. 26.

John 18. 22.

r Lam. 3. 30.

s Ezek. 3. 8, 9.

t Rom. 8. 32, 33,
34.

† Heb. *the
master of my
cause?*

It was not through any lack of power, or of love, and of readiness to save, on His part. No; He had plagued Egypt with darkness for their sake (v. 3), and dried up the Red Sea for their fathers, and had brought them over the Jordan into Canaan; He dried up the rivers of Babylon, and involved her Empire in blackness (cp. Rev. vi. 12), in order that the Hebrew exiles might return to Jerusalem.

Observe how almost imperceptibly the address of the LORD in v. 1,—“Thus saith the LORD,”—passes into that of the MESSIAH, in v. 2,—“When I came,”—a clear proof that He Who came as Man, is no other than the Everlasting God.

CHRIST'S VOLUNTARY HUMILIATION.

4. *The Lord God hath given me the tongue of the learned*] The rejection of Israel is not due to any lack of wisdom on the part of the Messiah, Who was sent by God to them. Not only was Christ mighty in Divine power, and gracious in Divine love, as He showed himself to the Hebrew Nation at the Exodus, and at the return from Babylon, but, as Man, He stooped to their weaknesses, and became His Father's disciple, in order to teach them Divine wisdom. As He Himself says, “As My Father hath taught Me, I speak” (John viii. 28, 38). “*The Lord God hath given Me the tongue of the learned*” (or, of disciples that are taught), “that I should know how to speak a word in season to him that is weary;” or rather, to comfort the weary with words (Vulg., Aquila, Gesen., Delitzsch). Cp. Matt. xi. 27. Luke iv. 21. John iii. 34: “He whom God hath sent speaketh the words of God;” and “Though He was a Son, yet learned He obedience by the things which He suffered” (Heb. v. 8).

— *He wakeneth*] The Father did not speak in dreams or visions to the Well-beloved Son; but continually every morning He spake in His opened ear, and declared what He was to say; and thus the Messiah was the “Wisdom of God” (1 Cor. i. 30), speaking unto men face to face.

5. *The Lord God hath opened mine ear*] See above, on Ps. xl. 6—8. Cp. 1 Sam. xx. 12. 2 Sam. vii. 27 (see margin).

The Church has declared her judgment that this prophecy was fulfilled in the Passion of Christ, by appointing it to be read as the Epistle on the Tuesday before Easter.

— *I was not rebellious*] No; His meat and drink was to do the will of His Father, Who sent Him, and to finish His work, even in His Agony, and unto Death (Matt. xxvi. 39. John iv. 34; xiv. 31. Rom. v. 19. Phil. ii. 7, 8. Heb. v. 8).

THE SUFFERINGS OF THE MESSIAH.

The Prophet having revealed the triumphs of the Messiah in foregoing prophecies, now proceeds to speak of the voluntary abasement to which He submitted, and by which He ascended to glory. Our Lord adopted a similar method in His dealings with His disciples. He displayed His glory in the Transfiguration before He described circumstantially His future shame and suffering. See Mark viii. 31; ix. 30—32.

The sufferings of the Messiah as “the Servant of the Lord,” which led Him to glory, are very appropriately reserved for this Second Portion of Isaiah's prophecies, in which He is comforting the suffering exiles and captives at Babylon with hopes of restoration by Cyrus, and of eternal redemption through Christ (see above, Introduction).

6. *I gave my back to the smiters—spitting*] As our Lord Himself declares (Luke xviii. 31): “Behold, we go up to Jerusalem, and all things that are written by the Prophets concerning the Son of Man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge Him, and put Him to death.” Our Lord is there referring to this place of Isaiah, and is applying it to Himself (Hengst.). Cp. Matt. xxvi. 67; xxvii. 26—30. Mark xv. 19. John xviii. 22.

— *plucked off the hair*] Perhaps of the beard (2 Sam. x. 4). See Neh. xiii. 25. In the Septuagint Version here are three words, which re-appear in the Gospel history of Christ's Passion,—*ραπισματα—μαστιγας—ἐμπτύσματα*.

7. *I set my face*] These words are applied to Christ going to His Passion (Luke ix. 51).

— *like a flint*] In holy endurance, as if He had no more feeling when struck than a flint (cp. Ezek. iii. 8, 9), although in His Agony in the garden His sweat was like great drops of blood falling down to the ground (Luke xxii. 44).

— *I shall not be ashamed*] No; the shame and suffering of the Messiah were His road to glory. See Phil. i. 8, 9. Heb. ii. 9, 10; xii. 2.

Before
CHRIST
about
712.
u Job 13. 28.
Ps. 102. 26.
ch. 51. 6.
x ch. 51. 8.
y Ps. 23. 4.
z 2 Chron. 20. 20.
Ps. 20. 7.

Lo, they all shall wax old as a garment ; * the moth shall eat them up.
10 Who is among you that feareth the LORD,
That obeyeth the voice of his servant,
That ^y walketh in darkness, and hath no light ?
^z Let him trust in the name of the LORD,
And stay upon his God.

a John 9. 29.
b Ps. 16. 4.
a ver. 7.
b Rom. 9. 30, 31,
32.

11 Behold, all ye that kindle a fire,
That compass yourselves about with sparks :
Walk in the light of your fire,
And in the sparks that ye have kindled.
^a This shall ye have of mine hand ; ye shall lie down ^b in sorrow.

c Rom. 4. 1, 16.
Heb. 11. 11, 12.

LI. ¹ ^a Hearken to me, ^b ye that follow after righteousness,
Ye that seek the LORD :
Look unto the rock whence ye are hewn,
And to the hole of the pit whence ye are digged ;

d Gen. 12. 1, 2.

² ^c Look unto Abraham your father,
And unto Sarah that bare you :
^d For I called him alone,
And ^e blessed him, and increased him.

e Gen. 24. 1, 35.

f Ps. 102. 13.
ch. 40. 1. & 52. 9.
ver. 12.

³ For the LORD ^f shall comfort Zion :
He will comfort all her waste places ;
And he will make her wilderness like Eden,
And her desert ^g like the garden of the LORD ;
Joy and gladness shall be found therein,
Thanksgiving, and the voice of melody.

g Gen. 13. 10.
Joel 2. 3.

⁴ Hearken unto me, my people ;
And give ear unto me, O my nation :
^h For a law shall proceed from me,
And I will make my judgment to rest ⁱ for a light of the people.

h ch. 2. 3. &
42. 4.

i ch. 42. 6.

k ch. 46. 13. &
56. 1.
Rom. 1. 16, 17.

⁵ ^k My righteousness is near ;
My salvation is gone forth,

11. That compass yourselves about with sparks] Rather, that arm yourselves with fiery darts (Heb. *zikoth*). Cp. Prov. xxvi. 18 (Junius, Tremellius, Vitranga, Gesen. 243; Fuerst, 401; Delitzsch; and see Targum here), to which St. Paul refers, when he says, "Taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (Eph. vi. 16).

The fiery darts,—the "tela ignea Satanæ,"—with which the wicked equip themselves, in order to fight against Christ and His Church, serve only to kindle the fire in which they themselves will be burned. The fire which consumed Jerusalem was lighted by the fiery darts which they had discharged against Christ; and the rebellious Nation, which had risen up in insurrection against Him, lay down in sorrow in the bed and grave of its own sin; and there it still lies, till it shall please Him to awaken it.

May the enemies of Christ and of His Church be warned by that example!

CHRIST'S ADDRESS OF WARNING, AND OF COMFORT, TO THE BELIEVERS OF ISRAEL.

CH. LI. 1, 2. Hearken to me, ye that follow after righteousness—Look unto Abraham—and unto Sarah] In the former chapter Christ had addressed those who rejected Him. He now turns to those who follow after righteousness, and warns them against the error of endeavouring to "establish their own righteousness" on the foundation of their own fancied merits, instead of submitting themselves to the righteousness provided by God through faith in Christ (see v. 5 and on Rom. x. 3; cp. Rom. ix. 30—33. Gal. v. 4); He propounds to them for imitation the example of Abraham, who saw Christ's Day and was glad (John viii. 56), and believed God's promises, and was justifi-

fied by faith in Him (Rom. iv. 3); and He reminds them that they who imitate Abraham in his faith, are the only genuine children of Abraham (Rom. iv. 16. Gal. iii. 7. 9. 29).

The phrase *Hearken to me* is repeated three times in this chapter, vv. 1. 4. 7. Cp. v. 21, "*hear now this*." And He says, v. 5, "*My righteousness is near*;" do not trust in your own.

1. the pit whence ye are digged] The womb of Sarah, who believed in God's promise of a Seed in whom all are blessed—which is Christ. See Heb. xi. 11, 12.

2. I called him alone] Or, I called him when he was only one (cp. Ezek. xxxiii. 24, "Abraham was one, and he inherited the land." Mal. ii. 15)—a solitary unit—and I promised that out of one, "and him as good as dead," should spring as many as the stars in multitude (Heb. xi. 12. Rom. iv. 13), and that all should be blessed in his Seed, which is Christ.

3—7. the LORD shall comfort Zion] First, by her deliverance from Babylon and restoration by Cyrus; and secondly, by her more glorious deliverance and restoration in Christ, Who is the Seed of Abraham and of David (see above, xl. 1—3), and Who is made to Jew and Gentile "*righteousness, and sanctification, and redemption* by God" (1 Cor. i. 30) and "is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. i. 16).

Christ comforts all who know righteousness; that is, who do not rely on their own supposed merits, but thankfully accept that righteousness which is graciously vouchsafed to them in Him; and He encourages them to trust in Him, Who will save them from all their enemies. There is but One God from the beginning. He gave the Law at Horeb to Israel. He gives a new and everlasting Law to all in the Gospel of Christ (*S. Justin Martyr*, c. Tryph. §§ 11, 12).

- ¹ And mine arms shall judge the people ;
^m The isles shall wait upon me,
 And ⁿ on mine arm shall they trust.
⁶ ^o Lift up your eyes to the heavens,
 And look upon the earth beneath :
 For ^p the heavens shall vanish away like smoke,
^q And the earth shall wax old like a garment,
 And they that dwell therein shall die in like manner :
 But my salvation shall be for ever,
 And my righteousness shall not be abolished.
⁷ ^r Hearken unto me, ye that know righteousness,
 The people ^s in whose heart is my law ;
^t Fear ye not the reproach of men,
 Neither be ye afraid of their revilings.
⁸ For ^u the moth shall eat them up like a garment,
 And the worm shall eat them like wool :
 But my righteousness shall be for ever,
 And my salvation from generation to generation.
⁹ ^x Awake, awake, ^y put on strength, O arm of the LORD ;
 Awake, ^z as in the ancient days, in the generations of old.
^a Art thou not it that hath cut ^b Rahab,
 And wounded the ^c dragon ?
¹⁰ Art thou not it which hath ^d dried the sea, the waters of the great deep ;
 That hath made the depths of the sea a way for the ransom ^e : ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^{o</}

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k Job 20. 7.
l Zech. 9. 11.

* And where is the fury of the oppressor?

14 The captive exile hasteneth that he may be loosed,

† And that he should not die in the pit,

Nor that his bread should fail.

m Job 26. 12.
Ps. 74. 13.
Jer. 31. 35.

15 But I *am* the LORD thy God, that ^m divided the sea, whose waves roared:
The LORD of hosts *is* his name.

n Deut. 18. 18.
ch. 59. 21.
John 3. 34.
o ch. 49. 2.

16 And ⁿ I have put my words in thy mouth,

And ^o I have covered thee in the shadow of mine hand,

p ch. 65. 17. &
66. 22.

^p That I may plant the heavens, and lay the foundations of the earth,
And say unto Zion, Thou *art* my people.

q ch. 52. 1.

17 ^q Awake, awake, stand up, O Jerusalem,

Which ^r hast drunk at the hand of the LORD the cup of his fury;

r Job 21. 20.
Jer. 25. 15, 16.
s See Deut. 28.
28, 34.
Ps. 60. 3. &
75. 8.
Ezek. 23. 32,
33, 34.
Zech. 12. 2.
Rev. 14. 10.

^s Thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out.

18 *There is none* to guide her among all the sons *whom* she hath brought forth;
Neither *is there any* that taketh her by the hand of all the sons *that* she hath
brought up.

t ch. 47. 9.
† Heb. happened.

19 ^t These two *things* † are come unto thee;

Who shall be sorry for thee?

† Heb. breaking.

Desolation, and † destruction, and the famine, and the sword:

u Amos 7. 2.

^u By whom shall I comfort thee?

x Lam. 2. 11, 12.

20 ^x Thy sons have fainted, they lie at the head of all the streets, as a wild bull
in a net:

They are full of the fury of the LORD,

The rebuke of thy God.

y See ver. 17.
Lam. 3. 15.

21 Therefore hear now this, thou afflicted,

And drunken, ^y but not with wine:

z Jer. 50. 34.

22 Thus saith thy Lord the LORD,

And thy God ^z *that* pleadeth the cause of his people,

Behold, I have taken out of thine hand the cup of trembling,

Even the dregs of the cup of my fury;

Thou shalt no more drink it again:

a Jer. 25. 17,
26, 28.
Zech. 12. 2.
b Ps. 66. 11, 12.

23 But ^a I will put it into the hand of them that afflict thee;

^b Which have said to thy soul, Bow down, that we may go over:

And thou hast laid thy body as the ground,

And as the street, to them that went over.

13. *where is the fury of the oppressor?*] Where is the fury of Pharaoh's host? At the bottom of the Red Sea; and Israel is delivered. And where is the fury of Babylon? It also is fallen in the hour of its idolatrous revelry, and Israel is free. Where is the fury of Satan? He has been vanquished by Christ on the Cross, and the World is redeemed.

14. *The captive exile hasteneth*] Literally, *he who is bound down* (in chains) springs forth *in haste to be free*; as Israel went in haste from Egypt and from Babylon. So the World leaped forth from its fetters when ransomed by Christ.

— *And that—fail*] Rather, *and he shall not be in the pit* (in a spiritual sense, the prison of sin, and the grave), *and his bread shall not fail*—for he is fed with living bread from heaven by Christ. See John vi. 31—33. 49—52. 58.

15. *But I*] Rather, *and I, even I*. Christ here asserts His own Godhead, and declares that the miracles and mercies of the Exodus were effected by Him.

16. *I have put my words in thy mouth*] Christ teaches Israel—He instructs His Apostles and Evangelists raised up in Israel—in order that by their means, as the World's Missionaries, He may make a new generation in Himself, and so prepare the way for the new heavens and new earth, wherein dwelleth righteousness (see lxxv. 17; lxxvi. 22. 2 Pet. iii. 13), and make

citizens to dwell for ever in the New Jerusalem (Rev. iii. 12; xxi. 2).

CHRIST'S REPLY.

17. *Awake, awake—O Jerusalem*] Rather, *Awake thyself, awake thyself*; or, *Stir up thyself, stir up thyself!* The form of the verb here used differs from that in li. 9, and implies a reflexive act of resolution on the part of the Church.

Christ replies by the echo of a double "*Awake thyself*" to the prayers of His people in v. 9, which had invoked His arm to *awake*. His arm is awake, and He calls on them to rouse themselves, as St. Peter, when awakened in the prison, was commanded by the angel to arise (Acts xii. 7).

— *cup of his fury*] For thy sin. Cp. Ps. lx. 3; lxxv. 8. — *cup of trembling*] Rather, *cup of reeling*,—that is, which causes it. Cp. lx. 5; Ps. lxxv. 8; and *Gesen.* 874.

18. *There is none to guide her*] Rather, *There was none to guide her* (see Jer. v. 30, 31); her princes, priests, and prophets, failed in their duty, and the people loved to have it so; therefore she is carried to Babylon. See 2 Chron. xxxvi. 12—19. Dan. ix. 6—14.

20. *as a wild bull*] *a wild ox* (*Onkelos* and *Targum*; see *Fuerst*, 1454); or, as others suppose, a wild goat (ibex, oryx, or antelope; *Sept.*, *Vulg.*, *Gesen.* 854).

- LII. ¹ Awake, ^a awake; put on thy strength, O Zion;
 Put on thy beautiful garments, O Jerusalem, ^b the holy city:
 For ^c henceforth there shall no more come into thee the uncircumcised ^d and
 the unclean.
² ^e Shake thyself from the dust;
 Arise, and sit down, O Jerusalem:
^f Loose thyself from the bands of thy neck,
 O captive daughter of Zion:
³ For thus saith the LORD,
^g Ye have sold yourselves for nought;
 And ye shall be redeemed without money.
⁴ For thus saith the Lord God,
 My people went down aforetime into ^h Egypt to sojourn there;
 And the Assyrian oppressed them without cause.
⁵ Now therefore, what have I here, saith the LORD,
 That my people is taken away for nought?
 They that rule over them make them to howl, saith the LORD;
 And my name continually every day is ⁱ blasphemed.
⁶ Therefore my people shall know my name:
 Therefore *they shall know* in that day that I *am* he that doth speak:
 Behold, *it is I*.
⁷ ^k How beautiful upon the mountains are the feet of him that bringeth good
 tidings,
 That publisheth peace;

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a ch. 51. 9, 17.
b Neh. 11. 1.
ch. 48. 2.
Matt. 4. 5.
Rev. 21. 2.
c ch. 35. 8. &
60. 21.
d Nahum 1. 15.
e Rev. 21. 27.
f See ch. 3. 26.
& 51. 23.
g Zech. 2. 7.

g Ps. 44. 12.
ch. 45. 13.
Jer. 15. 13.

h Gen. 46. 6.
Acts 7. 14.

i Ezeck. 36. 20, 23.
Rom. 2. 24.

k Nahum 1. 15.
Rom. 10. 15

CH. LII. 1. *Awake, awake*] Heb. *Uri, uri!*—*Arise, arise!* This second appeal of Christ to Jerusalem, *Arise, arise!* is different in the original from that in li. 17, which is translated by the same words; and it corresponds to that in li. 9, where Zion calls to Christ to *arise*. Observe the connexion. Zion had called on the arm of the Lord to *arise*, and *put on strength* as a garment.

Christ, having called upon her in li. 17 to *stir herself*, now calls upon her to *arise*, and *put on her beautiful garments*.

This second appeal excites her to a still more strenuous effort than that of emancipation from Babylon, which was the primary purpose of the former call to awake (li. 17).

This is an alarm which sounds from Him to her, and vibrates from her to the whole world. It is a call to Zion to awake, and to arouse the world from the slumber and prison of sin and Satan by the trumpet of evangelical preaching to all Nations. See *ev.* 7. 10.

— *put on thy strength*] The *arm of the Lord* has been invoked by Zion to *awake*, and to *put on strength* (li. 9). This has been done. And Zion must now *awake* and *put on her strength*, and not only go forth from her captivity at Babylon, but she must go forth to evangelize the World.

— *beautiful garments*] Literally, *garments of glory and beauty*, such as were worn by Aaron the High Priest. See Exod. xxviii. 2. 40, where the same words are used; cp. 2 Chron. iii. 6; and below, lx. 7; lxiv. 11, where the word here rendered *beautiful* is applied to the Temple. The Priesthood and the Temple of Zion receive new beauty and glory in the Church of Christ, Who fulfils all that was pre-signified by them, and imparts His own beauty and glory to her.

2. *Arise, and sit down*] As a queen on a throne (*Targum*).

3. *Ye have sold yourselves—money*] Ye have sold yourselves by your sins (see l. 1), for what profited you nothing, but rather brought misery and shame; and *ye shall be redeemed without money*; ye shall be redeemed freely from Babylon by Cyrus, without any payment or effort on your part; and much more shall ye be redeemed freely by CHRIST, not only without any cost on your part, but with the price of His own blood shed freely for you (1 Pet. i. 18).

On this text, considered in its Christian sense, see *Bp. Sanderson*, Sermon i. 173.

4. *to sojourn*] Israel went to Egypt to dwell there for a

time as a guest, but it became to him a house of bondage; and *the Assyrians* (Heb. and *Asshur*) *oppressed him without cause* (see *Gesen.* 72); that is, without having any right to possess Israel as a slave. The comprehensive word *Asshur* is used to signify the oppression of Israel by Assyria, as well as that of Judah by Babylon (*Vitringa, Delitzsch*).

5. *what have I here*] *What have I to do here?* Jehovah is represented as present, and as afflicted with His people in their afflictions, and as asking—whether it can be supposed that He will remain any longer in bondage with them. No; He will burst through the chains of their prison-house; and will go forth and bring them out with Him. Thus He went forth from Egypt and from Babylon. Thus He brought out the World in Christ.

— *They that rule over them make them to howl*] Rather, *they that rule over my people shout triumphantly* (lit. yell. *Symmach, Theodot., Vitringa, Gesen., Fuerst*).

— *my name—is blasphemed*] My Name is blasphemed by the heathen, who imagine that in conquering My People they have conquered Me.

7. *How beautiful—Thy God reigneth*] The Prophet beholds a messenger coming over the mountains (which stand around Jerusalem, Ps. cxv. 2) with glad tidings; the watchmen of Zion discern him at a distance, and they exult at the sight, and call on her to rejoice.

The tidings of the deliverance from Babylon were joyful, and they lead onward, by a rapid transition, to a prophetic anticipation of the more gladsome news of a greater and more glorious deliverance—that of Zion and of the World redeemed and restored by Christ. See above, xl. 1—5.

That this passage refers to that Evangelical deliverance, is certain from the testimony of the Holy Spirit, speaking by St. Paul, and applying these words to the preaching of the Gospel by the Apostles and other Messengers of Christ (Rom. x. 15).

— *the feet*] It is not said, “How lovely are the Messengers,” but, “How beautiful are their feet!” Not what they are in themselves, but what they *bring*, as sent from God, and *running* in obedience to Him, is here presented to the view, as in Nahum i. 15, “Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace!” See also above, on xxxii. 20, “Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.”

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1 Ps. 93. 1. &
56. 10. & 97. 1.

That bringeth good tidings of good,
That publisheth salvation;
That saith unto Zion, 'Thy God reigneth!

⁸ Thy watchmen shall lift up the voice;
With the voice together shall they sing:
For they shall see eye to eye,
When the LORD shall bring again Zion.

⁹ Break forth into joy, sing together, ye waste places of Jerusalem:

¹⁰ For the LORD hath comforted his people,

¹¹ He hath redeemed Jerusalem.

¹² The LORD hath made bare his holy arm in the eyes of all the nations;
And ^p all the ends of the earth shall see the salvation of our God.

¹³ ^a Depart ye, depart ye, go ye out from thence, touch no unclean thing;
Go ye out of the midst of her;

^r Be ye clean, that bear the vessels of the LORD;

¹² For ^s ye shall not go out with haste, nor go by flight:

^t For the LORD will go before you;

^u And the God of Israel *will* † be your rereward.

¹³ Behold, ^{*} my servant shall || deal prudently,

^y He shall be exalted and extolled, and be very high.

m ch. 51. 3.

n ch. 48. 20.

o Ps. 98. 2, 3.

p Luke 3. 6.

q ch. 48. 20.
Jer. 50. 8. &
51. 6, 45.
Zech. 2. 6, 7.
2 Cor. 6. 17.
Rev. 18. 4.
r Lev. 22. 2, &c.
s See Exod. 12.
33, 39.
t Micah 2. 13.

u Num. 10. 25.
ch. 58. 8.
See Exod. 14. 19.

† Heb. *gather*
you up.

x ch. 42. 1.

‡ Or, *prosper*,
ch. 53. 10.

Jer. 23. 5. y Phil. 2. 9.

— *That bringeth good tidings*] On the Evangelical meaning of the word here used for *good tidings*, see above, xl. 9.

— *Thy God reigneth!*] A glorious note of jubilee, adopted in the Psalms written at the return from Babylon (see on Ps. xciii. 1; cp. Ps. xcvi. 1; xcix. 1), and growing up in them to a song of victory and thanksgiving for the Redemption of the World by Christ, and for His full and final triumph over all His enemies, which is revealed in the Apocalypse, where the same spiritual pæan is sounded by the Universal Church, Rev. xi. 15. 17; xix. 6.

⁸. *Thy watchmen*] Or, *Hark! the voice of thy watchmen, they lift up their voice together; for they see eye to eye how the Lord bringeth Zion home*.

This can hardly apply to the deliverance from Babylon; for Zion was not built, and had no watchmen when Cyrus liberated Israel. But it had its full accomplishment in the greater and more glorious deliverance proclaimed and effected by Christ. The watchmen of Zion, such as Zacharias, Symeon, and Nathanael, who had long watched and "waited for the consolation of Israel," and had longed to hear the voice, "*Comfort ye, comfort ye My people*," beheld Christ coming; they beheld not only His herald, John the Baptist, but they saw *Him*;—they saw Him, the Incarnate God, *eye to eye*, face to face; and He not only restored her people to Zion, but restored Zion to herself.

¹⁰. *The LORD hath made bare—our God*] The writer of Psalm xcvi. (one of the Psalms of the Anodus, or Return from Babylon) had these words of Isaiah in his mind; and he, doubtless, and the other authors of that group of Psalms, had learnt from Isaiah to see in the deliverance from Babylon, and restoration to Jerusalem, a pledge and earnest of the greater deliverance and restoration to be effected by Christ. See above, on Ps. xcvi. 1; xcvi. 1; xcix. 1, and the *Prelim. Note* to the "*Songs of Degrees*," or of *Uppings* (Ps. cxx. p. 196).

Observe the contrast here. *The arm of the Lord* is said (in li. 9) to *clothe itself with strength*; and here He is said to *make bare* His *holy arm* in the sight of all Nations. God's arm is *clothed* with strength; and it is *bared*, when, after it has long been concealed from the eye, and forgotten by the World, it is suddenly displayed in the sight of all. It is *bared*; it is not protected by any armour (as a human arm), for it needs none, but is almighty in its own bareness; and it is *put forth*, that it may be prepared for action, and that all may see it and adore Him, Whose Arm it is, and Whose will it performs; and it is a *holy* arm, because His Omnipotence is used in vindicating His holiness and righteousness, and in punishing those who are unholy and unrighteous.

¹¹. *Depart ye—be ye clean, that bear the vessels of the LORD*] This is addressed to the captive exiles at Babylon. God commands them to go out of her (in compliance with the proclamation of Cyrus, 2 Chron. xxxvi. 22, 23. Ezra i. 1—3), and not to defile themselves with any of her idolatries. Cp. Jer. i. 8; li. 6. 45. He specially exhorts *those* to purify themselves, who bare the sacred *vessels of the Lord*, which had been carried to Babylon by Nebuchadnezzar, and which were restored to Jerusalem and the service of God by Cyrus. See on Ezra i. 7—11, where it is shown that these words have also a larger spiritual meaning in Christ, to Whom the prophet returns in v. 13. Cp. 2 Cor. vi. 17, where St. Paul refers to them; and so Tertullian (c. Marcion. iii. 22); S. Jerome, S. Cyril, Vitringa, and others.

These words contain a solemn admonition to all Christians (who, in a certain sense, have a priestly character: see on 1 Pet. ii. 5. 9. Rev. v. 9, 10), and especially to the Ministers of the Sanctuary, to eschew all the contaminating pollutions of Babylonish idolatry; and they have a special significance for us in the latter days, as is evident from their adoption in the Apocalypse. See below, on Rev. xviii. 4.

¹². *ye shall not go out with haste*] As from Egypt (Exod. xii. 39. Deut. xvi. 3), where the same word (*chippázon*, *haste*) is used, as here.

THE OBEEDIENCE AND LOVE OF THE MESSIAH SHOWN BY HIS VOLUNTARY SUFFERINGS, HIS CONSEQUENT TRIUMPH AND EXALTATION.—THE REDEMPTION OF THE WORLD BY HIM.

¹³—¹⁵. *Behold, my servant*] *Behold, my servant*,—the Messiah. See xlii. 1. These verses begin the prophecy that is continued in the following chapter, which ought not to be separated from them. Accordingly, in the *Arabic Version* there is a break here; and the following title is inserted, "A Prophecy concerning Christ; His Crucifixion, and the taking away of sins."

The *ancient Jews* always connected these three verses with what follows in the fifty-third chapter, and applied them to the same Person—the MESSIAH. See Bp. Pearson on the Creed, Art. ii. p. 87, and pp. 88, 89. This prophecy is applied to Christ by the Holy Spirit in the New Testament (Mark xv. 28. Acts viii. 32. Rom. x. 16; xv. 28. 1 Pet. ii. 24), and by all ancient Christian Expositors; as *Justin Martyr*, *Origen*, *S. Augustine*, de Civ. Dei, xviii. 29: "In this prophecy Isaiah speaks so plainly of Christ, that he seems to perform the part of an Evangelist, rather than of a prophet" (S. Jerome; see also his Epistle to Paulinus, p. 571).

He shall sprinkle many nations. ISAIAH LII. 14, 15. LIII. 1. Unbelief of Jews foretold.

- 14 As many were astonished at thee ;
His ² visage was so marred more than any man,
And his form more than the sons of men :
15 ^a So shall he sprinkle many nations ;
^b The kings shall shut their mouths at him :
For that ^c which had not been told them shall they see ;
And that which they had not heard shall they consider.

LIII. ¹ Who ^a hath believed our || † report ?

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z Ps. 22. 6, 7.
ch. 53. 2, 3.
a Ezek. 36. 25
Acts 2. 33.
Heb. 9. 13, 14.
b ch. 49. 7, 23.

c ch. 55. 5.
Rom. 15. 21. &
16. 25, 26.
Eph. 3. 5, 9.
a John 12. 38.
Rom. 10. 16.

|| Or, doctrine? † Heb. hearing?

13. shall deal prudently, he shall be exalted and extolled, and be very high] The prophecy of Christ's sufferings begins with the declaration that they were endured by Him as the Lord's servant, in obedience to the Father's will; and that in suffering He dealt prudently, or rather acted prudently and prosperously. See the margin here. Deut. xxix. 9. Josh. i. 7, 8. 1 Sam. xviii. 14. 1 Kings ii. 3. 2 Kings xviii. 7. Prov. xvii. 8, in all which places the same word (the *hiphil* of *sacal*) is used as here, and is applied to personal types of Christ, e.g. Joshua, David, Solomon, and Hezekiah, and is rendered in our Translation by *prospered*, or *had good success*; and see the prophecy concerning Christ,—“The Lord our righteousness,”—in Jer. xxiii. 5, which opens with the same words as the present: “Behold, . . . a King shall reign and prosper.” Cp. *Vitringa* here, pp. 652, 653.

The Prophet adds, that the Messiah will be exalted, and extolled, and be very high; and thus he happily prefaces the prophecy of the PASSION of CHRIST by a declaration of the Resurrection, Ascension, and Session in Glory, to which the Passion led Him, and to which it will bring all His faithful followers. Cp. the next chapter, vv. 10, 11; and Phil. ii. 5. 7—11.

That this is a prophecy of the sufferings and exaltation of the Messiah, is confessed by many of the Hebrew Rabbis, as in *Targum of Jonathan* here, *R. Simeon*, and *R. Moshe*, *R. Alschech*. See *Hulsii Theolog. Judaica*, i. 318. 430; *Poli Synopsis*, p. 496; *Vitringa*, p. 658, who shows that the notion of two Messiahs,—one, the Son of David, a triumphant Messiah, the other, the Son of Joseph, a suffering Messiah,—is a comparatively recent expedient of the Jews, endeavouring in vain to evade the force of this prophecy. Cp. *Hengstenberg*, *Christol.* ii. pp. 311—316, Engl. transl., 1861, where is an account of the history of its exposition; and *Hävernicks*, *Vorlesungen*, pp. 260—265.

14. As many were astonished at thee] The Prophet now addresses Christ Himself, and says, that His glorious exaltation would be as lofty (v. 13) as His voluntary humiliation was lowly; and that, as multitudes were astonished at His wonderful abasement (cp. Ps. xxii. 6, “I am a worm, and no man”), so multitudes would adore His glorification consequent upon it.

15. So shall he sprinkle many nations] The Messiah was bruised and marred like Job (see above, on Job i. 1), and was loathed and vilified by His friends, as Job was; but, like Job, He was raised from the depths of shame and suffering, and ministered as a Priest, like Job, for the purification of others. See *Introd.* to Job, pp. xii, xiii; and on Job xlii. 10—17.

He was stricken as a leper (see the next chapter, vv. 4, 8),—smitten of God, as one unclean, needing to be cleansed by blood sprinkled upon Him (Lev. xiv. 7). But by His own Blood, shed by Him on the Cross, when stricken of God, He, Who was regarded by others as a leper, sprinkled many nations, even the Heathen World, as well as God's People, the Jews. In the words of *S. Jerome*: “Iste asperget gentes multas, mundans eas sanguine Suo, et, in baptismo, Dei consecrans servituti;” and though Jewish and heathen Rulers conspired against Him to crucify Him as a slave, yet all kings shall be dumb with awe at His Coming, and shall adore Him, as “King of Kings and Lord of lords.”

The word rendered, *he shall sprinkle*, is the *hiphil* of *nazah*, properly *to leap*, *to gush forth*, or *to be sprinkled*, Lev. vi. 27; below, lxiii. 3. In *hiphil*, the word means *to cause to leap out*, or *to spring forth*, as a liquid does, and thence it signifies *to sprinkle*. It is specially applied both to describe the sprinkling with the blood of atonement, on the great day of atonement, and with the water of purification. See Lev. iv. 6; xiv. 7; xvi. 14, 18, 19. Num. xix. 19.

It doubtless would be more in accordance with usage that a preposition (signifying *upon*) should follow the verb *sprinkle*, and be prefixed to the noun *nations*; but this is not

absolutely necessary. See *Gesen.*, § 118, and § 138; and *Simonis*, *in voce*; and *Hengstenberg*. The rendering in the text is that which is found in *Vulg.*, *Syriac*; and is adopted by the Latin Christian Fathers, and by *Menochius*, *Tirinus*, *Forerius*, *Calvin*, *A Lapide*, *Vitringa*, *Rückert*, *Hengstenberg*, *Hävernicks*, and others, and is confirmed by various passages in the Old and New Testaments, referring to the cleansing work of Christ, as our Great High Priest and Victim, *sprinkling* the nations with His own Blood (Ezek. xxxvi. 25. Heb. ix. 13, 14; x. 22; xii. 24. 1 Pet. i. 2).

The Jews rightly believed that it would be one of the functions of the Messiah to baptize: “Why baptizest thou,” they said to John the Baptist, “if thou art not the Christ?” (John i. 19—25). And their belief that the Messiah would baptize, is supposed to be grounded on this text: “He shall sprinkle many nations,” and on others, such as Ezek. xxxvi. 25. See *Bp. Chandler*, *Defence of Christianity*, i. p. 7. The cleansing efficacy of Christ's Blood is applied in the Sacrament of Baptism.

CH. LIII.] That this prophecy, which affords the strongest argument of the truth of Christianity, and ministers the most soothing consolation to all Christian sufferers in affliction, which is their appointed path to glory, was written by Isaiah, and that it foretells the sufferings of Christ, the Son of God, very God, and very Man, is certain, from the sure testimony of the HOLY GHOST, speaking in the New Testament, by the mouth of St. John (xii. 38), of St. Matthew (viii. 17), of St. Luke (xxii. 37. Acts viii. 28—35), and St. Paul (Rom. x. 16), and has ever been the unanimous judgment of the Universal Church of Christ, from the days of the Holy Apostles (see *Hengstenberg*, pp. 320, 321). It would be superfluous to quote individual Fathers here. Not a single Father of the Church can be cited as holding a different opinion.

The Church has declared her judgment to this effect by appointing this chapter to be read as a Proper Lesson on GOOD FRIDAY.

Therefore, the pious meditations of the Christian reader need not be disturbed by the speculations of some in later days, who, adopting the sceptical language of a more recent Judaism (apostatizing from the faith of its fathers, who acknowledged that Isaiah speaks here of the MESSIAH: see on lii. 13; and *Pfeiffer*, *Dubia*, p. 382), have endeavoured to wrest this prophecy from the true meaning which has been assigned to it by the Holy Spirit of God, and to apply it either to the Hebrew Nation personified (*Eichhorn*, *Rosenmüller*, *Hitzig*, *Hendewerk*, *Köster*), or to the Order of the Hebrew Prophets (*De Wette*, *Gesenius*, *Schenkel*, *Umbreit*), or (with *Bunsen*, *Ewald*, and others) to Jeremiah, or some unknown martyr-prophet. On the other hand, we may refer to the names of many learned German critics (such as *Duthe*, *Hensler*, *Koppe*, *J. D. Michaelis*, *Palm*, *Schmieder*, *Storr*, *Krüger*, *Jahn*, *Stendel*, *Sack*, *Reinke*, *Tholuck*, *Hävernicks*, *Stier*, *Keil*, *Delitzsch*), as maintaining the ancient, Scriptural, Catholic and Apostolic interpretation of this prophecy.

An excellent popular exposition of it has recently been published in our own country by the *Rev. Alfred Codd*, M.A., Vicar of Beaminstor, Dorset.

Isaiah, in the earlier part of his prophecies, had foretold the Incarnation of the Son of God, and His Birth from a Virgin, of the house of David, when reduced to low estate, and had declared His Divine Nature and everlasting dominion, and the blessed consequences of His Coming (vii. 14, 15; ix. 6, 7; xi. 1—16).

He reserved for this later part of his prophecies the description of Christ's Sufferings, and of His consequent Victory, and of the Birth of the Universal Church from His Death, and of her Espousals as the Bride, purchased and cleansed by His most precious Blood, and the outpouring of the Holy Spirit, and reception of all Nations into the fold of Christ, and the final subjugation of all things to His sway, and the everlasting

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b ch. 51. 9.
Rom. 1. 16.
1 Cor. 1. 18.
c ch. 11. 1.
d ch. 52. 14.
Mark 9. 12.

e Ps. 22. 6.
ch. 49. 7.

f Heb. 4. 15.

|| Or, *he hid as it
were his face
from us.*

† Heb. *as an hiding of faces from him, or from us.*

And to whom is ^b the arm of the LORD revealed?

² For ^c he shall grow up before him as a tender plant,

And as a root out of a dry ground:

^d He hath no form nor comeliness;

And when we shall see him, *there is* no beauty that we should desire him;

³ ^e He is despised and rejected of men;

A man of sorrows, and ^f acquainted with grief:

And || † we hid as it were *our* faces from him;

ing glory of His people, the Israel of God, in the heavenly Jerusalem.

He did this with good reason. The second part of these prophecies reveals the captivity of Israel at Babylon, and its consequences. What could be more consolatory to these afflicted exiles and prisoners at Babylon, than to be assured by the Spirit of prophecy in those Scriptures, which they held in their hands, that the Messiah Himself, the Son of God, the Redeemer of Israel, and of the World, would be "a Man of sorrows, and acquainted with grief," and that by suffering He would rise to glory, "and divide the spoil with the strong," and would restore Jerusalem to herself, and to God?

The MESSIAH,—"the Servant of the Lord,"—He Whom the Lord upholds,—the Elect, in Whom His soul delighteth (xlii. 1), was the perfect, personal, consummation of the Israel of God. He was the Head of the Holy Nation, the peculiar People, the Kingdom of Priests; He was its Crown of Glory, spiritualizing, exalting, and divinizing it. See above, on xlii. 1.

To learn that even He consented to suffer shame and sorrow, to be despised, rejected, and spit upon by men, and that this was His chosen path to glory, would impart a sanctity and beauty to suffering, in the eyes of all faithful Israelites, who, when their City and Temple were in ruins, read this prophecy of old in the land of their exile and captivity, by the side of the waters of Babylon; and they would be filled by it with faith and hope, in the prospect of a joyful deliverance from bondage, and restoration to their own land, and learn to look even beyond it,—to the everlasting Jerusalem that is above.

How much more is this verified in the Christian! The Messiah is the Head of the Church Universal, which is His Body. He is Very God, the Eternal Son of the Father; and He has taken our nature, and been born of the Virgin of the house of David, and become Emmanuel, God with us, according to Isaiah's prophecy; and by virtue of His Incarnation, and of our baptism into His mystical body, He has joined us in Himself to God, and has made us partakers of the Divine nature (2 Pet. i. 4), and has purchased us with His blood, and washed away our sins thereby, and procured for us an eternal inheritance.

Therefore, when we sit by the waters of our Babylon, in the land of our banishment, and read this prophecy of Isaiah, and compare it with its fulfilment in the Gospels of the New Testament, we rejoice in suffering, as making us like to Christ; and as well knowing that "if we are planted together in the likeness of His Death, we shall also be planted in the likeness of His Resurrection" (Rom. vi. 5).

1. *Who hath believed our report?* *Our preaching*; literally, what is heard (see xxviii. 9. 19); Greek ἀκοή. It signifies what the Prophet *hears* from God, and what he makes others *hear* by proclaiming it (see John xii. 38. Rom. x. 16. Heb. iv. 2); whence it appears that the Prophet is here foretelling that the great body of the Jewish Nation would not believe the doctrine of a meek and suffering Messiah. Thus, therefore, the *unbelief* of the Jews is an argument in favour of our *belief* in Christianity. For it was prophesied that the Jews would not believe in Him, Who is the Messiah, but would reject Him on account of His low estate and bitter sufferings. This prophecy has been fulfilled in Jesus of Nazareth. The Cross is their stumbling-block (1 Cor. i. 23), and it is the Anchor of our Faith.

Thus also the testimony of the Jews to the Genuineness and Inspiration of the Scriptures of the Old Testament is of greater force. It cannot be said that this testimony is the result of any collusion on their part with the Christian Church. It is an independent testimony of her antagonists. As *Justin Martyr* and *S. Augustine*, and other ancient Fathers have shown, the Jews are the "Casarii et scrinarii Christianorum." The enemies of the Cross, and of Christ Crucified, bear in their hands the Books, from which the Truth of the doctrines of Christianity—especially of a suffering Messiah, and of a Messiah glorified by suffering—are proved, as Christ Himself

showed on the Day of His Resurrection from the dead. See Luke xxiv. 25—27. 46, 47; and so S. Paul, Acts xiii. 27. Cp. *S. Justin Martyr*, Cohort. ad Græcos, c. 13; *S. Augustine*, in Ps. 40 and 56; and c. Faustum, xii. 13; and De Unit. Eccl. c. 16.

— *to whom is the arm of the LORD revealed?* Christ is the outstretched Arm of the Lord. It is in Him that God manifests His power. Cp. John i. 1—3 (*Tertullian*, *S. Cyril*, *S. Jerome*, *Stier*, *Hengst.*).

The Prophet asks, Who hath recognized God's glorious working in Christ, delivering the World from a worse bondage and exile than that of Babylon? The Prophet takes up the word of chap. li. 9: "Awake, awake! put on strength, *O arm of the Lord*;" and of lii. 10: "The Lord hath made bare His holy arm in the eyes of all Nations;" and yet the Jews, His own people, are blind, and will not behold it (John xii. 38. Matt. xi. 25).

2. *he shall grow up*] Christ, Who has been described as the Arm of the Lord, revealed from heaven by reason of His Godhead, is now represented as a Shoot growing out of the earth by reason of His Manhood.

— *before him*] In the eye of God, though not known to the World.

— *a tender plant*] Although Christ was of the royal stock of David, yet He did not appear as a stately Oak or Cedar (see ii. 13), but only as a *layer-shoot* (cp. Ezek. xvii. 22) from the root of David, when the trunk was hewn down to the ground; and, therefore, He is likened to a *root sprouting* forth out of a dry ground. See above, in xi. 1. These two prophecies were fulfilled by the birth of Christ from the seed of David, when the royal Stem was cut down, and seemed almost to have perished. Then He, Who is "the Branch," sprouted forth from it.

— *when we shall see him*] And we looked, and there was no beauty that we should desire Him. Cp. Phil. ii. 7. The prophet Isaiah, in his humility and love for the Jewish Nation, adopts the personal pronoun *we*, and identifies himself with it, as the Apostles often do. See on Acts xxii. 5; and below, v. 6.

3. *despised*] Heb. *nibzeh*, is repeated emphatically at the end of the verse, as summing up the history of the reception of Him, Who was "full of grace and truth" (John i. 14. Ps. xlv. 2), and of Whom it is prophesied, that the faithful will "see the King in His beauty" (xxxiii. 17).

This word is rendered ἐξουδενωμένος by *Symmachus* and *Theodotion*; and it is observable that our Lord Himself uses the words concerning Himself,—*ὡς πολλὰ πάθη καὶ ἐξουδενώθη* (Mark ix. 12).

— *rejected of men*] *Of men*,—especially of *chief men* of the nation,—as the original intimates. The chief men of His own nation said, "Have any of the rulers or of the Pharisees believed on Him? But this *people* who knoweth not the law are cursed" (John vii. 48, 49),—cursed for believing the Blessed One!

— *A man of sorrows, and acquainted with grief*] Bodily and mental, proceeding from a perfect sense of the heinousness of sin in God's sight, the depths of which no mind of man has ever fathomed. "He was a man of sorrows," and therefore able to sympathize with the sorrowing. See Heb. iv. 15; v. 2.

— *And we hid*] Literally, like a *hiding of faces from Him*. The abstract noun, a *hiding of faces*, expresses in the strongest terms the character of the Holy One as regarded by His own nation. It was not a *revealing* of His face to them in its beauty and glory, but a *hiding of their* faces from Him in disdain and loathing. Cp. above, i. 6; and Ps. xxii. 6, 7. To them He was "a Samaritan," and "beside Himself," and had an "unclean spirit," and "had a devil;" and they cried, "Not this Man, but Barabbas" (John viii. 48. Mark iii. 21. 30. John xviii. 40).

Some have supposed that there is an allusion here to the Law of the Leper, who was obliged to cover and hide his lip and beard, and to cry, "Unclean!" (Lev. xiii. 45). But the

He was despised, and ^s we esteemed him not.

⁴ Surely ^h he hath borne our griefs, and carried our sorrows :

Yet we did esteem him stricken, smitten of God, and afflicted.

⁵ But he *was* ^{||}ⁱ wounded for our transgressions, *he was* bruised for our iniquities :

The chastisement of our peace *was* upon him ; and with his ^k [†] stripes we are healed.

⁶ ¹ All we like sheep have gone astray ; we have turned every one to his own way ;

And the LORD [†] hath laid on him the iniquity of us all.

⁷ He was oppressed, and he was afflicted,

Yet ^m he opened not his mouth :

ⁿ He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb,

So he openeth not his mouth.

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g John 1. 10, 11.
h Matt. 8. 17.
Heb. 9. 28.
i 1 Pet. 2. 24.
|| Or, *tormented*.
j Rom. 4. 25.
1 Cor. 15. 3.
1 Pet. 3. 18.
k 1 Pet. 2. 24.
† Heb. *bruise*.
l Ps. 119. 176.
1 Pet. 2. 25.

† Heb. *hath made the iniquity of us all to meet on him*.

m Matt. 26. 63.
& 27. 12, 14.
Mark 14. 61. &
15. 5.
1 Pet. 2. 23.
n Acts 8. 32.

other interpretation seems much preferable. Christ did not hide His face from any, even from His enemies, nor from their insults. See l. 6. He hid not His face from shame and spitting. And He is “the Light of the World” (John viii. 12).

⁴. *Surely he*] *He* (and no one else). “He” is emphatic. It is not *ille*, but *ipse*, the Greek *αὐτός*.

— *hath borne—and carried*] Literally, *He hath taken up, and carried* the load which pressed heavily upon us, *He hath borne away* the burden as our substitute, and in our stead. All these ideas are contained in the two words here used (*nasa* and *sabal*), and are expressed in the words of St. Matthew (viii. 17) by which he renders them. Cp. the note on 1 Pet. ii. 24.

The Evangelist St. Matthew applies this prophecy to the act of our Lord in *healing diseases*, which are the consequences of sin ; and St. Peter (1 Pet. ii. 24) applies it to the “bearing of our sins in His own body on the tree ;” whence it has been rightly inferred that many prophecies of Scripture, especially those referring to Christ, have a twofold, and indeed a manifold, sense, and are fulfilled in manifold ways. See below, on Matt. viii. 17 ; and *W. Lowth’s* excellent Preface to Isaiah, pp. 225—227.

— *stricken*] With a painful and loathsome disease, which was specially regarded as the stroke of God. The verb here used (*naga*) is connected with the substantive *nega*, which is applied no less than sixty times in Lev. xiii. and xiv. to describe the *plague* or *stroke of leprosy* ; see also 2 Kings xv. 5, where the word is applied to Uzziah, who was a leper to the day of his death. And in this sense the verb is understood here by *Jerome*, *Aquila*, *Theodotion*, *Vitringa*, *Hengst*, and many others. The *Vulg.* has “leprosum.”

— *smitten*] The word here used (*nacdh*) is applied to Job, in Job ii. 7, where it is said Satan “*smote* Job with sore boils.”

Our Lord was regarded by the unbelieving Jews as unclean, and smitten of God, like a leper. He was a second Job, scorned and condemned as a great sinner by His friends on account of His sufferings. See *Introduct.* to Job, p. vii.

But this supposed leper “sprinkled many nations,” and cleansed them by His Blood ; this Divine Job mediated for them by the sacrifice of Himself. See above, on lii. 15.

⁵. *he was wounded*] From this prophecy the ancient Christian Fathers proved, against the Jews, that the Messiah was to *suffer*. See *S. Justin Martyr*, Dial. c. Tryphon. § 32, and *passim* in that Dialogue. This chapter of Isaiah is quoted about seventeen times by *S. Justin*, in his argument with his Jewish opponent.

— *The chastisement of our peace*] The chastisement by which our Peace with God was procured. This word *Peace* includes all health and blessedness. The Prophet sets before us the Messiah as propitiating God, Who was angry with us on account of our sins (see above, on xlvi. 22, “There is no peace for the wicked ;” and below, Rom. iii. 25 ; v. 10. 1 John ii. 2 ; iv. 10 ; and Col. i. 20. 1 Pet. iii. 18) ; and as paying the debt due by us to God on their account (see Matt. xxvi. 27—32. Rom. iii. 21—26) ; and as purchasing salvation for us, and an eternal inheritance by His Blood (Eph. i. 14. 1 Thess. v. 9. 2 Thess. ii. 14) ; and as thus being “our Peace,” as the Apostle calls Him ; and making Peace by the Blood of the Cross (Col. iii. 15) ; and coming to preach Peace to them that were afar off and to them that were nigh (Eph. ii. 14, 15. 17).

— *with his stripes we are healed*] With *His bruises* (see i. 6. Ps. xxxviii. 5) *we are made whole* ; “*suo vulnere vulnera nostra curavit*” (*S. Jerome*). Cp. 1 Pet. ii. 24, where the Apostle adopts the strong word of the Sept. *μόλωψ* (a wail), rendered “*livor*” by *Vulg.* We were sick unto death by reason of our sins ; but He, the sinless One, the Divine Physician, suffered Death for us, and thus restored us to health.

⁶. *All we*] The Prophet, as an Israelite, joins himself in the national confession of the Jews, turning, with contrite heart and weeping eyes, to Him. See on v. 2.

In a still more comprehensive sense, he utters these words as one of the universal human family, which was involved in the guilt of original and actual sin, and was scattered thereby, and far removed from God, but which is now gathered together in one, and reconciled to God in Christ (2 Cor. v. 18, 19. Col. i. 20, 21).

— *the LORD hath laid on him the iniquity of us all*] As the Apostle says, “He made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him” (2 Cor. v. 21). And again, “Christ hath redeemed us from the curse of the law, being made a curse for us” (Gal. iii. 13) ; “He was once offered to bear the sins of many” (Heb. ix. 28). See the notes below, on 2 Cor. v. 21. Gal. iii. 13.

The Messiah, “the servant of the Lord,” the Well-Beloved Son, in Whom the Father is well pleased,” could not in Himself be an object of punishment, especially when He was voluntarily undertaking a work acceptable to God—the salvation of mankind.

The punishment of a perfectly sinless Person is irreconcilable with God’s righteousness and omnipotence, unless that punishment is *vicarious*. Our Lord made Himself One with sinners, whose nature He had taken ; and, being sinless, He presented Himself as guilty, and subjected Himself to that wrath of a Holy and Righteous God, which they had deserved, and which is the necessary consequence and correlative of human sin. This voluntary endurance of wrath on His part, procured voluntary forgiveness of sins on God’s side. The self-sacrificing love of the Mediator satisfied God’s justice, and appeased His wrath against sin, and greeted the gracious love of our Heavenly Father ; so that on the Cross of Calvary, “Mercy and Truth met together, Righteousness and Peace kissed each other.” See Ps. lxxxv. 10 ; cp. Rom. iii. 26.

⁷. *He was oppressed*] As by a hard master. Cp. iii. 5. 1 Sam. xiii. 6 ; xiv. 24. *Gesen.* 533.

— *He is brought as a lamb to the slaughter*] He, the “Good Shepherd,” was led as a Lamb to the slaughter ; He, the true Paschal Lamb (Exod. xii. 3. 1 Cor. v. 7) ; “the Lamb of God, which taketh away the sin of the world” (John i. 29 ; cp. 1 Pet. i. 18, 19) was slain as a sinner ; and by His death He saved those from death who, “like sheep, had gone astray” (v. 6).

This passage was read by the Ethiopian Treasurer in his chariot, as he returned from Jerusalem. St. Philip, to whom he applied for instruction in the meaning of this prophecy, taught him to see Jesus here. He preached to him Jesus, and baptized him in His name. And in that preaching and baptism, and in the consequent joy of the Ethiopian, we may recognize a specimen of the blessed effects of this prophecy in every age of the world. See Acts viii. 27—35.

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¶ Or, *He was taken away by distress and by judgment; but, &c.*

o Dan. 9. 26.
† Heb. *was the stroke upon him.*
p Matt. 27. 57,
58, 60.
† Heb. *deaths.*

q 1 Pet. 2. 22.
1 John 3. 5.

¶ Or, *when his soul shall make an offering.*

r 2 Cor. 5. 21.
1 Pet. 2. 24.
s Rom. 6. 9.
t Eph. 1. 5, 9.
2 Thess. 1. 11.

⁸ ¶ He was taken from prison and from judgment :
And who shall declare his generation ?
For ° he was cut off out of the land of the living :
For the transgression of my people † was he stricken.

⁹ ¶ And he made his grave with the wicked,
And with the rich in his † death ;
Because he had done no violence,
Neither *was any* ⁹ deceit in his mouth.

¹⁰ Yet it pleased the LORD to bruise him ; he hath put *him* to grief :
¶ When thou shalt make his soul ' an offering for sin,
He shall see *his* seed, ^s he shall prolong *his* days,
And ' the pleasure of the LORD shall prosper in his hand.

8. *He was taken from prison and from judgment*] *He was carried away* as a captive, a condemned malefactor. See above, lli. 5; and Jer. xlviii. 46, and the *Syriac* here.

In the Prophet's mind there is a silent parallel here between the Messiah and the Jewish Nation. They were *taken away on account of their sins*. He was *taken away*, although He was without sin. He was taken away for our sins; and He was *taken away from prison and from judgment*; literally, He was *taken away from* (not *by*, as some render it) *restraint*; viz. from bonds, see Ps. cvii. 39, where it is rendered *oppression*, which is a reference to the *captivity* at Babylon. See above, on Ps. cvii. *Prelim. Note*.

Israel was taken away from the chains and oppression of the prison, and of their captivity, in order to be restored to their own land. But *Messiah*, the King, was *taken away* from the chains and oppression of *His* captivity, in order to be destroyed by His own People. He, the future Judge of all, was *taken away* from the hall of human judgment of Caiaphas and Pilate, in order to be crucified. The *Sept.*, which is followed by St. Luke (Acts viii. 33) paraphrases these words thus: "In His humiliation His judgment was *taken away*;" which appears to mean, that all right and justice were denied Him in His abasement. Another interpretation, given below in the notes on that passage (Acts viii. 33, He was delivered from tribulation and exalted by it), is supported here by *S. Jerome, Michaelis, Vitringa, and Stier*; but the former seems preferable.

— *And who shall declare his generation?*] Although He was thus cut off, yet He is everlasting; He, by His obedience and voluntary death in His human nature, has procured a glorious immortality for Himself and for all His faithful followers and relatives; as He Himself says, "I am the First and the Last: I am He that liveth, and was dead; and, behold, I am alive for evermore" (Rev. i. 17, 18). He "loved us, and washed us from our sins in His own Blood, and hath made us kings and priests unto God and His Father" (Rev. i. 5, 6).

The word rendered *generation* is *dôr*; literally, *an age*, or *generation* of men (see xiii. 20; xxxviii. 12; li. 8. Eccles. i. 4. Num. xxxii. 13. Deut. xxiii. 3, 4. *Gesen.* 194). The generation of a mortal man is but for a few years, his contemporaries soon pass away; but Christ, though cut off by a cruel death, raised Himself again from the dead, and lives for ever, and has purchased a blessed eternity, from generation to generation, for all His faithful people. His friends never die, His contemporaries are immortal, "God is in the *generation* of the righteous" (Ps. xiv. 5; lxxiii. 15); "the *generation* of the upright shall be blessed" (Ps. cxii. 2).

The best exposition of these words is in the Passion Psalm (Ps. xxii. 30), which, after describing Christ's sufferings and exaltation, and the preaching of His Gospel, and the extension of His Kingdom, adds, "a seed shall serve Him; it shall be accounted to the Lord for a *generation* (Heb. *dôr*). They shall come, and shall declare His righteousness unto a people that shall be born, that He hath done this."

See also Ps. xxiv. 6, which continues the prophecy of the twenty-second and twenty-third Psalms, and reveals the glory of the Ascension, "This is the *generation* of them that seek Him."

— *my people*] See on v. 4; cp. v. 6.

THE MESSIAH'S BURIAL AND RESURRECTION.

9. *he made his grave*] *They made His grave*. The verb is put impersonally; they (who crucified Him) *assigned His burial* 156

with the wicked, but He was with *the rich in His death*. Pilate and the Jews intended that our Lord's Body should be cast into the charnel-house of condemned malefactors; but *before* He was *buried*, He "was with the rich in *His death*." Joseph of Arimathea, a *rich* man (so designated by St. Matthew, xxvii. 57, probably referring to this prophecy), went boldly in to Pilate, and craved the Body of Jesus before Pilate was aware that He was dead (Mark xv. 42. 47. John xix. 38, 39); and Nicodemus, another rich and honourable man, came and brought spices to anoint Him; and they took down the Body of Jesus, and wrapped it in linen, and laid it in the new sepulchre of Joseph of Arimathea, in the garden, in the tomb wherein was never man yet laid (Matt. xxvii. 59, 60. Mark xv. 46. Luke xxiii. 53. John xix. 40. 42). Thus, though Pilate and the Jews made *His grave* with the wicked, He was with *the rich in His death*.

10. *When thou shalt make his soul an offering for sin*] Rather, when *His soul*, or life (see v. 11), *shall have made a guilt-offering* (see *Vitringa, Hengst.*, and *Delitzsch*), Heb. *ashâm*, on which see the *Prelim. Note* on Lev. v.

The Prophet declares that the *soul* of Christ offered itself voluntarily as an *ashâm* for the guilt of the world.

The *soul* made the offering (cp. vv. 11 and 12); for God says in His Law, "The *soul* of the flesh is in the *blood*, and I have given it to you upon the altar, to make an atonement for your souls; for it is the blood that maketh an atonement for the soul" (Lev. xvii. 11). Cp. Gen. ix. 4, "The life is the blood;" and Heb. ix. 22, "Without shedding of blood is no remission."

The World is regarded as a debtor owing an infinite debt to God; and the *ashâm*, which Christ paid, is that which liquidated that debt, and obtained for us peace from God. The *ashâm*, in the Levitical ritual, was the restoration, or compensation made to God as satisfaction for injury done; a payment for a debt due, and thence an offering for guilt. (Cp. *Hengstenberg* and *Delitzsch*, pp. 522, 523.)

The *ashâm* signifies, first, the *guilt* or *debt*, then the compensation for it (Lev. v. 15), and the sacrifice which discharges the *guilt* or *debt* and sets the man free. Christ's sacrifice was an *ashâm*, or *satisfaction* for the guilt of the World.

Observe that the *soul* is here described as making an offering for sin; and that offering was the *soul* itself, which is in the blood. This is in perfect harmony with the Christian faith, which believes that Christ voluntarily offered Himself. See Matt. xx. 28. John x. 11. 15. 17, 18. It is also a declaration of the verity of His Manhood.

The *chattâth* (the *sin-offering*) denoted, first the sin, and then the punishment of the *sin*, and the *expiation* of it, and the *sacrifice* which took it away. Christ's sacrifice was a *sin-offering*, an *expiation* and *propitiation*.

Christ's sacrifice was also a *whole burnt-offering* (*ôlâh*), and a *meat-offering* or *oblation* (*minchâh*). It was likewise (which was the consummation of all) the spiritual *shelâminim*, or Eucharistic thank-offering and *peace-offering*, in which we have communion with God.

See above, *Introduction* to Lev., p. iii, and on Lev. i.—v. on the characteristics of these various typical Levitical sacrifices, all of which are fulfilled in the ONE SACRIFICE OF CHRIST on the Cross.

— *He shall see his seed*] The Prophet adopts here the language of David in the great Passion Psalm (see Ps. xxii. 30, "A seed shall serve Him"), and of the three Psalms which follow it, and which describe Christ's glorious Resurrection and Ascension, and the glory of His *seed* and generation. See

¹¹ He shall see of the travail of his soul, and shall be satisfied :

^a By his knowledge shall * my righteous ^y servant ^z justify many ;

^a For he shall bear their iniquities.

¹² ^b Therefore will I divide him a portion with the great,

^c And he shall divide the spoil with the strong ;

Because he hath poured out his soul unto death :

And he was ^d numbered with the transgressors ;

And he bare the sin of many, and ^e made intercession for the transgressors.

LIV. ¹ ^a Sing, O barren, thou that didst not bear ;

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u John 17. 3.
2 Pet. 1. 3.
x 1 John 2. 1.
y ch. 42. 1. &
49. 3.
z Rom. 5. 1^o, 19.
a ver. 4, 5.
b Ps. 2. 8.
Phil. 2. 9.
c Col. 2. 15.
d Mark 15. 28.
Luke 22. 37.
e Luke 23. 34.
Rom. 8. 34.
Heb. 7. 25. &
9. 24.
1 John 2. 1.
a Zeph 3. 14. Gal. 4. 27.

Ps. xxiv. 6; xxv. 13, "His seed shall inherit the earth." The *Chaldee Targum* has here the remarkable words, "They shall see the Kingdoms of their *Messiah*."

This thought is fully developed in the following chapters of Isaiah. See *Prelim. Note* to chap. liv.

11. *He shall see of the travail of his soul*] Rather, *By reason of the travail of His soul He shall look and be satisfied*. Because He suffered, He shall see the fruit of the travail of His soul. He shall behold a harvest of Churches rising in all parts of the world, and shall rejoice in their faith (*S. Jerome*). As He Himself says, "If the corn of wheat die, it bringeth forth much fruit" (John xii. 24); and "When I shall have been lifted up from the earth, I will draw all men unto Me" (John xii. 32).

— *By his knowledge shall my righteous servant justify many*] Christ will do this by the knowledge of His truth. By faith, love, and obedience (Rom. iii. 26; v. 1—9), and by communion with Him, He, Who alone is *righteous*, and Who alone can impart *righteousness*, for He is "the LORD our *righteousness*" (Jer. xxiii. 6; xxxiii. 16), will *justify many*; that is, He will make them to be no longer aliens from God and enemies to Him, but *righteous* in His sight and "accepted in the Beloved" (Eph. i. 6. Phil. iii. 9), and sanctified by His Spirit (1 Cor. ii. 30). "This is life eternal," says our Lord, "that they might *know* Thee the only true God, and Jesus Christ Whom Thou hast sent" (John xvii. 3). "Christ, Who knew no sin, was made sin for us, that we might be made the *righteousness* of God in Him" (2 Cor. v. 21).

— *For he shall bear their iniquities*] See above, on v. 4. Christ bears the iniquities which we could not bear, and by the weight of which we were pressed down, and which He took willingly on Himself (*S. Jerome*). Cp. *Vatablus* and *Hengst*.

12. *Therefore will I divide him a portion with the great*] God sets His seal of loving approval on the great work of Calvary by these final words, "*I will divide him a portion with the great*."

— *And he shall divide the spoil with the strong*] Or rather, *He shall divide the strong as a spoil* (*Luther, Hävernick*). He shall enter the house of the Strong Man—Satan—and bind him, and spoil his goods, and rescue his prey from his grasp (see Matt. xii. 29. Luke xi. 22. 1 John iii. 8). He will overcome Death and the Grave by His own Death, and will deliver their captives from their grasp.

Isaiah returns to his prophetic analogy here.

Christ is the World's Cyrus. As Cyrus, the great conqueror of Babylon, divided the spoil of the strong city when he had besieged and taken it, and liberated the People of God, and restored the sacred vessels to Jerusalem for God's service, so Christ, the mighty Victor of all opposing Powers, when He had conquered Sin, Satan, and the Grave by His Death, and had spoiled principalities and powers, and led captivity captive (Ps. lxxviii. 18. Eph. iv. 8. Col. ii. 15), and had by that "death destroyed him that had the power of death—that is, the devil,—delivered those who through fear of death were all their lifetime subject to bondage" (Heb. ii. 14, 15), and restored to God those who were held in prison by Satan. See on Ezra i. 7.

He was enabled to do this, because *He poured out His soul unto death* for them, and *was numbered with the transgressors* (words which the Holy Spirit and Christ Himself apply to Him in the Gospel history of His Passion, Mark xv. 27, 28. Luke xxii. 37), and *made intercession for the transgressors*. Cp. Rom. viii. 34. Heb. vii. 27; ix. 24.

"Glory," therefore, "be to God in the highest, and on earth peace, goodwill towards men." "Worthy is the LAMB that was slain to receive power, and riches, and wisdom, and strength, and glory, and blessing, for ever and ever." Amen. (Rev. v. 12.)

THE GLORY OF THE CHURCH OF CHRIST DERIVING HER BIRTH AND LIFE FROM HIS DEATH, AND STRETCHING FORTH FROM JERUSALEM TO ENFOLD THE WORLD.

CH. LIV.] The Scriptural Types and Prophecies which represent the DEATH and RESURRECTION of CHRIST, all pass on by a natural transition to display the glory of the CHURCH, His Bride, which owes her birth, life, and energy to that Death and Resurrection.

(1) Adam, the figure of Christ, sleeps in Paradise; and Eve, the type of the Church, is formed from his side while he sleeps, and is presented to him by God as his bride. There, even in Paradise, was a foreshadowing of Christ's sleep in Death, and of the formation of the Church from His wounded side, and of her espousal to Him after His Resurrection. See below, v. 5, "Thy Maker is thy *Husband*;" and on Gen. ii. 21—24.

(2) Noah, another type of Christ, is tried by God; but he is carried in safety through the storm of the Deluge; and the Ark, the figure of the Church, built by him, peoples the World; see below, on vv. 10, 11.

This comparison is illustrated by the appointment of this chapter by the Hebrew Church, as a Haphtarah, or Prophetical Proper Lesson, to be read together with the history of Noah, the Ark, and the Flood (Gen. vi. 9—xi. 32).

(3) Isaac, the promised seed, the son of Abraham and Sarah, offered himself a voluntary sacrifice, and dies, in will, on the altar of Moriah, and is raised again from death by the voice of God; and then,—but not till then,—is Rebecca, the future bride from Mesopotamia,—the type of the Gentile Church,—presented to the view. See on Gen. xxii. 9—14, and 20.

(4) Boaz, of Bethlehem, the ancestor of David, of Solomon, and of Christ, sleeps on his threshing-floor; and when he rises from his sleep, he espouses to himself Ruth, the Moabitess (whose *Göel* he is), the figure of the Gentile Church, espoused to Christ. See above, the *Introduction* to Ruth, pp. 160, 161; and the note on Ruth iii. 9.

(5) Hezekiah, the King of Jerusalem, also an ancestor, and an illustrious type, of Christ, especially in his death and resurrection (see above, chap. xxxviii.; and on 2 Kings xx. 4, 11), dies in expectation, while he is yet childless; and he is raised by a miracle from the bed of death on the *third day*, and espouses to himself *Hephzibah* (which means, *my delight is in her*), whom Isaiah himself presents to us as a figure of the Universal Church of Christ. See below, lxii. 4, compared with liv. 5.

(6) The twenty-second Psalm, which foretells Christ's Passion, closes with a prophecy of the amplitude and glory of His Church, the fruit of that Passion (Ps. xxii. 25—31); and it is followed by seven Psalms, which foreshew His Resurrection, Ascension, and Session at God's Right Hand, and the outpouring of the Holy Spirit, consequent upon it.

(7) All these types and prophecies were fulfilled in CHRIST. He purchased to Himself an Universal Church by His own Blood (Acts xx. 28. Eph. v. 25—30. Rev. v. 9; xiv. 4). After His Resurrection He gave a commission to His disciples to go forth into all the world, and make disciples of all Nations, and to baptize them into the One Name of the Ever-Blessed Trinity (Matt. xxviii. 19, 20. Mark xvi. 15. Acts i. 8); and, according to His promise, He sent the Holy Ghost from heaven to them, while they were still tarrying at Jerusalem, in obedience to His command, in order that they might be enabled and qualified to preach the Gospel of "Repentance and Remission of sins in His Name, to all Nations, beginning at Jerusalem" (Luke xxiv. 49. Acts i. 4), according to the sure word of prophecy: "Out of *Zion* shall go forth the Law, and the word of the Lord from *Jerusalem*." See Isa. ii. 3. Micah iv. 1, 2. See below, on v. 1.

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b 1 Sam. 2. 5.

c ch. 49. 19, 20.

d ch. 55. J. &
61. 9.

Break forth into singing, and cry aloud, thou *that* didst not travail with child :
For ^b more *are* the children of the desolate than the children of the married
wife, saith the LORD.

^{2 c} Enlarge the place of thy tent,

And let them stretch forth the curtains of thine habitations :
Spare not, lengthen thy cords, and strengthen thy stakes ;

³ For thou shalt break forth on the right hand and on the left ;

^d And thy seed shall inherit the Gentiles,
And make the desolate cities to be inhabited.

⁴ Fear not, for thou shalt not be ashamed :

Neither be thou confounded, for thou shalt not be put to shame :

(8) This is what is now revealed in the present and following chapters, which succeed, in a beautiful order, the foregoing prophecy of the sufferings and exaltation of Christ.

ZION, THE MOTHER OF US ALL.

1. *Sing, O barren*] Jerusalem, like Sarah, to which she is compared by St. Paul, who adopts these words of Isaiah (Gal. iv. 24—29), was long barren ; but when Christ came, and died, and purchased her with His own blood, and sent down the gift of the Holy Ghost, the Comforter, then she became the Mother of many children, through the Divine seed of the Word, preached by His Apostles and Evangelists, who went forth into the world from that city. See above, *Prelim. Note* ; and cp. below, lx. 1—14, where the promises of this chapter to Zion, the mother of Christendom, are amplified ; and see lii. 1—6 ; and Zeph. iii. 14 : “ Sing, O daughter of Zion ; shout, O Israel : be glad and rejoice with all thy heart, O daughter of Jerusalem ;” and Heb. xii. 22—24 : “ Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the Firstborn, which are written in heaven, . . . and to Jesus the Mediator of the new covenant.”

Jerusalem, so far as she had a faithful remnant within her receiving Christ, and in that she sent forth Apostles to the Gentile world, and thus brought forth children to Christ in all the world (as Jeremiah says, “ They shall call Jerusalem the Throne of the Lord ; and all the Nations shall be gathered unto it, to the Name of the Lord, to Jerusalem ” Jer. iii. 17), is regarded by Isaiah as the true Jerusalem, the Church of Abraham, and of the Patriarchs, the Church of David, and of all the Prophets. See above, on xliii. 6 ; and on Ps. lxxxvii. 4—7, where all Nations are represented as born in Zion ; and below, in our Lord’s words : “ Salvation is of ” (i. e. proceeds forth from) “ the Jews ” (John iv. 22).

Observe God’s mercy to His ancient People the Jews.

John the Baptist, our Lord’s forerunner, was the son of a Priest, and his birth was pre-announced to that Priest, ministering in the Temple at Jerusalem ; and his mother was of the daughters of Aaron (Luke i. 5), and he was born in the country of Judah (Luke i. 39, 40) ; and our Lord, according to the ancient prophecies, was “ born under the Law,” and “ came of Judah,” and His nativity was at Bethlehem, the city of David. And all His Apostles were Jews ; and He limited His personal mission to “ the lost sheep of the house of Israel ;” and as long as He was on earth He commanded His Apostles to preach exclusively to them (Matt. x. 6 ; xv. 24) ; and even the Apostle St. Paul, “ the Apostle of the Gentiles,” uniformly offered the Gospel in the first instance to the Jews. See on Acts xiii. 5 ; xvii. 2.

Remark, also, that the design of our Lord, that the Gospel should go forth from Zion to embrace the World, was intimated even in His own Ministry. He was born at Bethlehem, in Judah ; but He, the Branch from the root of Jesse, grew up at Nazareth, “ in Galilee of the Gentiles ;” and, according to Isaiah’s prophecy, He preached in that country (ix. 1), and after His Ascension He sent forth from Jerusalem His Apostles into all Nations.

This truth,—that Zion is the Mother of all faithful people,—is very important in its positive character, and also as a safeguard against errors.

By it the unity of the Church of Christ with the Church of the Patriarchs and Prophets is displayed ; and the reader is guarded against the heresy of those (such as Marcion and the Manichæans), who set the Old Testament against the New,

and who said that the Law of Moses was at variance with the Gospel of Christ.

By it we are also defended against a more modern heresy, that which is involved in the assumption of the present Church of Rome calling herself “ the Mother and Mistress of all Churches ” (in the Trent Creed, A.D. 1564, imposed on all Romish Ecclesiastics, who affirm, under oath, “ Romanam Ecclesiam omnium Ecclesiarum Matrem et Magistram agnosco ”), in defiance of the prophecies of the Old Testament and the history of the New, and in spite of the testimony of Christian Antiquity asserting that Jerusalem is the Mother of all Christian Churches ; as S. Jerome says (in Esaiam ii.), “ In Hierusalem primum fundata Ecclesia totius orbis Ecclesias seminavit ;” and *Concil. Constantinop.*, Synod. Epist. apud Theodoret. Eccl. Hist. v. 9 : μήτηρ ἅπασων τῶν Ἐκκλησιῶν ἡ ἐν Ἱεροσολύμοις.

— more are the children of the desolate] More are the children of Jerusalem, when she seemed to be a widow (i. e. when her Temple and her City were in ruins, after their destruction by the Roman armies, and when Christ, her Husband, had withdrawn His visible presence from her), than when she was married, that is, when the Temple was still standing, and God’s presence was visibly revealed in it.

Christ’s Death was the falling of “ the corn of wheat ” into the earth, which produced a harvest in all the world (John xii. 24). He was lifted up upon the Cross, that He might draw all men unto Him (John xii. 32). It was expedient that He should go away, and leave His Church seemingly a widow, and His children seeming fatherless (John xiv. 18), in order that the Comforter might come and extend the Church from Jerusalem even to the ends of the Earth (John xiv. 16. 26 ; xv. 26 ; xvi. 7). As He said to His Apostles just before His Ascension into heaven, “ Tarry ye in the city of Jerusalem, until ye be endued with power from on high ” (Luke xxiv. 49. Acts i. 4). “ Ye shall receive power after that the Holy Ghost is come upon you : and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth ” (Acts i. 8). And He said to them, that Repentance and Remission of Sins should be preached in His Name among all Nations, beginning at Jerusalem (Luke xxiv. 47) ; and see S. Jerome here ; and S. Augustine (De Consens. Evang. i. 13).

This Truth has been embodied by the Church in her sacred Services for GOOD FRIDAY. The three Collects for that day begin with a recognition of God’s infinite love in giving His Son to die for the World ; and thence proceed to invoke the outpouring of the Spirit on the mystical Body of Christ, and to pray for the gathering together of all who are scattered abroad,—especially the lost sheep of the House of Israel,—into His fold.

2. *thy tent — curtains — cords — stakes*] The Tent of the Church of Christ was at first confined to “ the upper room ” at Jerusalem, where He had eaten the Passover with His Apostles, and where He instituted the Holy Eucharist, and where, it is probable, He appeared to them on two successive Lord’s Days after His Resurrection, and where the Holy Ghost came down upon them ; but it was to be extended, so as to enfold the World. See on Acts ii. 1.

The Tent, and its cords and stakes, are typical of the Church and its attributes, and of extension and steadfastness. See above, on xxxiii. 20 ; and on Judg. iv. 21 ; and v. 23, pp. 99, 100 ; and on Eccles. xii. 11, “ nails ” (wooden stakes, or pegs of a tent), “ fastened by masters of assemblies,” or of gatherings.

3. *thou shalt break forth on the right hand and on the left*] To the south and north. Cp. Ezek. xvi. 46. Ps. lxxxix. 13.

- For thou shalt forget the shame of thy youth,
And shalt not remember the reproach of thy widowhood any more ;
⁵ For thy Maker is thine husband ;
The ¹ LORD of hosts is his name ;
And thy Redeemer the Holy One of Israel ;
⁶ The God of the whole earth shall he be called.
⁶ For the LORD ^h hath called thee as a woman forsaken and grieved in spirit,
And a wife of youth, when thou wast refused, saith thy God.
⁷ For a small moment have I forsaken thee ;
But with great mercies will I gather thee.
⁸ In a little wrath I hid my face from thee for a moment ;
^k But with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.
⁹ For this is as the waters of ¹ Noah unto me :
For as I have sworn that the waters of Noah should no more go over the earth ;
So have I sworn that I would not be wroth with thee, nor rebuke thee.
¹⁰ For ^m the mountains shall depart, and the hills be removed ;
ⁿ But my kindness shall not depart from thee,
Neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

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e Jer. 3. 14.

f Luke 1. 32.

g Zech. 14. 9.
Rom. 3. 29.
h ch. 62. 4.

i Ps. 30. 5.
ch. 26. 20. &
60. 10.
2 Cor. 4. 17.

k ch. 55. 3.
Jer. 31. 3.

l Gen. 8. 21. &
9. 11.
ch. 55. 11.
See Jer. 31.
35, 36.

m Ps. 46. 2.
ch. 51. 6.
Matt. 5. 18.
n Ps. 89. 33, 34.

4. the shame of thy youth] Her early years, when Israel fell into idolatry. See Jer. iii. 24, 25 ; xxxi. 19.

— thy widowhood] At Babylon (Jer. li. 5. Lam. v. 3).

5. thy Maker is thine husband] Literally, in the plural number,—thy Makers are thine husbands. The plural is here used with reference to the plural ELOHIM, and contains a testimony to the plurality of Persons in the One Godhead, and involves a silent anticipation of the doctrine of the Blessed Trinity, to be more fully revealed in the New Testament. Cp. note on Eccles. xii. 1 ; and Gen. i. 1. 20. Josh. xxiv. 19. 1 Sam. xvii. 26. Cp. above, on vi. 3 ; and xlviii. 16.

The plural here used serves also the purpose of guarding against the notion of any carnal union, and shows that the Marriage here spoken of is a mystical one. Cp. Jer. xxxi. 32. Hos. ii. 19, 20.

— the Holy One of Israel] Shall be called also “the God of the whole Earth,” because His Gospel is not to be limited to the Jews, but is to go forth from Jerusalem to all Nations. See lxvi. 8—12. Rom. iii. 29, 30.

6. the LORD hath called thee] God graciously calls thee, invites thee to Himself, as a husband takes back the beloved wife of his youth, who had been despised and rejected.

— when thou wast refused] Rather, when she has been despised (Vitringa, 689).

8. In a little wrath] In an outburst of wrath, breaking forth like the Flood, to which there is a reference in what follows, and which was of short duration. Cp. Gesen. 846.

This outburst of wrath was the Babylonish Captivity, when the Temple of Jerusalem lay in ruins (B.C. 586—537), and the daily sacrifice was taken away ; and perhaps also again in the persecution by Antiochus Epiphanes (B.C. 168—166), when the Temple was profaned, and God seemed to have hidden His face from His People.

THE PERPETUITY AND GLORY OF THE CHURCH OF CHRIST.

9. For this is as the waters of Noah unto me : for as I have sworn that the waters of Noah should no more go over the earth] Or rather, when I swore. Before the Coming of Christ, the light of the Church of God seemed sometimes to have been bedimmed, and almost eclipsed, as in the time of the Babylonish Captivity, and in the Persecution by Antiochus Epiphanes. See the foregoing note.

But now Christ has declared that He will build His Church on a Rock,—Himself,—and that the gates of Hell shall not prevail against it (Matt. xvi. 18) ; and He has promised to

be with His Church alway (literally, all days), even unto the end of the world (Matt. xxviii. 20) ; and the Holy Ghost has been given to abide for ever with the Church (John xiv. 16) ; and thus the visibility of the Church has been guaranteed as long as the world lasts. There never will be a time when the Scriptures will cease to be read, and when the Sacraments will cease to be administered in the Church of Christ (Matt. xxiv. 14. 35. 1 Cor. xi. 26). The Waters of the Flood will never again go over the Earth, till the day comes,—the great Day,—when it will be consumed by a Flood of Fire (2 Pet. iii. 7).

10, 11. The mountains shall depart—neither shall the covenant of my peace be removed—O thou afflicted, tossed with tempest, and not comforted] Here is another allusion to the Flood.

The mountains and hills were then covered. See Gen. vii. 19, 20, where the words are the same as here ; and the Ark was tossed on the waves, but God’s eye was upon it. It had been built in faith and obedience to Him. It was the Ark of Noah, whose name signifies Comfort, and who was an eminent type of Christ (see the notes on Gen. v. 29, and Justin Martyr, referring to this passage of Isaiah, Dialog. c. Tryph. § 138) ; and it was therefore comforted, Heb. *nuchâmâh*, the word here used, connected with the name Noah. See Gen. v. 29. And God made with Noah a covenant of peace, guaranteed by the bright colours of the rainbow, “the token of the covenant,” in the sky. See Gen. ix. 11—17.

Much more is this true of the spiritual Ark of God’s Church, since the time of Christ, the Divine Noah, Who is its Builder. The mountains and hills may be removed ; but the Lord of hosts is with her, the God of Jacob is her refuge (Ps. xli. 2—11). Formerly she was tossed with storms on the waves of this world, and not comforted. But now, though she sometimes seems to be without any human help and succour, and to be about to be wrecked, she is safe. She may appear to be foundering in the abyss, but she is as firm on the crest of the wave, as if she were anchored on a rock (Matt. xvi. 18).

Before the coming of Christ, the Church of God was not comforted ; but He has now sent the Holy Ghost, the Comforter, to abide with her for ever (John xiv. 16).

The covenant of God’s peace will never be removed from her. The Rainbow is revealed in the Apocalypse, over-arching the heavenly throne (see Rev. iv. 1—3 ; x. 1) ; and its prismatic colours are not evanescent, like those of an earthly rainbow, but are enamelled for ever in the jewelled walls of the heavenly city,—the glorified Church of God (Rev. xxi. 18—21).

As usual, Isaiah ascends from the graces of the Church militant to the glories of the Church triumphant ; he sees both at one glance. Cp. below, chap. lxxv.

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o 1 Chron. 29. 2.
Rev. 21. 18, &c.

p ch. 11. 9.
Jer. 31. 34.
John 6. 45.
1 Cor. 2. 10.
1 Thess. 4. 9.
1 John 2. 20.
q Ps. 119. 165.

r ch. 45. 24, 25.

a John 4. 14. &
7. 37.
Rev. 21. 6. &
22. 17.
b Matt. 13. 44, 46.
Rev. 3. 18.

† Heb. weigh.

c Matt. 11. 28.

- 11 O thou afflicted, tossed with tempest, *and* not comforted,
Behold, I will lay thy stones with ° fair colours,
And lay thy foundations with sapphires;
12 And I will make thy windows of agates,
And thy gates of carbuncles,
And all thy borders of pleasant stones.
13 And all thy children *shall be* ^p taught of the LORD;
And ^q great *shall be* the peace of thy children.
14 In righteousness shalt thou be established:
Thou shalt be far from oppression, for thou shalt not fear:
And from terror, for it shall not come near thee.
15 Behold, they shall surely gather together, *but* not by me:
Whosoever shall gather together against thee shall fall for thy sake.
16 Behold, I have created the smith that bloweth the coals in the fire,
And that bringeth forth an instrument for his work;
And I have created the waster to destroy.
17 No weapon that is formed against thee shall prosper;
And every tongue *that* shall rise against thee in judgment thou shalt condemn.
This *is* the heritage of the servants of the LORD,
^r And their righteousness *is* of me, saith the LORD.

- LV. ¹ Ho, ^a every one that thirsteth, come ye to the waters,
And he that hath no money;
^b Come ye, buy, and eat;
Yea, come, buy wine and milk without money and without price.
² Wherefore do ye [†] spend money for *that which is* not bread?
And your labour for *that which* satisfieth not?
Hearken diligently unto me, and eat ye *that which is* good,
And let your soul delight itself in fatness.
³ Incline your ear, and ^c come unto me:

11. *I will lay thy stones—and lay thy foundations*] Observe the gradual progress. The Church of God on earth was first prefigured by the Ark, tossed on the waters of the Flood; then she was itinerant in the structure of the Tabernacle; at last she became settled and fixed in the solid and magnificent building of the Temple at Jerusalem. So it is with the Christian Church;—she is tossed on the waves; she is a sojourner in the Wilderness; but at last the promise is,—her stones will be laid with fair colours, and her foundations with sapphires, in ‘he heavenly-Jerusalem.

— *with fair colours*] Literally, *in stibium*, used for painting the eyelids. See 2 Kings ix. 30. Jer. iv. 30. Here probably the cement of the stones of the walls is compared to it. See 1 Chron. xxix. 2, where the same word is used.

12. *thy windows*] Or, *battlements*, shining like sunbeams (*Gesen*, 839).

— *agate*] Or, *rubies*.

13. *all thy children shall be taught of the LORD*] By Christ, and by His Apostles, inspired by the Divine Comforter (*S. Jerome*). See John vi. 45, where our Lord applies the prophecy to His own teaching. Cp. John xiv. 26. 1 John ii. 20. 27.

15. *Behold, they shall surely gather together—not by me*] The Church will be beleaguered by many confederacies of enemies, who combine together, not *by God* (cp. Hos. viii. 4), but *against Him*. But He will confound them all. See Joel iii. 11, 12; and especially Rev. xvi. 14. 16; xix. 19; xx. 8. 10, where St. John seems to refer to this passage. In each case he uses the words “gather together.”

16. *I have created the smith*] Since the smith himself is My creature, all that he makes must serve Me; and nothing can prosper that he makes as a weapon against thee, who art Mine.

— *for his work*] Or, according to his trade.

— *I have created the waster*] The Sennacheribs and Nebuchadnezzars of earth are God’s vassals; an Antiochus, a Herod, a Decius, a Diocletian, and a Julian, are His servants. Cp. x. 5. All that they do will finally be overruled to the manifestation of His power and glory, and to the purifying of His Church by the fires of affliction, and to the good of His faithful People.

THE UNIVERSAL INVITATION OF DIVINE GRACE IN CHRIST, THE SEED OF DAVID.

CH. LV. 1. *Ho, every one that thirsteth*] In order to receive spiritual food and refreshment, it is necessary to feel spiritual *hunger* and *thirst*. “Blessed are they which do *hunger* and *thirst* after righteousness, for they shall be filled” (Matt. v. 6). “If any man *thirst*,” says Christ, “let him come unto Me and drink” (the living water of the Spirit). John vii. 37—39; iv. 14. Rev. xxi. 6; xxii. 17.

The Holy Ghost speaking here, in Isaiah seems to be repeating with amplification, His own language by Solomon, describing the invitation of Divine Wisdom in two sublime chapters of the Book of Proverbs. See above, on Prov. viii. and ix., especially ix. 1—5.

— *without money*] The wine and milk of spiritual graces cannot be purchased, but are given freely by God’s love. Rom. iv. 4; xi. 6. Eph. ii. 8.

2. *Wherefore do ye spend money for—not bread?*] “Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you” (John vi. 27).

Hear, and your soul shall live ;

^d And I will make an everlasting covenant with you,

Even the ^e sure mercies of David.

⁴ Behold, I have given him *for* ^f a witness to the people,

^g A leader and commander to the people.

⁵ ^h Behold, thou shalt call a nation *that* thou knowest not,

ⁱ And nations *that* knew not thee shall run unto thee,

Because of the LORD thy God,

And for the Holy One of Israel ;

^k For he hath glorified thee.

⁶ ^l Seek ye the LORD while he may be found,

Call ye upon him while he is near :

⁷ ^m Let the wicked forsake his way,

And ⁿ the unrighteous man ^o his thoughts :

And let him return unto the LORD, ^p and he will have mercy upon him ;

And to our God, for ^q he will abundantly pardon.

⁸ ^r For my thoughts *are* not your thoughts,

Neither *are* your ways my ways, saith the LORD.

⁹ ^s For *as* the heavens are higher than the earth,

So are my ways higher than your ways,

And my thoughts than your thoughts.

¹⁰ For ^t as the rain cometh down, and the snow from heaven,

And returneth not thither,

But watereth the earth,

And maketh it bring forth and bud,

That it may give seed to the sower, and bread to the eater :

¹¹ ^u So shall my word be that goeth forth out of my mouth :

It shall not return unto me void,

But it shall accomplish that which I please,

And it shall prosper *in the thing* whereto I sent it.

Before
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d ch. 54. 8. &
61. 8.
Jer. 32. 40.
e 2 Sam. 7. 8, &c.
Ps. 89. 28.
Acts 13. 34.
f John 18. 37.
Rev. 1. 5.
g Jer. 30. 9.
Ezek. 34. 23.
Dan. 9. 25.
Hos. 3. 5.
h ch. 52. 15.
Eph. 2. 11, 12.
i ch. 60. 5.
k ch. 60. 9.
Acts 3. 13.
l Ps. 32. 6.
Matt. 5. 25. &
25. 11.
John 7. 34. &
8. 21.
2 Cor. 6. 1, 2.
Heb. 3. 13.
m ch. 1. 16.
n Heb. the man
of iniquity.
o Zech. 8. 17.
p Ps. 130. 7.
Jer. 3. 12.
q Heb. he will
multiply to
pardon.
p 2 Sam. 7. 19.
q Ps. 103. 11.

r Deut. 32. 2.

s ch. 54. 9.

GOD'S PROMISES TO DAVID ARE FULFILLED IN CHRIST.

3. *the sure mercies of David*] The blessings guaranteed to David by God's promise in Christ are extended to all Nations in Him. See above, *Prelim. Note* to 2 Sam. vii., and on Ps. lxxxix. 2 Chron. vi. 42; and Amos ix. 11, where the Church of God is called "the Tabernacle of David." Cp. Acts xv. 16, and also Acts xiii. 34, and Luke i. 32, 33, "The Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." Cp. *S. Justin Martyr*, c. Tryph. §§ 12. 14.

4. *I have given him*] I have appointed Christ, Who was in David, and came forth from him, and Who is called "*David*" (by Jeremiah, xxx. 9. Ezekiel, xxxiv. 23; xxxvii. 24. Hosea, iii. 5), to be a *Witness* (see Rev. i. 5, where He is called "the faithful Witness;" and Rev. iii. 14, "These things saith the Amen, the faithful and true Witness;" and our Lord's words to Pilate, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth," John xviii. 37), and to be a Leader and Commander (Micah v. 2; ix. 25. Acts v. 31. Rev. xix. 16).

— *the people—the people*] Rather, *to peoples*; i. e. to Gentiles as well as to Jews; see ii. 2; xlii. 1; xlix. 6.

5. *thou shalt call a nation*] Jerusalem, the mother and home of the Universal Church, will call all Nations into her bosom. Wherever the Universal Church is, there Zion is. See above, on Ps. lxxxvii.; and cp. above, on ii. 3; liv. 1—17; below, lx. 5. 9.

MAN'S CONSEQUENT DUTIES.

6. *Seek ye the LORD*] In proclaiming God's loving promises
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(liv. 9—17), and the free offers of divine grace, the Prophet does not forget man's duties both in will and work (see vv. 1—3, and see lvi. 1). Thus Isaiah prepares the way for St. Paul (Phil. ii. 12. Titus ii. 14; iii. 6—8).

This section, to lvi. 8, is a *Haphtarah* to Deut. xxxi. 1—30.

8—11. *For my thoughts are not your thoughts—I sent it*] The Prophet takes up the word *thoughts* (lit. *weavings*), contrivances, imaginations, devices; see Ps. xxxiii. 10; xl. 5; and on Ps. xcii. 5; xciv. 11, where there is a contrast, as here, between God's devices and man's, which are compared below to *cobwebs*, which never "*become garments*" (lix. 5, 6); and see Prov. vi. 18; xv. 26; xvi. 3, where the same word is used. All man's plans, without God's help, are abortive; but God's devices, like the rain in the clouds, which brings forth harvests on the earth, are sure of success. Therefore trust in Him; and ye shall be like a fertile field, which was desert and barren, and shall bring forth fair flowers and rich fruits (vv. 12, 13; cp. xxxv. 1, 2; xli. 19, 20. Ps. xcii. 12; civ. 16).

This declaration was verified in the Gospel of Christ. According to the *human cogitations* of God's own People, the Jews, the kingdom of the Messiah was to be an *earthly* one; and they had no notion that the *Gentiles* would be received into it on equal terms with themselves.

But God's thoughts were higher than theirs, and His ways higher than theirs. He designed that the Gospel should be a highway for *all Nations*; and that the *whole earth*, even the wilderness of heathendom, should become a fruitful field and spiritual Paradise, sown by the seed of His Word, and watered by the rain and dews of His Spirit.

Before
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t ch. 35. 10. &
65. 13, 14.
u Ps. 96. 12. &
98. 8.

ch. 14. 8. &
35. 1. 2. & 42. 11. 13
x I Chron. 16. 33.

y ch. 41. 19.
z Micah 7. 4.

a Jer. 13. 11.

|| Or, *equity.*

a ch. 46. 13.
Matt. 3. 2. &
4. 17.
Rom. 13. 11, 12.

b ch. 58. 13.

c See Deut. 23.
1, 2, 3.
Acts 8. 27. &
10. 1, 2, 34. &
17. 4. & 18. 7.
1 Pet. 1. 1.

¹² ^t For ye shall go out with joy,

And be led forth with peace :

The mountains and the hills shall " break forth before you into singing,

And ^x all the trees of the field shall clap *their* hands ;

¹³ ^y Instead of ^z the thorn shall come up the fir tree,

And instead of the brier shall come up the myrtle tree :

And it shall be to the LORD ^a for a name,

For an everlasting sign *that* shall not be cut off.

LVI. ¹ Thus saith the LORD, Keep ye || judgment, and do justice :

^a For my salvation *is* near to come,

And my righteousness to be revealed.

² Blessed is the man *that* doeth this,

And the son of man *that* layeth hold on it ;

^b That keepeth the sabbath from polluting it,

And keepeth his hand from doing any evil.

³ Neither let ^c the son of the stranger, that hath joined himself to the LORD,
speak, saying,

The LORD hath utterly separated me from his people :

Neither let the eunuch say, Behold, I *am* a dry tree.

13. *fir tree*] Cypress.
— *briar*] Perhaps the *nettle* (*Vulg.*); it is some prickly plant growing freely in the desert.

ENCOURAGEMENT TO ALL WHO FEAR GOD.

CH. LVI.] Having declared in the two foregoing chapters the universality of the Church, which, having its origin in JERUSALEM, is to enfold ALL NATIONS, God now speaks specially to the GENTILES, and gives precepts and encouragement to them. Isaiah here anticipates the Sermon of St. Peter to Cornelius and his friends at Cæsarea (Acts x. 34—43).

2. *Blessed—the man—the son of man*] Blessed is every one, every child of Adam (as the original has it, in whatever Nation), however feeble he may be (every *enôsh*, see Ps. viii. 4), that *keeps right*, and *does righteousness*, for *My salvation is near to come* to him who was once afar off, and *to be revealed to him* who once sat in darkness and in the shadow of death, in heathen lands. See Rom. iii. 21, 22.

THE SABBATH.

— *That keepeth the sabbath from polluting it*] In order that it may not be supposed that, in the extension of the Church from Jerusalem to all nations, the moral substance and spiritual essence of the Levitical Law was to pass away, together with the letter and shadow of its Ceremonies; viz. its Passovers, Sacrifices, New Moons, and *Seventh-day Sabbaths*, which are fulfilled in Christ (see on Col. ii. 16, 17); and lest the Levitical Law should be disparaged, as an idle and empty thing which God had disowned, instead of being, as it was, of divine institution, and prophetic and typical of Christ and Evangelical doctrine, and a rich treasury of divine Truths of everlasting significance (see above, *Introd.* to Leviticus); the Holy Spirit here puts the ordinance of the *Sabbath* in the first place when He is speaking of the future Christianization of the *Gentile* world.

The Sabbath was a witness that the ELOHIM Who *created* the whole world was JEHOVAH, the God of the Covenant with Israel, the God Who was to be revealed in the Gospel as the TRUE GOD. The *essence*, therefore, of the doctrine of the Sabbath is everlasting and universal.

Besides, as the Apostle teaches, a Sabbath of rest after work is a pledge of something *future*, and is to be observed as a figure of that eternal rest (lit. *sabbatism*) "which remaineth to the People of God" (Heb. iv. 9). The substance, therefore, of the Sabbath is an earnest of a blessed Eternity; and the observance of it is a profession of faith.

Also, the meditation on God's Law, and the public Worship of God, which were special duties of the Sabbath, are of perpetual obligation, under the Gospel.

The consecration of one day in seven to the worship of God was to be perpetual, and of everlasting moral obligation, in the Christian Church. And it was to be a badge of Chris-

tians (as distinguished from unbelieving Jews, heathens, and infidels), in the setting apart of a particular day in the week for religious rest and worship,—namely, the *first day*, *that* day on which God the Father shed forth light by creation, and God the Son brought life and immortality to light by His Resurrection, and God the Holy Ghost came down from heaven in the spiritual light of regeneration and sanctification at Pentecost. Thus the doctrine of the Sabbath was spiritualized into an everlasting and universal profession of faith in the Ever BLESSED TRINITY, into Whose Name the whole world is to be baptized. See above, on Exod. xx. 8—11, and cp. *Vitringa* here, pp. 726, 727.

We recognize, therefore, the propriety of this mention of the *Sabbath* here as the groundwork of what follows, especially of the moral duty of "keeping the hand from doing any evil;" and the Prophet returns to this duty of keeping the Sabbath holy, in its evangelical sense, in lviii. 13.

In a similar spirit, the Prophet Zechariah, speaking of the days of the Gospel, declares that all nations shall keep "*the Feast of Tabernacles*" (Zech. xiv. 16, 19); that is, they will keep it in the spiritual *essence* of its doctrine, which proclaimed the Incarnation of God the Son *tabernacling* in our flesh, and the future union of God and His Saints glorified in heaven by means of the Incarnation of Christ, Very God and Very Man. See on Lev. xxiii. 34. Deut. xvi. 13—16. 2 Chron. viii. 13. Ezra iii. 4. John vii. 2. Rev. vii. 15; xxi. 3.

3. *the son of the stranger*] They, who were foreigners under the Law, but attached themselves to the Lord under the Gospel, are not to be separated (as some of the Jewish members of the Church would have separated them) from the Jews, in the Church of Christ.

Here again Isaiah prepares the way for St. Paul, who contended at Antioch for this admission of the Gentiles on equal terms with the Jews, even against St. Peter himself, who had been chosen at first among the Apostles as God's instrument for the reception of Gentiles into the Church, and had admitted them at Cæsarea into parity of privileges with the Jews, yet who afterwards wavered for a time, but at length recovered himself, and boldly declared the truth which is here revealed. See below, on Gal. ii. (the note at the end of the chapter; and cp. Eph. ii. 11—22, where St. Paul declares the fulfilment of what God here foretells by Isaiah.

— *Neither let the eunuch say*] In the Levitical Law (Deut. xxiii. 2), the persons here mentioned were *excluded* from the congregation of the Lord. But the Baptism of the Ethiopian Treasurer by St. Philip the Deacon, proclaimed the fulfilment of this prophecy (as *S. Jerome* here observes), which foretold their admission into the Church. See note on Acts viii. 27.

In a spiritual sense, the wilderness in which he was travelling "then blossomed as the rose" with the fair flowers of Christian faith and love (Acts v. 26). "Instead of the thorn came up the fir-tree, and instead of the briar came up the

- 4 For thus saith the LORD unto the eunuchs that keep my sabbaths,
And choose *the things* that please me,
And take hold of my covenant ;
- 5 Even unto them will I give in ^d mine house and within my walls
A place ^e and a name better than of sons and of daughters :
I will give them an everlasting name, that shall not be cut off.
- 6 Also the sons of the stranger, that join themselves to the LORD,
To serve him, and to love the name of the LORD, to be his servants,
Every one that keepeth the sabbath from polluting it,
And taketh hold of my covenant ;
- 7 Even them will I ^f bring to my holy mountain,
And make them joyful in my house of prayer :
^g Their burnt offerings and their sacrifices *shall be* accepted upon mine altar ;
For ^h mine house shall be called an house of prayer ⁱ for all people.
- 8 The Lord GOD ^k which gathereth the outcasts of Israel saith,
^l Yet will I gather *others* to him, † beside those that are gathered unto him.
- 9 ^m All ye beasts of the field, come to devour,
Yea, all ye beasts in the forest.
- 10 His watchmen are ⁿ blind :

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d 1 Tim. 3. 15.

e John 1. 12.
1 John 3. 1.f ch. 2. 2.
1 Pet. 1. 1, 2.g Rom. 12. 1.
Heb. 13. 15.
1 Pet. 2. 5.
h Matt. 21. 13
Mark 11. 17.
Luke 19. 46.
i Mal. 1. 11.
k Ps. 147. 2.
ch. 11. 12.
l John 10. 16.
Eph. 1. 10. &
2. 14, 15, 16.
† Heb. *to his
gathered.*
m Jer. 12. 9.
n Matt. 15. 14 &
23. 16.

myrtle-tree" (lv. 13). Even in that desert God raised up sons to Abraham (Matt. iii. 9).

The inspired record in the Acts of the Apostles, which relates the conversion and baptism of the eunuch, in the Ethiopian Treasurer of Candace, proceeds to narrate the conversion and baptism of the "son of the stranger" in Cornelius, the Roman centurion at Cæsarea (see the note on Acts viii. 27; x. 1—48). Thus we see that the baptismal font is made the central point of union for three children of the three sons of Noah—Ham, Shem, and Japhet. In Christ there is neither circumcision nor uncircumcision; there is neither Jew nor Greek, Barbarian, Scythian, bond nor free, but He is all in all (Gal. iii. 8. Col. iii. 11).

5. *A place*] Heb. *yâd*, lit. *a hand* (cp. lvii. 8); or it may mean a *memorial, a monument*. See on 2 Sam. xviii. 18, "Ab-salom's place."

7. *will I bring to my holy mountain—mine house shall be called an house of prayer for all people*] Rather, *for all Nations*, as it is rendered by *Sept.* and by St. Mark (xi. 17), where our Lord is described as purging the Temple of the buyers and sellers; thus foreshadowing the purification of the Church from the sins of covetousness and profaneness, after He had ridden up to Jerusalem on the colt—the figure of the Gentile World received into the Church (see on Matt. xxi. 2—7. Mark xi. 4—11. Luke xix. 30—38. John xii. 12—16); and had cursed the barren leafy fig-tree, the figure of hypocritical and unfruitful Judaism. See Matt. xxi. 18—22. Mark xi. 12—19.

The imagery of the Temple is spiritualized and generalized here, in the Universal Church of Christ. The Prophets frequently describe the state of the *Christian Church* by representations taken from the *Jewish Temple* and Service (see above, xix. 10; below, lx. 7; lvi. 23. *W. Lowth*, on Ezek. xx. 40). "The Mountain of the Lord's House" at Jerusalem grows with living expansion, and is exalted above the top of the mountains, and all nations flow into it (see above, ii. 1—3, and Ezek. xx. 40). The House of the Lord, which had, under the Law, its "wall of partition," dividing the "court of the Gentiles" from that of the Jews, becomes "a house of prayer for *all people*" (lit. *for all the Nations*) in the Catholic Church (see Eph. ii. 12—22, which is the best commentary on this passage); and the spiritual sacrifices which are offered there by the faithful of all Nations, are acceptable to God through Jesus Christ (1 Pet. ii. 1—10; cp. Mal. i. 11; iii. 12. Rom. xv. 16. Phil. iv. 18. Heb. xiii. 10. 15).

8. *The Lord GOD—saith*] The original has a very solemn significance. It is *Nëim Yehovah*, "Oracle of the Lord;" see

above, on Ps. cx. 1. This is a preface like St. Paul's. It is a "faithful saying" (1 Tim. i. 15; iii. 1; iv. 9. 2 Tim. ii. 11; Titus iii. 8): as much as to say, Whatever others may think, this is the "effatum Domini"—the Word of the Lord.

— *Yet will I gather others to him*] As the good Shepherd says, "Other sheep I have, which are not of this fold: they also I must bring, and they shall hear My voice; and there shall be one fold, and One Shepherd" (John x. 16); and the Apostle of the Gentiles adopts Isaiah's language, "That in the dispensation of the fulness of time He *might gather together* in one all things in Christ" (Eph. i. 10; ii. 11—16).

WARNING TO EVIL RULERS, CIVIL AND ECCLESIASTICAL.

The foregoing part of this chapter has been occupied in the assertion of the *moral and spiritual* character of the Divine Law, and of its *universal and eternal* obligation; and it has declared that every one, of every nation, who worketh righteousness, will be received into God's Church (cp. Acts x. 35).

This statement involved a condemnation of the Pharisaism of those false teachers who laid the principal stress on the external forms of religion; and it prepared the way for the following denunciation of them.

The selfish Rulers and Governors of God's Church and People are to be given up to be devoured by the beasts of the field, who are here invited to come and prey upon them. This is their punishment for being ravenous wolves, who devour God's flock instead of feeding it. Parallels to this invitation are found in Jer. xii. 9, and in the Apocalypse (xix. 18), where the fowls of the air are called together to feed on the flesh of the carcases of the kings and mighty men of the world who contend against Christ, and will be conquered by Him (Rev. xix. 17—21).

The following section, vv. 9 to lvii. 12, describing the sins of the Rulers of Jerusalem, presents a serious embarrassment to those critics who regard this portion of Isaiah, from chap. xl. to the end of the Book, as a production of a later age, and who assign it to a writer who lived during the Babylonish Captivity; and it is therefore rejected by them as an interpolation (e.g. by *Stanley*, Lectures, ii. 583, by whom it is called an "earlier fragment incorporated"). See above, *Introduction*.

10. *His watchmen*] The Priests and Pastors of His Church. See above, on Cant. iii. 3; v. 7, where the sins of the watchmen are described.

Isaiah refers primarily to evil Rulers and Priests of Jerusalem, whose sins were the cause of the destruction of the city by Babylon and afterwards by Rome; and of the transfer of God's favour to the Gentiles, whose admission into the Church was the subject of the foregoing prophecy. "Scribæ et Pharisei cæci erant speculatores quia nescierunt Dominum Salvatorem, nec lucem voluerunt videre præsentem" (*S. Jerome*, and so *S. Cyril, Theodoret*). Doubtless this prophecy is also

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o Phil. 3. 2.
|| Or, *dreaming*,
or, *talking in*
their sleep.
† Heb. *strong*
of appetite.
p Micah 3. 11.
† Heb. *know not*
to be satisfied.
q Ezek. 34. 2, 3.

They are all ignorant,

° They are all dumb dogs, they cannot bark;

|| Sleeping, lying down, loving to slumber;

11 Yea, they are †^p greedy dogs which †^a can never have enough,

And they are shepherds that cannot understand:

They all look to their own way,

Every one for his gain, from his quarter;

12 Come ye, say they, I will fetch wine,

And we will fill ourselves with strong drink;

° And to morrow shall be as this day, and much more abundant.

r Ps. 10. 6.
Prov. 23. 35.
ch. 22. 13.
Luke 12. 19.
1 Cor. 15. 32.
about
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LVII. 1 The righteous perisheth, and no man layeth it to heart:

And †^a merciful men are taken away, ^b none considering that the righteous
Is taken away || from the evil to come.

2 He shall || enter into peace:

They shall rest in ° their beds,

Each one walking || in his uprightness.

† Heb. *men of*
kindness, or,
godliness.
a Ps. 12. 1.
Micah 7. 2.
b 1 Kings 14. 13.
See 2 Kings 22.
20.
|| Or, *from that*
which is evil.
|| Or, *go in peace*,
Luke 2. 29. c 2 Chron. 16. 14. || Or, *before him*.

to be applied to corruptions in the Christian Church (*S. Jerome, Vitringa*, p. 740).

— *Sleeping*] Rather, *dreaming*. Instead of watching, and giving notice of the approach of the enemy, they sleep and are dumb; and instead of being *chozim* (seers of visions from God, and preachers of His truth to the People), they are *hozim*, *dreamers* (see *Gesen.* 200), like men in a fever, who see strange visions (*ægri somnia*), and rave wildly in their sleep; so the heretical teachers are called "dreamers" by St. Jude (v. 8).

The watchmen of Jerusalem, in our Lord's age, might well be called blind and dumb Shepherds that could not understand, dreamers of feverish phantoms; for they could not see the Truth visibly displayed before their eyes in Him; they could not declare the meaning of their own Scriptures, and they had fanatical visions of false Prophets and false Christs, who deceived them with empty illusions. Since this solemn warning is uttered against the blind watchmen, dumb dogs, and ignorant shepherds of God's people, and since their sins brought woe on Jerusalem, let the Christian Pastor beware lest he imitates them, and is the cause of ruin to those whom he is appointed to teach. See *S. Jerome* here.

11. *shepherds that cannot understand*] The word "*shepherds*" in the Prophets comprehends all Guides and Rulers, whether civil or ecclesiastical; and these prophetic warnings are to be regarded by Christian readers as addressed to Statesmen and Magistrates (who are *ποιμένες λαών*), as well as to Bishops and Clergy. See *W. Lowth* here, and Jer. ii. 8; xxiii. 1. Ezek. xxxiv. 2. Nahum iii. 18.

— *from his quarter*] Literally, *from his end, or extremity*, or border; that is, throughout the whole length and breadth of his sphere of labour. See Num. xi. 1, where the word is applied to the limit of the encampment in the wilderness.

12. *to morrow shall be as this day*] They imitate the language of the drunken libertine in the Proverbs (xxiii. 32—35).

RECAPITULATION.—JOSIAH AND CHRIST.—COMFORT AND ENCOURAGEMENT TO THE RIGHTEOUS, IN THEIR SUFFERINGS AND DEATH.

CH. LVII. 1, 2. *The righteous perisheth—uprightness*] The Prophet, having brought his prophecy down to the death of Christ, and the extension of His Church from Jerusalem (the spiritual origin and centre of universal Christendom) to the Gentiles, and having addressed words of exhortation and encouragement to all Nations to be gathered together unto Christ in the Gospel; and having delivered a solemn warning to the evil Rulers of God's Church and People, whose sins brought His wrath on Jerusalem, returns to a higher point in the prophecy, as is usual with the prophets of the Old and New Testaments, and starts afresh from it. See *Introd.* to the Apocalypse, pp. 151, 152.

He predicts an event (as *Grotius* and others have suggested) which was to happen about ninety years after his own

decease—the death, seemingly premature and sad, of the righteous King of Judah, Josiah (B.C. 608). The connexion of this event with what has just gone before is obvious.

Josiah, the good king, the zealous maintainer of God's Law, and the reformer of His Church and Nation, which had declined into idolatry, was the very opposite of those blind watchmen, dumb dogs, and faithless shepherds, who were denounced in the foregoing chapter.

And further, there were many remarkable points of resemblance between Josiah, the righteous king of Judah, the restorer of God's Law and worship, cut off by a sudden and violent death, and the "righteous Servant of Jehovah," the King MESSIAH, the Restorer of true religion, cut off by a cruel and shameful death. This has been already pointed out at large in the notes on 2 Kings xxiii. 30, where it is shown that the Prophets, and especially Zechariah (cp. on 2 Chron. xxxv. 25), pass on, by an easy and natural transition, from speaking of the death of Josiah, to speak of the death of CHRIST.

King Josiah was the most signal type, in all Jewish history, of a *righteous* and *suffering* Messiah. We need not, therefore, be surprised, that after Isaiah has been speaking of Christ's Death and the punishment of unbelievers, and also has been denouncing the blindness of the spiritual rulers of Jerusalem, who rejected Him, he should refer to the righteous king Josiah, whose endeavours for religious Reformation were thwarted and seemingly frustrated.

The death of Josiah, like that of the Messiah, might appear to present a moral difficulty. How could it be explained that a king so faithful and zealous for God, in an evil time, as Josiah was, should be cut off in the flower of his age, in the midst of his beneficent career? Might it not be thought, that God was unwilling or unable to protect His "righteous servant;" or that, after all, the Law and worship which Josiah had restored were not so precious in His eyes, and that idolatry, which Josiah suppressed, was not so hateful as He had affirmed them to be?

Isaiah here gives the solution of this problem. He declares that the death of a righteous king like Josiah, taken away by a violent death, which some deemed premature, was far more blessed than the life of those wicked men who are allowed to go on in their wickedness, and who, though they may prosper for a time, are the cause of woe and perdition to themselves and others.

The death of the righteous Josiah is *peace* (v. 2); he is *taken away from the evil to come*—the miseries of the siege and capture of Jerusalem by the armies of Babylon; he rests *at peace* in his grave in a sweet slumber, with a blessed hope of resurrection. But the evil men who survive are reserved for shame and sorrow here and hereafter. "There is *no peace*, saith my God, to the wicked" (v. 21). And therefore the Prophet Jeremiah (who lamented over Josiah) says of him, "Weep not for the dead, neither bemoan him; but weep sore

- 3 But draw near hither, ^d ye sons of the sorceress,
The seed of the adulterer and the whore.
- 4 Against whom do ye sport yourselves?
Against whom make ye a wide mouth, *and* draw out the tongue?
Are ye not children of transgression, a seed of falsehood,
- 5 Enflaming yourselves || with idols ^e under every green tree,
^f Slaying the children in the valleys under the cliffs of the rocks?
- 6 Among the smooth *stones* of the stream *is* thy portion;
They, they *are* thy lot:
Even to them hast thou poured a drink offering,
Thou hast offered a meat offering.
Should I receive comfort in these?
- 7 ^g Upon a lofty and high mountain hast thou set ^h thy bed:
Even thither wentest thou up to offer sacrifice.
- 8 Behind the doors also and the posts hast thou set up thy remembrance:
For thou hast discovered *thyself* to another than me, and art gone up;
Thou hast enlarged thy bed, and || made thee a covenant with them;
ⁱ Thou lovedst their bed || where thou sawest it.

Before
CHRIST
about
698.
d Matt. 16. 4.

|| Or, among
the oaks,
ch. 1. 29.
e 2 Kings 16. 4.
& 17. 10.
f Jer. 2. 20.
f Lev. 18. 21. &
20. 2.
2 Kings 16. 3. &
23. 10.
Jer. 7. 31.
Ezek. 16. 20. &
20. 26.

g Ezek. 16. 16,
25.
h Ezek. 23. 41.

|| Or, *hewed it*
for thyself
larger than theirs.
i Ezek. 16. 26, 28.
& 23. 2—20.

|| Or, thou providedst room.

for him that goeth away;" that is, for his son, who is to be carried away captive for his sins (Jer. xxii. 10).

This truth is stated by the author of the Book of Wisdom (iv. 7—20), which is an enlargement of the present passage.

But the best commentary on these words of Isaiah is found in the answer of Huldah the prophetess to Josiah himself, in 2 Kings xxii. 16—20. She seems to have had her eyes fixed on the present words of Isaiah, "Thus saith the Lord, I will bring evil upon this place" (the "*evil to come*" here specified by Isaiah) "because they have forsaken Me, and have burned incense unto other gods—therefore My wrath shall be kindled against this place, and shall not be quenched. But to the king of Judah which sent you to inquire of the Lord, thus shall ye say unto him, Because thine heart was tender, and thou hast humbled thyself before the Lord, I also have heard thee, saith the Lord. Behold, I will gather thee unto thy fathers, and thou shalt be gathered unto thy grave in peace, and thine eyes shall not see all the evil which I will bring upon this place."

The similarity of sense and language between that passage and the present is remarkable, and is obvious to the readers of our English Version; but there is one beautiful feature of resemblance which is not presented there. In v. 1 here it is said, "Merciful men are taken away," the righteous is taken away: but the literal rendering is, "Merciful men are gathered," the righteous is gathered, i. e. to their fathers. The Vulg. rightly has "colliguntur," "collectus," here. The word (from the Hebrew *asaph*, to gather) is the same in the original as in Huldah's answer to Josiah, "I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace."

The meaning of this word may be seen in Num. xxvii. 13, where God says to Moses, "Thou shalt be gathered unto thy people as Aaron thy brother was gathered." Cp. Job xxvii. 19. Jer. viii. 2; xxv. 33.

Good and merciful men, who are taken away in the midst of their efforts to do good in their generation, and whose endeavours appear to be disowned by God, and to be blighted and withered by Him, may perhaps seem to men to be cut off by a violent stroke of divine indignation, and may be mourned by some as having died an untimely death; but the truth is—which these Scriptures reveal—they are gently gathered by God in love, and are in peace.

May we not also reverently suggest, that the Holy Spirit here states a truth by Isaiah, which (as the Christian Fathers assert, see *S. Justin Martyr*, c. Tryph. § 16; Apol. i. 48) is to be applied to Josiah's divine Antitype, CHRIST Himself (contrasted with the evil men of His own age, displayed to us in the prophecy of the foregoing chapter), and which solves the problem of Calvary? He is cut off out of the land of the living (liii. 8). Jesus Christ the righteous *perisheth*, and no man taketh it to heart. But He also is taken from the evil to come—from the terrible evils of the siege and capture of Jerusalem by the armies of Rome. And He enters into peace, and is gathered to

a glorious company who receive Him with joy and adoration. And all who follow Him rest upon their beds, each one who has walked in the way lying straight before him, instead of turning to the right hand or to the left—or it may be (as *Kimchi* renders it), before Him, i. e. God. "Blessed are the dead which die in the Lord; that they may rest from their labours, and their works do follow them" (Rev. xiv. 13). They are gathered to their fathers, and hereafter will be gathered together like eagles, mounting to meet the Lord in the air, and so be ever with the Lord. See on Matt. xxiv. 28. 1 Thess. iv. 17. 2 Thess. ii. 1.

CONDEMNATION TO THE WICKED.

3. *But draw near*] He now turns from Josiah (for whom he has words of comfort) to the godless men of Judah, on whom he denounces God's wrath. Cp. the prophetic description in Ezek. xxiii. 1—44.

4. *Against whom make ye a wide mouth*] Compare Ps. xxxv. 21, where these words are used by the Messiah Himself; see also another Passion Psalm, xxii. 7.

5. *with idols*] Or, *terebinths*, sacred to *Ashtoreth* (*Delitzsch*). — *Slaying the children*] Either to Moloch, cp. Lev. xviii. 21. 1 Kings xi. 7. 2 Kings xvii. 16, 17; or to Baal, Jer. xix. 5. Ezek. xvi. 20; xxiii. 39. Hosea xiii. 2.

6. *Among the smooth stones of the stream*] Objects of idol-worship. On these smooth stones libations were poured, and meat-offerings were placed (cp. *Herod.* iii. 8); such stones are called "lubricati lapides" by *Arnobius*, i. 39; cp. *Clem. Alex.* Strom. vii. 302. The idol of Ares in Petra was a black stone (*Suidas*), and the black stone in the Kaaba at Mecca was once devoted to Kronos (*Krehl*). Cp. *Bevan*, B. D. iii. 1381; *Winer*, W. B. W. ii. 520; and note above, on Gen. xxviii. 18.

7. *thy bed*] As a harlot; and see Ezek. xxiii. 17. Rev. ii. 22. 8. *thy remembrance*] *Thy memorial*, thy idol (*Targum, Vitranga*). Instead of placing there My memorial, that is, a memorial prescribed by Me (see v. 11). Thou hast not remembered Me by placing before thine eyes such mementoes, as sacred sentences copied from My Law, see Exod. xiii. 9, where they are called a *memorial*; or the holy ephod of My worship, also called a *memorial* (Exod. xxviii. 12); or My offering, also called a *memorial* (Num. v. 15. 18): thou hast set up a memorial devised by thyself, in thine own idolatrous imagination.

— *Thou lovedst their bed where thou sawest it*] Literally, *thou lovedst their bed; thou sawest a hand; or rather, thou hadst a vision of a hand* (the word here rendered *thou sawest*, generally has the sense in Isaiah of *seeing a vision*); see i. 1; ii. 1; xiii. 1.

But what is the meaning of the word *yád* (literally a hand) here?

Various interpretations of it have been given, which may be seen in *Poli Synopsis*, p. 558; *Vitranga*, 754; *Gesenius*, p. 332; *Delitzsch*, p. 551; *Stier*, 600; *Fuerst*, 539.

- Before
CHRIST
about
698.
|| Or, *thou respect-
edst the king.*
k ch. 30. 6.
Ezek. 16. 33. &
23. 16.
Hos. 7. 11. &
12. 1.
1 Jer. 2. 25.
|| Or, *living.*
- m ch. 51. 12, 13. 11 And ^m of whom hast thou been afraid or feared,
Thou that hast lied, and hast not remembered me,
Nor laid *it* to thy heart ?
ⁿ Have not I held my peace even of old,
And thou fearest me not ?
- n Ps. 50. 21. 12 I will declare thy righteousness, and thy works ;
For they shall not profit thee.
- o ch. 40. 3. &
62. 10. 13 When thou criest, let thy companies deliver thee ;
But the wind shall carry them all away ;
Vanity shall take *them* :
But he that putteth his trust in me shall possess the land,
And shall inherit my holy mountain ;
- p Job 6. 10.
Luke 1. 49.
q Ps. 68. 4.
Zech. 2. 13.
r Ps. 34. 18. &
51. 17. & 138. 6.
ch. 66. 2.
s Ps. 147. 3.
ch. 61. 1. 14 And shall say, ° Cast ye up, cast ye up, prepare the way,
Take up the stumblingblock out of the way of my people.
- t Ps. 85. 5. &
103. 9.
Micah 7. 18. 15 For thus saith the high and lofty One that inhabiteth eternity,
^p Whose name *is* Holy ;
^q I dwell in the high and holy *place*,
^r With him also *that is* of a contrite and humble spirit,
^s To revive the spirit of the humble,
And to revive the heart of the contrite ones.
- u Num. 16. 22.
Job 34. 14.
Heb. 12. 9. 16 ^t For I will not contend for ever,
Neither will I be always wroth :
For the spirit should fail before me,
And the souls ^u *which* I have made.

May it not be explained from v. 10, "Thou hast found the life of *thine hand*"? May not the meaning be, "Thou didst not trust in *My hand*"—the hand of the Lord—on which see xlix. 2. 22; l. 2. 11; li. 16, 17; lix. 1; lxii. 3; thou didst not behold *there* a vision of strength and glory; but thou hadst a vision of some other hand; thou wert inflamed with a craving for *that*. This may be made clearer from the act of Ahaz, to which the Prophet refers in the next verse, forsaking the God of Israel, and not relying on His *hand*, but sending messengers to Tiglath-pileser, king of Assyria, for help, and doting on the vision of the idolatrous altar at Damascus; and commanding the priest Urijah to make an altar according to the pattern of it, and to set it in the Temple at Jerusalem; and this was the *hand* to which he looked for help. See the history in 2 Kings xvi. 3—16. 2 Chron. xxviii. 2—5. 16—25, which throw much light on this chapter.

9. *Thou wentest to the king*] Tiglath-pileser, king of Assyria, to whom Ahaz resorted for help, instead of trusting in God. See 2 Kings xvi. 7. 2 Chron. xxviii. 16. 20.

— *with ointment—perfumes*] As a harlot. See Prov. vii. 17. Cp. Ezek. xxiii. 41. Hos. xii. 1. Also, in a literal sense, "spices and ointments" were among the royal treasures. See the description of the wealth of the son of Ahaz, 2 Kings xx. 13.

10. *Thou hast found the life of thine hand*] Thou hast obtained strength from thine ally. The kings of Assyria destroyed Damascus and Samaria, the enemies of Judah (2 Kings xvi. 9; xvii. 6), but afterwards they ravaged Judah.

13. *thy companies*] Thy multitudinous troops of idols and idolaters gathered together, to whom thou resortest for aid, instead of trusting in Me, the One True God.

GOD'S COMFORT TO THE MEEK AND PENITENT.

14. *And shall say*] Rather, *And he saith*. This is a new beginning of a sentence. A voice is heard crying aloud like John the Baptist. Cp. xl. 3, 4; lxii. 10.

— *Cast ye up*] Raise up a highway for our God. See above, on Ps. lxxviii. 4, where the same word occurs.

15. *that inhabiteth eternity*] Or rather, *that inhabiteth for ever*—whatever He fixes His Name in. The idols which ye worship and in which ye trust (see above, vv. 5—10) are My abomination, and will be scattered by the wind; but I dwell *for ever* (Heb. *ad*) in the humble and contrite soul. Cp. below, lxvi. 2, and Ps. xlv. 4. He, Who dwells in the Holy of Holies, enthroned upon the Cherubim, has His perpetual shrine in the meek and lowly heart, in all ages and nations of the world. The Christian soul is a living temple, a *tabernacle* of God the Holy Ghost (1 Cor. iii. 16, 17; vi. 19. 2 Cor. vi. 16).

16. *the souls which I have made*] God here declares His love to all Nations. He hateth nothing that He has made. Cp. on Acts xv. 18, where St. James declares this truth, "*Known unto God*" (i. e. *beloved* by God) "*are all His works from the beginning of the world,*" as a reason for extending the Gospel to the Gentiles.

17 For the iniquity of ^{*}his covetousness was I wroth, and smote him :

[†]I hid me, and was wroth,

[‡]And he went on [†]frowardly in the way of his heart.

18 I have seen his ways, and ^awill heal him :

I will lead him also, and restore comforts unto him and to ^bhis mourners ;

19 I create ^cthe fruit of the lips ;

Peace, peace ^dto him that is far off, and to him that is near, saith the LORD ;

And I will heal him.

20 ^eBut the wicked are like the troubled sea, when it cannot rest,

Whose waters cast up mire and dirt.

21 ^fThere is no peace, saith my God, to the wicked.

Before
CHRIST
about
698.

x Jer. 6. 13.
y ch. 8. 17. &
45. 15.
z ch. 9. 13.
† Heb. turning
away.
a Jer. 3. 22.
b ch. 61. 2.
c Heb. 13. 15.
d Acts 2. 39.
Eph. 2. 17.

e Job 15. 26, &c.
Prov. 4. 16.

f ch. 43. 22.

† Heb. with the
throat.

LVIII. ¹Cry [†]aloud, spare not, lift up thy voice like a trumpet,

And shew my people their transgression,

And the house of Jacob their sins.

²Yet they seek me daily,

And delight to know my ways,

As a nation that did righteousness,

And forsook not the ordinance of their God :

They ask of me the ordinances of justice ;

They take delight in approaching to God.

17. *his covetousness*] The worldliness of Israel, especially of his priests. See lvi. 10—12. Micah iii. 10.

19. *Peace, peace to him that is far off*] Peace and all its blessed fruits to the Gentile that is afar off, no less than the Jew, that is near. See Acts ii. 39; and above, on liii. 5; and on the repetition of the word (*peace, peace*) see xxvi. 3.

21. *no peace, saith my God, to the wicked*] See lxviii. 22, where the words are, "There is no peace, saith the LORD (JEHOVAH), to the wicked." There the address is to the people of JEHOVAH, but here we have the Name ELOHIM.

The Second Portion of Isaiah's prophecies (from chap. xl. to chap. lvi. inclusive) consists of three Parts.

The first Part (xl.—lxviii. 22), beginning, "Comfort ye My people," and ending, "There is no peace, saith my God, to the wicked," is addressed specially to the Jews, to whom the Gospel was first to be preached.

The second Part, beginning, "Listen, ye isles, and hearken, ye people, from far;" and ending, "There is no peace, saith my God, to the wicked," is addressed not only to the Jews, but also to the Gentiles. It is addressed to all, of every age and nation, who are united to God in Christ, and in His Church Universal. Hence we see the reason why in the former case the Name JEHOVAH is used, and in the latter ELOHIM. Cp. the notes above, on Ps. lvii., "GOD (ELOHIM) be merciful unto us and bless us;" and Ps. lxxviii., "Let GOD (ELOHIM) arise;" which, when compared with Num. vi. 24—26, and x. 35 respectively, will illustrate this use.

It is a solemn thing to reflect that all the three parts of this Second Portion of the prophecies of the Evangelical prophet Isaiah, which overflow with words of comfort and joy to the humble believer, conclude with stern denunciations of woe to the wicked.

Similarly, we find, in the New Testament, the beloved disciple, the Evangelist and Apostle of Love, St. John, who is most eloquent in his revelations of God's mercy in Christ, is also most severe in his condemnations of unbelief, ungodliness, unholiness, and idolatry, in his Epistles, and presents clearly and fully the terrible doom reserved for them, in his Apocalypse: Let no one pervert God's grace into an occasion of sin; for though He is infinite in goodness to all who love Him, yet to those who do not believe and obey Him, our God is a consuming fire. See lvi. 24. Heb. xii. 29.

CALL TO REPENTANCE.—WARNING AGAINST FORMALISM IN RELIGION; AND ENCOURAGEMENT TO GENUINE PIETY.

CH. LVIII.] Here begins the third and last part of the Second Portion of Isaiah's prophecies. Its main design is to show God's righteous severity towards the unbelieving Jews, on account of

their unthankfulness and ungodliness, particularly in their rejection of Christ, Who in this part is represented no longer as a sufferer, but as a mighty Conqueror; and in their spiritual pride and hypocritical and corrupt worship, and in their jealousy of the Gentiles; and His gracious mercy toward the believing remnant of His People Israel, in making Jerusalem to be the Origin and Wellspring from which the living waters of the Gospel are to flow into all Nations, and in employing the faithful among them as Preachers of His Truth to all the world; and His love for all Mankind in calling them to partake in the graces of the Church militant, and in the glories of the Church triumphant: "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness" (Rom. xi. 22).

This part opens with the peal of a trumpet, calling to repentance.

1. *Cry aloud—lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins*] This exhortation, and the substance of the message to be uttered, carry the thoughts forward to the mission of the Baptist, who represents himself as the voice of one crying in the wilderness (Matt. iii. 3; cp. Mark i. 3. Luke iii. 4. John i. 23), and who was sent to preach Repentance, and the need of vital religion, as contrasted with the hypocritical shows and semblances of it. See Matt. iii. 7—10. Luke iii. 7—14.

The Prophet had already described Jerusalem in his own age as making hypocritical professions of religion, and displaying the outward forms of it, with much ceremonial pomp and formal self-righteousness, but with little inward sense and moral practice of it (i. 10—17; cp. xxix. 13). And this description applied also to the Jews of the Captivity, and those who returned from it (see Zech. vii.; viii. 16—19. Mal. iii. 14), and reaches onward to the Jerusalem of our Lord's age (see Luke xx. 45—47), which was a leafy but barren fig-tree, to be withered by the breath of Christ (Matt. xxi. 19. Mark xi. 13).

We are here brought into contact with what was announced above (xl. 3): "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God," where the imagery of the march of Israel returning from Babylon to Jerusalem, was projected forward to describe the progress of Christ Himself coming as a King to visit His People.

— *a trumpet*] Heb. *shôphar*, the trumpet of Jubilee (see Lev. xxv. 9; cp. on Josh. vi. 4), the type of the preaching of the Gospel. See Luke iv. 18.

2. *they seek me daily*] In the worship of the Temple, and its daily sacrifices.

— *They take delight in approaching to God*] This seems to

Before
CHRIST
about
698.

a Mal. 3. 14.
b Lev. 16. 29,
31. & 23. 27.

|| Or, *things*
wherewith ye
grieve others.
† Heb. *griefs.*
c 1 Kings 21. 9,
12, 13.

|| Or, *ye fast not*
as this day.
d Zech. 7. 5.

e Lev. 16. 29.
|| Or, *to afflict his*
soul for a day?

f Esth. 4. 3.
Job 2. 8.
Dan. 9. 3.
Jonah 3. 6.

g Neh. 5. 10,
11, 12.

† Heb. *the*
bundles of the
yoke.

h Jer. 34. 9.

† Heb. *broken.*
i Ezek. 18. 7, 16.
Matt. 25. 35.

|| Or, *afflicted.*

k Job 31. 19.

l Gen. 29. 14.
Neh. 5. 5.

m Job 11. 17.

n Exod. 14. 19.
ch. 52. 12.

† Heb. *shall*
gather thee up.

o Ps. 12. 2.

3 ^a Wherefore have we fasted, *say they*, and thou seest not?

Wherefore have we ^b afflicted our soul, and thou takest no knowledge?

Behold, in the day of your fast ye find pleasure,
And exact all your || † labours.

4 ^c Behold, ye fast for strife and debate,

And to smite with the fist of wickedness:

|| Ye shall not fast as *ye do this* day, to make your voice to be heard on high.

5 Is it ^d such a fast that I have chosen?

^e || A day for a man to afflict his soul?

Is it to bow down his head as a bulrush,

And ^f to spread sackcloth and ashes *under him*?

Wilt thou call this a fast, and an acceptable day to the LORD?

6 Is not this the fast that I have chosen?

To loose the bands of wickedness,

^g To undo † the heavy burdens,

And ^h to let the † oppressed go free,

And that ye break every yoke?

7 Is it not ⁱ to deal thy bread to the hungry,

And that thou bring the poor that are || cast out to thy house?

^k When thou seest the naked, that thou cover him;

And that thou hide not thyself from ^l thine own flesh?

8 ^m Then shall thy light break forth as the morning,

And thine health shall spring forth speedily:

And thy righteousness shall go before thee;

ⁿ The glory of the LORD † shall be thy rereward.

9 Then shalt thou call, and the LORD shall answer;

Thou shalt cry, and he shall say, Here I am.

If thou take away from the midst of thee the yoke,

The putting forth of the finger, and ^o speaking vanity;

10 And *if* thou draw out thy soul to the hungry,

And satisfy the afflicted soul;

Then shall thy light rise in obscurity,

And thy darkness *be* as the noonday:

11 And the LORD shall guide thee continually,

be the true rendering (*Fulg., Sept.*). Others understand it as signifying the *approach of God* to His people. The sense is expressed by our Lord Himself, quoting Isaiah (xxix. 13): "This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me" (Matt. xv. 8); and so Ezekiel (xxxiii. 31): "They come unto thee, and sit before thee as My People, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness."

Here is a warning to all, that there may be much outward show of religion in daily approaches to God in His house, while there is no vital piety; and that God is offended by this mockery of empty forms, without spiritual substance. See *vv.* 4, 5. Nothing profits without charity (1 Cor. xiii. 1—3).

3. *ye find pleasure*] In vain-glorious display of yourselves and of your attire (cp. iii. 17—24) in My courts, and in frivolous amusement and dissipation (*Vitringa*).

— *exact all your labours*] On a fast-day ye relax none of the laborious service which you require of your labourers on other days. Cp. Prov. v. 10; x. 22, where the same word (rendered *labour*) occurs.

4. *ye fast for strife*] The leisure which the fast gives you is spent in angry debates and passionate controversies, not in works of piety and charity.

— *to make your voice to be heard on high*] As if God would

hear you by reason of your loud voice "and much speaking" (Matt. vi. 7). "Clamor ad Deum non est voce, sed corde" (*S. Aug.*).

6. *yoke*] Literally, the *yoke*, which was fastened to the head of the oxen; hence any laborious galling burden and bondage.

7. *thine own flesh*] Nehemiah appears to have had these words in his mind. See Neh. v. 1—11: "*Our flesh* is as *the flesh* of our brethren; . . . and do we bring into bondage our sons and our daughters? And I was very angry when I heard their cry, and I rebuked the nobles, and the rulers, and said unto them, Ye *exact* every one of his brother. Will ye even sell your brethren? Restore, I pray you, their lands."

9. *The putting forth of the finger*] To point at thy neighbour with scorn ("infami digito," *Persius*, ii. 33); as the Pharisee says, δεικτικῶς, "*this* Publican!" (Luke xviii. 11; cp. Prov. vi. 13.) Here is a solemn warning against the sharp, sarcastic, scornful, personal censoriousness and detraction, which were characteristic of some who called themselves religious in Isaiah's age, and in the last days of Jerusalem (see James i. 26; iii. 2—16), and are, alas! too common in our own days.

10. *if thou draw out thy soul—and satisfy the afflicted soul*] If thou draw out, not only thy bread and thy money to relieve his body, but thy inmost soul to comfort his soul; then the Lord will satisfy thy soul (v. 11).

And satisfy thy soul in † drought, and make fat thy bones :
And thou shalt be like a watered garden,
And like a spring of water, whose waters † fail not.

¹² And *they that shall be* of thee ^p shall build the old waste places :
Thou shalt raise up the foundations of many generations ;
And thou shalt be called, The repairer of the breach,
The restorer of paths to dwell in.

¹³ If ^q thou turn away thy foot from the sabbath, *from* doing thy pleasure ^q ch. 56. 2.
on my holy day ;
And call the sabbath a delight, the holy of the LORD, honourable ;
And shalt honour him, not doing thine own ways, nor finding thine own
pleasure, nor speaking *thine own* words :

¹⁴ ^r Then shalt thou delight thyself in the LORD ;
And I will cause thee to ^a ride upon the high places of the earth,
And feed thee with the heritage of Jacob thy father :
^t For the mouth of the LORD hath spoken *it*.

LIX. ¹ Behold, the LORD's hand is not ^a shortened, that it cannot save ;
Neither his ear heavy, that it cannot hear :

² But your iniquities have separated between you and your God,
And your sins || have hid *his* face from you, that he will not hear.

³ For ^b your hands are defiled with blood, and your fingers with iniquity ;
Your lips have spoken lies, your tongue hath muttered perverseness.

⁴ None calleth for justice, nor *any* pleadeth for truth :
They trust in vanity, and speak lies ;
^c They conceive mischief, and bring forth iniquity.

⁵ They hatch || cockatrice' eggs,
And weave the spider's web :

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† Heb. *droughts*.
† Heb. *lie*, or,
deceive.
p ch. 61. 4.

r Job 22. 26.

s Deut. 32. 13.
& 33. 29.

t ch. 1. 20. &
40. 5.
Micah 4. 4.
a Num. 11. 23.
ch. 50. 2.

|| Or, *have mad*
him hide.
b ch. 1. 15.

c Job 15. 35.
Ps. 7. 14.

|| Or, *adders*'.

12. *And they that shall be of thee shall build the old waste places—restorer of paths to dwell in*] This also was realized in a subordinate degree by Nehemiah. See Neh. ii. 3. 17; iv. 6. 17—21; vi. 15; xii. 27—43.

But it has its full accomplishment in the building up of the ruins of the family of Abraham and of Adam in the Christian Church. As *S. Jerome* expresses it (in opposition to those who limit this prophecy to a mere material reconstruction, whom he calls the votaries of "the letter that killeth"). "Nos autem quæ deserta fuerant in Judæis, dicimus ædificari in Ecclesiâ non ad breve tempus sed in perpetuum. Et fundamenta illius ex utroque populo" (Judæo et ethnico) "susci-tanda."

THE SABBATH.

Lest it should be imagined from what the Prophet has said of set fasts, that he is disparaging ritual ordinances while he is condemning their abuse, he proceeds to inculcate the religious observance of the Sabbath as a primary duty, the reasons of which have been already stated. See on lvi. 2.

Observe also, he thus combines the duties of the first Table of God's Law with those of the second. He had spoken of duties to our neighbour; he now speaks of duty to God (*A Lapide*).

13. *If thou turn away thy foot from the sabbath*] If thou keep back thy foot from profaning it, as if it were a common thing. This also was remembered by Nehemiah (x. 31; xiii. 15—22).

— *a delight, the holy of the LORD, honourable*] A proof that the Prophets regarded the Sabbath, not only as a day of rest from worldly labour, and of ceremonial observance, but one of devout religious exercise, and spiritual refreshment, and holy joy. Cp. above, lvi. 6, 7.

— *nor finding thine own pleasure*] As the Jews did, and do, on their Sabbaths. Although they will not work on it, yet they have no scruple to spend it in luxury and revelry. See *Bingham*, Ant. xx. 2, quoting *S. Cyril* and *Theodoret*, in Amos v. 3; and *S. August.*, in Ps. xci.

14. *to ride upon the high places of the earth*] Quoted from the Song of Moses (Deut. xxxii. 13. Cp. xxxiii. 29).

This was fulfilled, in a subordinate degree, in the successes of Ezra and Nehemiah, aided by the Kings of Persia; and it has had a still larger fulfilment in the glorious conquests of Christian kings, and in the spiritual victories of the Christian Church (2 Cor. ii. 14), which were promised to Abraham and Jacob, through Christ. See Gen. xxvii. 29; xxviii. 14.

"Let us hence learn not to seek our own glory" (says a learned Roman Catholic Expositor, *Cornelius A Lapide*, here) "on our Sabbath, which is the Lord's Day; but let it be our glory to promote the glory of God."

The perpetual obligation of the doctrines and duties involved in the spiritual essence of the Sabbath (as distinct from its temporal, local, and ceremonial accidents) has been already stated (see lvi. 2—7); and when these are considered, it cannot be matter of surprise that the due observance of the Sabbath should be insisted upon by Isaiah as a matter of primary and permanent importance. It would greatly conduce to the public and private happiness of the present and future ages, if the warnings and exhortations of the Evangelical Prophet on this subject were duly considered. The Editor may perhaps be allowed to refer for further elucidation of this topic to his Sermon on "The Christian Sunday" (Occasional Sermons, No. 44), and to the notes above, on Exod. xx. 8—11.

THE NEED OF A REDEEMER; AND THE PROMISE OF CHRIST.

CH. LIX. 1. *Behold, the LORD's hand is not shortened*] Here is an answer to a question, often asked,—Why was the Coming of Christ so long postponed? The delay did not arise from any want of power and will of God to save, but from man's sins. See v. 2.

5. *cockatrice' eggs—the spider's web*] The one, the offspring of malice (see xi. 8); the other, of human pride and intellectual presumption: the one poisonous and deadly, the other fruitless and abortive.

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|| Or, *that which
is sprinkled is as
if there brake
out a viper.*
d Job 8. 14, 15.

e Prov. 1. 16.
Rom. 3. 15.

† Heb. *breaking.*

|| Or, *right.*
f Ps. 125. 5.
Prov. 2. 15.

g Jer. 8. 15.

h Deut. 28. 29.
Job 5. 14.
Amos 8. 9.

i ch. 38. 14.
Ezek. 7. 16.

k Matt. 12. 34.

- He that eateth of their eggs dieth, and
|| That which is crushed breaketh out into a viper.
6 ^d Their webs shall not become garments,
Neither shall they cover themselves with their works :
Their works *are* works of iniquity, and the act of violence *is* in their hands.
7 ^e Their feet run to evil, and they make haste to shed innocent blood :
Their thoughts *are* thoughts of iniquity ;
Wasting and † destruction *are* in their paths.
8 The way of peace they know not ;
And *there is* no || judgment in their goings :
^f They have made them crooked paths :
Whosoever goeth therein shall not know peace.
9 Therefore is judgment far from us,
Neither doth justice overtake us :
^g We wait for light, but behold obscurity ;
For brightness, *but* we walk in darkness :
10 ^h We grope for the wall like the blind,
And we grope as if *we had* no eyes :
We stumble at noonday as in the night ;
We are in desolate places as dead men :
11 We roar all like bears, and ⁱ mourn sore like doves :
We look for judgment, but *there is* none ;
For salvation, *but* it is far off from us.
12 For our transgressions are multiplied before thee,
And our sins testify against us :
For our transgressions *are* with us ;
And *as for* our iniquities, we know them ;
13 In transgressing and lying against the LORD,
And departing away from our God,
Speaking oppression and revolt,
Conceiving and uttering ^k from the heart words of falsehood :
14 And judgment is turned away backward,
And justice standeth afar off :
For truth is fallen in the street,
And equity cannot enter.

6. *Their webs shall not become garments*] The ingenious schemes and subtle theories, which they spin, will be as vain as spiders' webs. See Job viii. 14.

Cobwebs are woven by heretics, who devise subtle and specious sophistries in religion ; and by fraudulent persons, who cheat others by crafty wiles, and by those who forge vain traditions in religion, and catch unwary souls with them (*S. Greg. Naz., S. Ambrose, S. Jerome*).

7, 8. *Their feet—not know peace*] That this description was applicable to the moral character of the Jews in a later age, is evident from St. Paul's quotation of it, and comment upon it (Rom. iii. 15—19).

CONFESSION OF SIN REWARDED BY PARDON AND GRACE.

Observe the change of pronoun here from *they* to *we*. Henceforward, to v. 15, is an expression of a deep sense of sorrow on the part of the "contrite ones" in the Jewish Nation. This consciousness of sin and misery, and this humble confession of it, conciliates God's mercy and favour ; and their spirit and heart are revived by the Coming of Christ according to God's promise. Cp. lvii. 10.

10. *We grope for the wall*] We grope along the wall to guide us.

— *We are in desolate places as dead men*] Rather, *in the midst of dainties* (literally, *fatnesses*), *we are as the dead*, who have no power of any enjoyment. See *Gesen.* 87. The penitent Jews confess that though they had the noonday light of God's revelation, yet they were blind ; and though they had the marrow and fatness of His spiritual favour in His Word and worship, yet they had no more appetite and relish for them than lifeless corpses. They were spiritually dead. See on Matt. viii. 22. John v. 25. Rom. vi. 11 ; viii. 10. Eph. v. 14. James ii. 17. 20. 26.

Remark now the blessed result of this confession. It brought Christ from heaven to earth. See vv. 16—21. The secret sorrows and earnest prayers of the Simeons, and Annas, and Nathanaels, in the twilight of that age of expectation, were rewarded by the dawn of the Sun of Righteousness on the world.

Can we, therefore, doubt, that when the Jews are again animated with this spirit of penitential remorse for their sin in rejecting the Messiah, and express an earnest craving and longing for Him, then the veil will be taken from their hearts, and they will "see the King in His beauty"? (xxxiii. 17. 2 Cor. iii. 16.) May He hasten the time !

¹⁵ Yea, truth faileth ;

And he *that* departeth from evil || maketh himself a prey :

And the LORD saw *it*,

And † it displeased him that *there was* no judgment.

¹⁶ ¹ And he saw that *there was* no man,

And ^m wondered that *there was* no intercessor :

ⁿ Therefore his arm brought salvation unto him ;

And his righteousness, it sustained him.

¹⁷ ^o For he put on righteousness as a breastplate,

And an helmet of salvation upon his head ;

And he put on the garments of vengeance *for* clothing,

And was clad with zeal as a cloke.

¹⁸ ^p According to *their* † deeds, accordingly he will repay,

Fury to his adversaries, recompence to his enemies ;

To the islands he will repay recompence.

¹⁹ ^q So shall they fear the name of the LORD from the west,

And his glory from the rising of the sun.

When the enemy shall come in ^r like a flood,

The Spirit of the LORD shall || lift up a standard against him.

²⁰ And ^s the Redeemer shall come to Zion,

And unto them that turn from transgression in Jacob, saith the LORD.

²¹ ^t As for me, this *is* my covenant with them, saith the LORD ;

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|| Or, *is accounted
mad.*

† Heb. *it was
evil in his eyes.*
1 Ezek. 22. 30.

m Mark 6. 6.

n Ps. 98. 1.
ch. 63. 5.

o Eph. 6. 14, 17.
1 Thess. 5. 8.

p ch. 63. 6.
† Heb. *recom-
pences.*

q Ps. 113. 3.
Mal. 1. 11.

r Rev. 12. 15.

|| Or, *put him
to flight.*

s Rom. 11. 26.

t Heb. 8. 10. &
10. 16.

THE COMING OF CHRIST AS A SAVIOUR AND A JUDGE.

¹⁶. *no intercessor*] To mediate between God and His people, like Aaron (Num. xviii. 1, 2), or Phinehas (Num. xxv. 7 ; cp. Ezek. xxii. 30 ; below, lxiii. 5).

— *his arm brought salvation unto him*] Christ alone is able to save : “ neither is there salvation in any other ” (Acts iv. 12). His Name was to “ be called JESUS : for He ” (He alone, αὐτός) “ shall save His people from their sins ” (Matt. i. 21).

Observe, *salvation* is put first here and in lxiii. 5 ; His primary design and desire is to bring salvation to all. The work of righteousness, which is seen in punishing the wicked, as well as in justifying the faithful, is subordinate ; but unless He had righteousness, and were “ the Lord our Righteousness,” He could not bring salvation.

Here again, we seem to listen to the preaching of the Baptist. Christ’s double character as Saviour and Judge was proclaimed by him. His joyful announcements, “ Behold the Lamb of God, which taketh away the sin of the world ” (John i. 29), and, “ He that hath the Bride, is the Bridegroom ” (John iii. 29), were joined with the solemn declaration, “ Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner, but He will burn up the chaff with unquenchable fire ” (Matt. iii. 12). The herald of His first Advent to save, announced also His Second Coming to judge. In like manner the range of Isaiah’s prophecy comprehends both Advents of Christ. (See above, *Introduction*.)

^{17, 18}. *he put on the garments of vengeance—to the islands he will repay recompence*] The word *vengeance* (Heb. *nákám*) is repeated in lxi. 2 ; lxiii. 4, as characteristic even of the first Advent of Christ. Cp. xxxv. 4, which is also connected with the first Advent. Christ is here revealed as the Judge both of Jews and Gentiles (*islands* : see xi. 11 ; xlii. 4 ; xlix. 1 ; li. 5).

This judicial retribution began to be executed not long after His Ascension, in the destruction of Jerusalem by the Roman armies for its unbelief and ingratitude ; and this is extended to the Gentiles ; as the Apostle says, “ Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile ” (Rom. ii. 9).

¹⁹. *So shall they fear the name of the LORD from the west, and his glory from the rising of the sun*] The extension of the Gospel to the western world is here foretold ; and what is remarkable is, that the Prophet represents the *diffusion* of the Gospel as contemporaneous with a great *overflow* of ungodli-

ness. These are precisely what are predicted also by our Blessed Lord as two great characteristics of the Latter Days. “ Iniquity ” (or, *lawlessness*) “ shall abound, and the love of the many shall wax cold ; but he that endureth to the end, the same shall be saved. And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations ; and then shall the end come ” (Matt. xxiv. 12—14).

— *When the enemy—standard against him*] This rendering, though not expressly authorized by ancient Versions (the *Targum* and *Syriac* convey a similar idea), seems to have much to recommend it, and is adopted by *Arias Montanus*, *Vitringa*, *Stier*, and *Hahn*. Cp. Judg. vi. 34 ; xi. 29. Ps. lx. 4. Zech. ix. 16. The word *enemy* (Heb. *tsar*) is repeated from the foregoing verse, where the plural of it is rendered *adversaries*. The coming of enemies is compared to a flood by the Prophet (see xvii. 12, 13), and the Hebrew verb to “ lift up a standard ” (*nasas*), carries back the thoughts to *Jehovah-nissi* (Exod. xvii. 15).

The enemy will come in as a flood in the latter days. Satan will “ come down, having great wrath, because he knoweth that he hath but a short time ” (Rev. xii. 12). Then the Lord will lift up His standard against him. When Antichrist rages most fiercely, then Christ will come. Cp. 2 Thess. ii. 8. Rev. xx. 9.

²⁰. *the Redeemer shall come to Zion*] Compare Mal. iii. 1 : “ The Lord shall suddenly come to His Temple.” That this refers primarily to Christ’s First Advent (although it may be extended to the Second Advent), is clear from what precedes, and what follows (lx. 1) : “ Arise, shine ; for thy light is come.” See also lxi. 1, words quoted by Christ Himself at Nazareth (Luke iv. 18).

St. Paul (Rom. xi. 26) seems to be referring to this passage, when he is speaking of the future conversion of the Jews. He says, “ There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob : for this is My covenant unto them, when I shall take away their sins.” See xxvii. 9. The Apostle’s quotation may be viewed in the light of a paraphrase of the prophet’s words, and as an exposition of them. Since, as Isaiah declares, the Redeemer was to come to Zion, and to abide there for ever (see v. 21) ; and since Zion, which is the Universal Church, expanded from its origin and centre in Jerusalem, is the Kingdom of Christ, to which He has promised His Spirit and Presence for ever (see above, on Ps. 87 ; above, liv. 1. Matt. xxviii. 20. John xiv. 16 ; S. Jerome and S. Cyril here), therefore if the Jews “ turn from transgression ; ” they will behold Him coming out of Zion, as well as to Zion.

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My spirit that is upon thee,
And my words which I have put in thy mouth,
Shall not depart out of thy mouth,
Nor out of the mouth of thy seed,
Nor out of the mouth of thy seed's seed, saith the LORD,
From henceforth and for ever.

a Eph. 5. 14.
|| Or, be enlight-
ened ; for thy
light cometh.
b Mal. 4. 2.

LX. ¹ Arise, ^a || shine ; for thy light is come,
And ^b the glory of the LORD is risen upon thee.
² For, behold, the darkness shall cover the earth,
And gross darkness the people :
But the LORD shall arise upon thee,
And his glory shall be seen upon thee.
³ And the ^c Gentiles shall come to thy light,
And kings to the brightness of thy rising.
⁴ ^d Lift up thine eyes round about, and see :
All they gather themselves together, ^e they come to thee :
Thy sons shall come from far,
And thy daughters shall be nursed at thy side.

c ch. 49. 6, 23.
Rev. 21. 24.

d ch. 49. 18.

e ch. 49. 20, 21,
22. & 66. 12.

21. *My spirit—shall not depart out of thy mouth*] Jerusalem is the Mother of the Catholic Church of Christ. "Salvation is of the Jews" (John iv. 22). The Law of God went out of Zion, and the word of the Lord from Jerusalem (ii. 3), and overspread the world. All the Apostles were Jews, and all went forth from Zion. Wherever the Church is, there is Zion. See on lix. 1, and Ps. lxxxvii. Christ promised to give the Spirit to abide with her for ever (John xiv. 6). This is here foretold, where it is said that God's Spirit and His Word shall not depart out of the mouth of Zion and of her seed for ever.

The person addressed in this last verse is supposed by some to be the Messiah, or Israel, because the suffix to the pronoun *thy*, indicates it to be a masculine noun. Zion is feminine. But this makes no difference in the sense, by reason of the union of the Messiah with His Church. What is said to Him, as having the Spirit of God, is said also to her, who is His body, and who receives the Spirit by Him.

THE UNIVERSALITY OF ZION, ILLUMINED BY CHRIST.

CH. LX. 1. *Arise, shine ; for thy light is come*] This (as the *Arabic* Version entitles it) is an address of the Prophet to Zion, to whom he has just announced the Coming of the Redeemer (lix. 20), and who is the spiritual Mother of all Christians. See on liv. 1 ; lix. 21.

The *Arabic* Version adds, that this chapter is read on EASTER DAY, when by His Passion Christ had purchased for Himself an Universal Church. The Church of England has fitly appointed it to be read on the Festival of the EPIPHANY, because it foretells the coming of the Gentiles into Zion (the origin and centre of Christendom)—a coming pre-signified by the visit of the Wise Men of the East to the Infant Saviour at Bethlehem (Matt. ii. 1, 2).

Observe the contrast between Zion and Babylon. To Babylon it is said, "Come down, and sit in the dust" (xlvii. 1) ; but to Zion it is said, "*Awake, awake*" (lit. *Wake thyself, wake thyself*), "stand up" (li. 17) ; "*Awake, awake ; shake thyself from the dust ; Arise*" (lii. 2) ; "*Arise, shine !*" (lx. 1) "When the Sun rises upon the Church, her Antipodes must needs be in darkness" (*Archbishop Leighton*).

Babylon, the sometime Queen of the World, is humbled to the dust ; Zion, once a captive at Babylon, is raised from the dust, and shines with the light and glory of Christ. She who sat in darkness becomes Light in Him, and shines forth and illumines the World with the beams of the Gospel, which He came from heaven to preach.

Zion here is the Church of Christ Universal, which had her origin in Jerusalem, and which receives the World into her bosom (*Tertullian*, *S. Ambrose*, *S. Cyril*, *S. Jerome*, *S. Augustine*, *Theodoret*. See also *Forerius*, *Vatablus*, *Calovius*, and others ; particularly *Archbishop Leighton's* two Sermons on this text, *Serm. iv. and v.*)

— *the glory of the LORD*] The SHECHINAH of the Godhead, which rested upon the Ark in the Holy of Holies in the Temple, has now risen and settled upon the Christian Church.

The revelation of the "glory of the Lord" was connected with the coming of the Messiah, in the mind of the ancient Hebrew Church (*Bp. Chandler*, i. 82).

On this sense of the word *glory* (Heb. *cabód*), see above, iv. 2. 5 ; vi. 3, "The whole earth is full of His glory ;" and xxxv. 2 ; xl. 5 ; lviii. 8 ; and v. 2 here ; and Ps. cvi. 20. Jer. ii. 11. Hag. ii. 3. 7. 9. Cp. the use of the Greek word *δόξα*, Luke ix. 31. 2 Pet. i. 17.

2. *the people*] Rather, *the nations*. The contrast is between the darkness of the whole Heathen world when Christ came, and the light which shone forth from Zion when He, "the Sun of Righteousness" (Mal. iv. 2), "the Light of the world" (John ix. 5), had risen upon it.

3. *the Gentiles shall come to thy light*] The first-fruits of the heathen came, in the Wise Men, to Jerusalem, saying, "Where is He that is born King of the Jews ?" (Matt. ii. 1, 2) ; and there was another foreshadowing of the gathering together of the Gentiles to Zion, when there were certain *Greeks* at the Passover, who came to Philip and said, "Sir, we would see Jesus ;" and our Lord commented on that desire in these remarkable words, "Jesus answered them" (Philip and Andrew) and said, "The hour is come, that the Son of Man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone : but if it die, it bringeth forth much fruit" (John xii. 20—24). The corn of wheat of our Lord's Blessed Body rose from the grave, and brought forth the fruit of a spiritual Harvest in the Heathen World ; or, as He then expressed it, "And I, if I be lifted up from the earth, will draw all men unto Me" (John xii. 32). And at that time of His Passion, this coming of the Gentiles into Zion was typified also by His riding into Jerusalem on the foal, the figure of the Heathen World. See below, on John xii. 12—15 ; and cp. above, the prophecy of Jacob (Gen. xlix. 10).

4. *Thy sons shall come from far, and thy daughters*] "This" (says *S. Jerome*) "began to be fulfilled in the gathering of Jews, devout men, out of every nation under heaven, on the Day of Pentecost, into the Christian Church at Jerusalem, by the ministry of St. Peter and the other Apostles, who were Jews, and preached Christ and baptized in His Name. See on Acts ii. 5—11. St. Peter's quotation from Joel (ii. 28), "I will pour out my spirit upon all flesh : your sons and your daughters shall prophesy" (Acts ii. 16—18 ; cp. vv. 38, 39), gave a further interpretation of the prophecy, as applicable to all Nations.

— *shall be nursed at thy side*] Rather, *shall be nursed at the side*—i. e. of their spiritual foster-fathers (namely, the Apostles and other Teachers of the primitive Church, which had its origin in Jerusalem), and they shall be fed with the pure milk of the Word by them (1 Pet. ii. 2. *S. Jerome*). On the phrase *nursed*, or *carried, at the side*, see xlix. 18. 22 ; lvi. 12.

- ⁵ Then thou shalt see, and flow together,
And thine heart shall fear, and be enlarged ;
Because ' the || abundance of the sea shall be converted unto thee,
The || forces of the Gentiles shall come unto thee.
- ⁶ The multitude of camels shall cover thee,
The dromedaries of Midian and ⁸ Ephah ;
All they from ^h Sheba shall come :
They shall bring ⁱ gold and incense ;
And they shall shew forth the praises of the LORD :
- ⁷ All the flocks of ^k Kedar shall be gathered together unto thee,
The rams of Nebaioth shall minister unto thee :
They shall come up with acceptance on mine altar,
And ^l I will glorify the house of my glory.
- ⁸ Who are these that fly as a cloud,
And as the doves to their windows ?
- ⁹ ^m Surely the isles shall wait for me,
And the ships of Tarshish first,
ⁿ To bring thy sons from far,
^o Their silver and their gold with them,

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f Rom. 11. 25.
|| Or, noise of the
sea shall be
turned toward
thee.

|| Or, wealth,
ver. 11.
ch. 61. 6.
g Gen. 25. 4.
h Ps. 72. 10.

l ch. 61. 6.
Matt. 2. 11.

k Gen. 25. 13.

l Hag. 2. 7, 9.

m Ps. 72. 10.
ch. 42. 4. & 51. 5.

n Gal. 4. 26.

o Ps. 68. 30.
Zech. 14. 14.

5. and flow together] Rather, and shalt shine (Targum, Syriac, Gesen. 537). Cp. Ps. xxxiv. 5, "They looked unto Him and were lightened."

— the abundance] Heb. *hāmōn*, a word which signifies a multitude in a state of commotion—roaring like the waves of the sea (Gesen, 227); which word is used for the first time in God's promise to Abraham that he should be a father of many nations (Heb. *hāmōn goyim*), of a multitude of nations (Gen. xvii. 4, 5).

There is noble imagery in this prophecy. *The abundance* (*hāmōn*) of the sea shall be converted unto thee. The Heathen World, agitated by wild winds of error and by roaring waves of angry passions, was like the multitudinous billows of a tempestuous sea; but it was to be converted into a Christian Church, and to be calmed into a serene and pellucid Lake. This change wrought by the Voice and Spirit of Christ in the Heathen World, is like the calming of the waves of an universal sea of Galilee, on a dark and stormy night, by His divine power (Matt. viii. 26; xiv. 32).

6. the dromedaries] Rather, the young camels (*Jarchi, Vitranga, Gesen. 120*; cp. Jer. ii. 24).

— Midian and Ephah] Descended from Abraham and Keturah (Gen. xxv. 2—4), had their principal settlement on the eastern coast of the Ælanitic (or eastern) branch of the Red Sea. See on Exod. ii. 15.

In a spiritual sense, these camels and dromedaries, laden with gold as offerings to Christ, may be regarded as representing the wealthy of whom our Lord speaks, and whom He compares to camels (Matt. xix. 24). These camels pass through the needle's eye when they enter the strait gate of the Gospel (*S. Jerome, Theodoret*).

— All they from Sheba shall come—gold and incense] Or, all these shall come from Sheba, in Arabia Felix; see on 1 Kings x. 1, where it is observed that the visit of the Queen of Sheba to Solomon, the Peaceable, the Son of David, the Beloved of the Lord, the King of Jerusalem, the wisest of kings, the Builder of the Temple, foreshadowed the coming of the Heathen to Christ. See also the notes on Ps. lxxii. 10. 15, a Psalm written by Solomon, in which he foretells the conversion of the Heathen to Christ. "The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. . . . He shall live, and to Him shall be given of the gold of Seba" (Merbe in Upper Egypt, or Ethiopia).

These offerings were also foreshadowed by the gifts of the wise men—the first-fruits of the Gentiles to Christ—gold, frankincense, and myrrh. See on Matt. ii. 11.

7. the flocks—the rams] These personify the Nations to which they belonged, which are represented as offering themselves willingly as sacrificial victims to God in the Zion of His Church. Cp. lvi. 20. Rom. xii. 1; xv. 16. 2 Cor. viii. 4. Phil. ii. 17. 1 Pet. ii. 5.

— Kedar] The Ishmaelites; in the N.W. of the Arabian peninsula. See above, on xxi. 16; xlii. 11. Gen. xxv. 13. Ps. cxx. 5. Cant. i. 5.

— Nebaioth] Also Ishmaelites, Gen. xxv. 13; Nabathæans in Arabia Petræa, between the Red Sea and the Euphrates (*S. Jerome*). Cp. *Joseph. Ant. i. 12, 4*.

— mine altar—the house of my glory] The imagery of the Temple is used to describe the Christian Church, in which the Ritual of the Tabernacle and Temple is consummated and spiritualized; see the Pentecostal Psalm, Ps. lxxviii. 17. "Sinai is in the Sanctuary" of the Church; all the glory of the Law is absorbed into the Gospel.

8. Who are these—doves to their windows] The Messiah (see v. 9) beholds the souls of believers flying from the storms of this world, and flocking for rest to the columbarium of the Church (as the Dove took refuge in the Ark in the Flood, Gen. viii. 9), and feeling the spiritual joy which accompanies the gracious reply to the prayer of its weary spirit, "Oh that I had wings like a dove! for then would I fly away, and be at rest" (Ps. lv. 6).

This imagery is very beautiful and appropriate, and may be illustrated from the Pentecostal Psalm, where it is promised that the Church herself, when she shall have received the Gentiles and Jews into her bosom, will have the plumage of the Divine Dove, and be covered with wings of silver and feathers of gold. See the notes on that passage, Ps. lxxviii. 13; and cp. *S. Ambrose de Isaac, i. 4*.

9. Surely the isles shall wait for me] The Messiah speaks here as in li. 5, "The isles shall wait upon Me, and on Mine arm shall they trust." Cp. xlii. 4.

— the ships of Tarshish] Ships trading with Tartessus, and Spain, and the West. See the note on 1 Kings x. 22, where it was observed that Solomon's navies, trading with Tarshish and the West, and also with Ophir and the East, were prophetic of the spiritual commerce of Christ, sending forth His missionary fleets from Palestine to West and East, and into all lands. Cp. Ps. xlviii. 7; lxxii. 10; and above, ii. 16.

It is not undeserving of notice, that the great Apostle of the Gentiles, St. Paul, "the Hebrew of the Hebrews," who argues from his own apostleship, that God hath not cast off His People (Rom. xi. 1), in his Epistle to Rome, the greatest city of the West, speaks there of his intention to visit Spain, in which *Tarshish* was. See Rom. xv. 24. 28.

— first] Literally, in the beginning. This is a prophecy that the Church should begin with missionary enterprises westward. Not only does St. Paul speak of visiting Spain (see the foregoing note), but all his Apostolic journeys from Antioch and Jerusalem were in a westerly direction. Cp. *S. Clement, i. 5*, where he says, that St. Paul "went to the extremity of the West."

Before
CHRIST
about
698,
p Jer. 3. 17.
q ch. 55. 5.

r Zech. 6. 15.

s ch. 49. 23.
Rev. 21. 24.
t ch. 57. 17.

u ch. 54. 7, 8.

x Rev. 21. 25.

|| Or, *wealth*,
ver. 5.

y Zech. 14. 17, 19.
Matt. 21. 44.

z ch. 35. 2. &
41. 19.

a See 1 Chron.
28. 2.
Ps. 132. 7.

^p Unto the name of the LORD thy God,

And to the Holy One of Israel,

^q Because he hath glorified thee.

¹⁰ And ^r the sons of strangers shall build up thy walls,

^s And their kings shall minister unto thee :

For ^t in my wrath I smote thee,

^u But in my favour have I had mercy on thee :

¹¹ Therefore thy gates ^x shall be open continually ;

They shall not be shut day nor night ;

That *men* may bring unto thee the || forces of the Gentiles,

And *that* their kings *may be* brought :

¹² ^y For the nation and kingdom that will not serve thee shall perish ;

Yea, *those* nations shall be utterly wasted.

¹³ ^z The glory of Lebanon shall come unto thee,

The fir tree, the pine tree, and the box together,

To beautify the place of my sanctuary ;

And I will make ^a the place of my feet glorious.

¹⁴ The sons also of them that afflicted thee shall come bending unto thee ;

10. *the sons of strangers shall build up thy walls*] This was fulfilled, in a subordinate degree, in the building up of the Church at Jerusalem, and in Palestine, by such Christian Teachers as S. Cyril, and also by such Christian kings and queens as Constantine and his mother Helena.

But it has a much wider sense, which may be expressed in the words of a Christian Father of the Church, who wrote in Palestine. "*The sons of strangers build up the walls of Zion, when Gentile Kings and Princes minister to the Church, and help her. This was fulfilled in part, when the Roman Cæsars bowed their necks beneath the yoke of Christ's Cross, and erected Churches at the public expense, and enacted Laws against heathen persecution, and against the insidious attacks of Heresy. It is fulfilled spiritually, when noble spirits, royally endowed with eloquence, and learning, and holiness, bring their passions into subjection, and serve the cause of the Church. It is fulfilled, when the gates of the Church are opened day and night to the mourner and to the penitent. And the riches of the Gentiles and their Kings also, are brought into her when eloquent men, once heathen, become Christian; and the glory of Lebanon comes to her, the fir-tree, the pine-tree, and the box together, to beautify the place of the Sanctuary, when men, eminent like S. Cyprian, the eloquent orator and holy Martyr, and such valiant confessors of the faith as S. Hilary in our own days, like fair and stately timber trees, are used to build up and adorn the Church of Christ (S. Jerome). See also S. Jerome's words referred to, and those of S. Augustine quoted, in the notes above, on Exod. iii. 22.*"

— *in my wrath I smote thee*] When Zion was destroyed by the armies of Babylon (cp. liv. 7, 8) ; but she is built up in Christ, as St. James, the Bishop of Jerusalem, said at the Council of Jerusalem, where he applied the prophecy of Amos (ix. 11, 12) to the building up of the Church there, so that it might enfold all Nations: "I will return, and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof; and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles upon whom My Name is called, saith the Lord, Who doeth all these things." See on Acts xv. 15—17.

11. *thy gates shall be open continually*] The gates of Zion are ever open in the whole extent of their circuit, which, radiating from Jerusalem, embraces the World. See Heb. xii. 22—24: "Ye are come unto Mount Zion, and unto the city of the Living God, the heavenly Jerusalem . . . to the general assembly and Church of the firstborn, which are written in heaven." Cp. Rev. xxi. 25, 26, where these words, and others of this chapter, are applied to the heavenly Jerusalem, the Church glorified.

12. *the nation and kingdom that will not serve thee shall perish*] See above, xlix. 23—26, where these promises are applied, as here, to Zion, stretching forth from Jerusalem into all the world by the ministry of the Apostles, sent forth from that city by Christ, and enabled by the Holy Ghost, given at

Jerusalem, on the Day of Pentecost. It must ever be borne in mind, that the origin and well-spring of the Universal Church of Christ was at Jerusalem,—the place where Abraham offered up Isaac in will; the city of David and of Solomon; the city of the Temple; the home of Isaiah, and most of the prophets; the place where Christ suffered and rose again from the dead, and where the Holy Ghost came down from heaven. Jerusalem, therefore, ever lives and moves in the whole body of the Church; and no weapon forged against her can prosper. Cp. above, liv. 1—17; and Zech. xiv. 17—19.

13. *The glory of Lebanon*] The emblem of the Gentile World. See above, on Cant. iii. 9; iv. 8; vii. 4; and Ps. lxxii. 16; above, xxix. 17; xxxv. 2.

— *The fir tree, the pine tree, and the box*] See xli. 19, where these trees are represented as emblems of the graces of the Church adorning the wilderness of Heathenism. Cp. on v. 10.

— *the place of my feet*] The Mercy-Seat, on which the Lord sits, enthroned between the Cherubim (above, xxxvii. 16. Exod. xxv. 22. 1 Chron. xxviii. 2. 11. Ps. lxxx. 2; xcix. 5; cxxxii. 7). The Prophet adopts the imagery of the Temple, and applies it to the Church. See on v. 7. In the Christian Church, the Mercy-Seat, the covering of the Ark, is sprinkled with the Blood of Christ. See Rom. iii. 25. Heb. ix. 5.

14. *The sons also of them that afflicted thee shall come bending unto thee*] This prophecy began to be accomplished on the Day of Pentecost, when "Parthians, Medes, and Elamites, and the dwellers in Mesopotamia," that is, the land of Babylon and Assyria, and the dwellers in Egypt, that is, the inhabitants of those countries which had formerly persecuted the seed of Abraham, and had afflicted Zion, and despised her, were admitted, with reverent humility, into the Church of God at Jerusalem, and acknowledged her as the City of the Lord (Acts ii. 9—11. 41, 42). Cp. above, xiv. 1—3; and below, Obad. 17—21, which foretell the subjugation of heathen Nations to the sceptre of Christ, the Divine David, the King of all true Israelites, Who reigns in the Zion of His Church.

This prediction was still further accomplished, when Rome herself, which was employed by God to destroy the mere material fabric of Jerusalem, its Walls, and its Temple, and to lead the rebellious Jews captive, for their sin in rejecting Christ, bowed her own neck beneath the yoke of the Cross of Him, Who is the promised Seed of Abraham and David, the Divine King of the Jews, and Who is set by the Father on His throne on "the holy hill of Zion" (Ps. ii. 6), where He ever dwells and reigns; and when Rome converted her magnificent heathen Temples and judicial Basilicas into Christian Churches, in which the writings of Moses and the Prophets, the Apostles and Evangelists, who were Israelites, were read as divinely inspired Scripture; and when the imperial Eagle was dislodged from her military standards, and she set upon them the Cross of Jesus of Nazareth—then *the sons of those who had afflicted Zion, came bending unto her*.

This prophecy, indeed the whole of this present chapter,

And all they that despised thee shall ^b bow themselves down at the soles of thy feet ;

And they shall call thee, The city of the LORD,

^c The Zion of the Holy One of Israel.

¹⁵ — Whereas thou hast been forsaken and hated,

So that no man went through thee,

I will make thee an eternal excellency, a joy of many generations.

¹⁶ Thou shalt also suck the milk of the Gentiles,

^d And shalt suck the breast of kings :

And thou shalt know that ^e I the LORD *am* thy Saviour and thy Redeemer,

The mighty One of Jacob.

¹⁷ For brass I will bring gold, and for iron I will bring silver,

And for wood brass, and for stones iron :

I will also make thy officers peace,

And thine exactors righteousness.

¹⁸ Violence shall no more be heard in thy land,

Wasting nor destruction within thy borders ;

But thou shalt call ^f thy walls Salvation, and thy gates Praise.

¹⁹ The ^g sun shall be no more thy light by day ;

Neither for brightness shall the moon give light unto thee :

But the LORD shall be unto thee an everlasting light,

And ^h thy God thy glory.

²⁰ ⁱ Thy sun shall no more go down ;

Before
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about
698.
b ch. 49. 23.
Rev. 3. 9.
c Heb. 12. 22.
Rev. 14. 1.

d ch. 49. 23. &
61. 6. & 66. 11, 12.
e ch. 43. 3.

f ch. 26. 1.

g Rev. 21. 23. &
22. 5.

h Zech. 2. 5.

i See Amos 8. 9.

is a magnificent amplification of the prophecy already addressed to Zion, in xlix. 14—23, and ought to be compared with it.

16. *Thou shalt also suck the milk of the Gentiles—the breast of kings*] Here is a picturesque group of bold metaphors, where Heathen Nations and Kings are represented as giving the Church suck as a *child* from their breasts (cp. xlix. 23,—a remarkable expression, showing that the royal care which God prescribes for the Church, is not to be rigid or despotic, but tender and parental, and even *maternal*: see above, on xlix. 23); and Zion is also represented as a *Queen* (v. 14), and as a *wife*, once forsaken and hated (v. 15), and as a *city*, once laid desolate, but made by God to be an eternal excellency, a joy of many generations.

This bright galaxy of splendid imagery serves the purpose of showing that it is not a mere material City which is represented by Zion, but something animated with divine breath and life, and far more glorious, extensive, and enduring than any earthly Capital. The Zion of the Prophet had a local origin in Jerusalem; but she went forth as a living and growing Power, with spiritual vitality and energy, to enfold the World. She is the city set on a hill, which cannot be hid (Matt. v. 14). She is visible to the eyes of all Nations; and all are bound to revere her with humble homage as an august Queen,—the Queen at Christ's right hand (Ps. xlv. 9), and also to cherish her with the tenderest care, as a beloved child. She is built on Christ, the Rock of Ages, and the gates of Hell cannot prevail against her (Matt. xvi. 18). She is built on the foundation-stones of Apostles and Prophets, Jesus Christ Himself being the Head Corner-Stone (Eph. ii. 20); and all the faithful of every age and nation are lively stones, built into this Holy Temple,—a Temple ever growing in life and light, and culminating in heavenly glory. They are consecrated to be therein “a holy priesthood,” and to offer up spiritual sacrifices acceptable to God by Jesus Christ; see 1 Pet. ii. 2—10, a passage, which from its rich abundance of metaphors, describing the Church growing forth from the earthly Sion, and rising up into the heavenly Jerusalem, may be compared with this wonderful description.

When we consider this double movement of the Church from Zion,—the city of Moriah, Gethsemane, Calvary, and Olivet,—to embrace the whole World in her arms; and, secondly, to mount upward by a glorious Resurrection and Ascension, and to become glorified in the eternal Sion, the heavenly Jerusalem, we see the reason why St. John, in the Apocalypse,

when describing the splendour of the celestial city, adopts this imagery and language of Isaiah. See Rev. xxi. 2. 23—27; xxii. 5.

17. *For brass (copper) I will bring gold*] Compare 1 Kings x. 21. 27, the description of the days of Solomon (the Son of David, the Peaceable, King of Jerusalem, the Builder of the Temple, the type of Christ), when silver was counted as nothing.

— *thy officers*] Heb. *pekuddah*; properly a *visitation* (and so *Vulg.*), or *oversight* (*Gesen.* 687), *ἐπισκοπή*. See below, on Acts i. 20, “His *bishopric* let another take.” The *Sept.* paraphrases these words thus: *δόσω τοὺς ἀρχοντας σου ἐν εἰρήνῃ, καὶ τοὺς ἐπισκόπους σου ἐν δικαιοσύνῃ*; and this text was applied by primitive Christian Fathers (*S. Clement*, i. 42; *S. Irenæus*, iv. 26) to the Episcopate of the Church of Christ. And *S. Jerome* says (iv. p. 728, ed. Vallars.), “*Scripturæ Sanctæ admiranda majestas, quod principes futuros Ecclesiæ Episcopos nominavit, quorum omnis visitatio in pace est.*” The paternal love, combined with earnest zeal, of the Apostolic office of Bishop, is designated by these words, and by those which follow. Cp. 2 Tim. ii. 24; iv. 2; and *Vitringa*, p. 815.

— *exactors*] Literally, those who impel others to work (see lviii. 3), and thence, generally, *Rulers*. See iii. 12; xiv. 2 (*Gesen.* 533).

18. *Violence shall no more be heard*] See on v. 19.

— *thy walls Salvation*] See xxvi. 1: “In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks.”

— *thy gates Praise*] A remarkable declaration,—that the public worship of God, in praise and thanksgiving to Him,—is the strongest defence of the Church. This was exemplified on some memorable occasions, even in the old Dispensation. See above, on 2 Chron. xx. 13—26.

19—22. *The sun shall be no more thy light—I the LORD will hasten it in his time*] The Prophet passes, by a noble transition, from a description of the Church Militant on earth to a description of the Church Triumphant and glorified in heaven; and thus the prophecy of Isaiah soars upward, and melts away into the Apocalypse. See Rev. xxi. 4. 23. 27; xxii. 5, where these words are adopted.

“These prophecies” (says *S. Jerome*) “are already daily fulfilled in part in the Christian Church; but they wait for their perfect accomplishment in the End of the World, and in the Second Coming of Christ.”

Before
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about
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Neither shall thy moon withdraw itself :
For the LORD shall be thine everlasting light,
And the days of thy mourning shall be ended.

k ch. 52. 1.
Rev. 21. 27.
1 Ps. 37. 11, 22.
Matt. 5. 5.
m ch. 61. 3.
Matt. 15. 13.
John 15. 2.
n ch. 29. 23. &
45. 11.
Eph. 2. 10.
o Matt. 13. 31, 32.

- 21^k Thy people also *shall be* all righteous :
1 They shall inherit the land for ever,
m The branch of my planting, n the work of my hands,
That I may be glorified.
22^o A little one shall become a thousand,
And a small one a strong nation :
I the LORD will hasten it in his time.

a ch. 11. 2.
Luke 4. 18.
John 1. 32. &
3. 34.
b Ps. 45. 7.
c Ps. 147. 3.
ch. 57. 15.
d ch. 42. 7.
See Jer. 34. 8.

e See Lev. 25. 9.

f ch. 34. 8. &
63. 4. & 66. 14.
Mal. 4. 1, 3.
2 Thess. 1. 7,
8, 9.
g ch. 57. 18.
Matt. 5. 4.
h Ps. 30. 11.

- LXI. 1 The ^a Spirit of the Lord God *is* upon me ;
Because the LORD ^b hath anointed me to preach good tidings unto the meek ;
He hath sent me ^c to bind up the broken-hearted,
To proclaim ^d liberty to the captives,
And the opening of the prison to *them that are bound* ;
2 ^e To proclaim the acceptable year of the LORD,
And ^f the day of vengeance of our God ;
3 ^g To comfort all that mourn ;
4 To appoint unto them that mourn in Zion,
h To give unto them beauty for ashes,
The oil of joy for mourning,
The garment of praise for the spirit of heaviness ;
That they might be called trees of righteousness,

22. *A little one shall become a thousand*] The promise of God to obedience in the Law was, "One shall *chase* a thousand, and two put ten thousand to flight." See Deut. xxxii. 30. Josh. xxiii. 10. But in the Gospel of Christ the Church absorbs her enemies, and conquers the World by Love. See v. 14. Cp. Matt. xiii. 31, 32.

— *I the LORD will hasten it in his time*] In its proper season,—a remarkable conclusion to this divine prophecy. The Lord will hasten it in *its* season. It is not for us to know the times and seasons which the Father has put in His own power (Acts i. 7). But the season will come, and when it comes, it will appear to have come speedily (Hab. ii. 3; cp. 2 Pet. iii. 8—10). "The time is at hand" (Rev. i. 3). "Surely I come quickly" (Rev. xxii. 20).

THE PROPHETIC OFFICE OF CHRIST, ANOINTED BY THE HOLY GHOST, TO BE THE TEACHER OF ALL SPIRITUAL TRUTH TO THE WORLD IN HIS OWN PERSON, AND BY THE MINISTRY OF HIS CHURCH, WHICH HAS HER ORIGIN IN ZION, WHENCE SHE GOES FORTH TO ENFOLD ALL NATIONS.

RECAPITULATION.

CH. LXI.] The Messiah Himself appears here, as in chapters xlix., l., li. 1—8. He also declared the sense of this prophecy, by applying it to His own ministerial work, on the first occasion when, after His unction by the Holy Ghost descending on Him at His Baptism in the river Jordan, and after the utterance of the Voice of the Father from heaven proclaiming Him to be the Well-beloved Son, in Whom He is well pleased—He preached in the Synagogue at Nazareth, see Luke iv. 16—20, where vv. 1, 2, are adopted nearly verbatim from the *Sept.* here.

In the second clause ("the LORD hath anointed Me") the Evangelist represents "the LORD" by the pronoun "He," and thus declares that the Holy Spirit is JEHOVAH. He represents the word *meek* by *poor* ("poor in spirit," Matt. v. 3). The Evangelist paraphrases Isaiah's words, "the opening of the prison to them that are bound," by "recovering of sight to the blind, to set at liberty them that are bruised." This is a just paraphrase. Isaiah is referring to the joyful circumstances of the Jubilee (see Lev. xxv. 9—17), one of which was release from bondage. In an Evangelical sense, *release from bondage* implied recovery of *spiritual sight*, because Satan, who is the keeper of the *prison* in which the unregenerate soul lies, *blinds*

the eyes of them that believe not (2 Cor. iv. 4); and the Jubilee of the Gospel brings recovery of sight (see Luke i. 79. John ix. 39. Acts xxvi. 18), as well as release from chains.

Perhaps this chapter of Isaiah was a part of the Proper Lesson for the Day on that Sabbath in which our Lord preached in the Synagogue at Nazareth. If this was so, then *that* Sabbath was the third Sabbath before the Sabbath of the Feast of Tabernacles,—the feast which was prophetic and typical of the Incarnation and Indwelling of Christ in His Church. On that third Sabbath the Proper Lesson from the Prophets was Isa. lix. 10 to lxiii. 9; and the Proper Lesson from the Law was Deut. xxix. 9 to Deut. xxx. 20, where there is a clear prophecy of the preaching of the Gospel, as St. Paul himself declares. See above, on Deut. xxx. 11—14, compared with Rom. x. 4—10.

1. *the LORD hath anointed*] A declaration of the Divinity and office of the Holy Ghost (cp. *S. Ambrose*, De Spiritu, iii. 1—3; *S. Irenaeus*, iii. 19). This unction of the Messiah was at His Incarnation, and publicly at His Baptism. See below, Matt. iii. 16. Luke iii. 22. *S. Jerome* here; *S. August.*, De Trinitate, xv. 46, and was prefigured by the *successive* unctions of David. Cp. above, on 1 Sam. xvi. 3.

2. *the acceptable year*] The Evangelical Jubilee. See above, on Lev. xxv. 8; and below, on Luke iv. 16—19.

— *the day of vengeance*] See above, lix. 17; and below, lxiii. 4.

3. *To appoint*] *To set*, as a permanent thing, that would not be revoked.

— *unto them that mourn in Zion*] Christ's promise is not to the proud, and obstinate, and self-righteous, but to them *that mourn in Zion* for their sins. They receive comfort from Him, and they are made His ministers in comforting others. "Blessed are they that mourn; for they shall be comforted" (Matt. v. 4).

— *beauty for ashes*] In the Hebrew it is, "*peēr*," for "*epher*," i. e. a *nuptial tiara* on the head, instead of *ashes* upon it, which they *who mourn* have heaped upon their head, in penitential sorrow for their sin. The ashes of lamentation will be taken from their heads, and they will be crowned with a bridal diadem.

— *oil of joy*] On their heads;—oil flowing from Christ, their Head, Whose unction is mentioned in v. 1, and Who was *anointed* with the *oil of gladness* above His fellows. Ps. xlv. 6, 7. Heb. i. 9.

ⁱ The planting of the LORD,

^k That he might be glorified.

⁴ And they shall ¹ build the old wastes,
They shall raise up the former desolations,
And they shall repair the waste cities,
The desolations of many generations.

⁵ And ^m strangers shall stand and feed your flocks,
And the sons of the alien *shall be* your plowmen and your vinedressers,

⁶ ⁿ But ye shall be named the Priests of the LORD :

Men shall call you the Ministers of our God :

^o Ye shall eat the riches of the Gentiles,

And in their glory shall ye boast yourselves.

⁷ ^p For your shame *ye shall have* double ;

And *for* confusion they shall rejoice in their portion :

Therefore in their land they shall possess the double :

Everlasting joy shall be unto them.

⁸ For ^q I the LORD love judgment,

^r I hate robbery for burnt offering ;

And I will direct their work in truth,

^s And I will make an everlasting covenant with them.

⁹ And their seed shall be known among the Gentiles,

And their offspring among the people :

All that see them shall acknowledge them,

^t That they *are* the seed *which* the LORD hath blessed.

¹⁰ ^u I will greatly rejoice in the LORD,

My soul shall be joyful in my God ;

For ^x he hath clothed me with the garments of salvation,

He hath covered me with the robe of righteousness,

^y As a bridegroom [†] decketh *himself* with ornaments,

And as a bride adorneth *herself* with her jewels.

Before
CHRIST
about
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i ch. 60. 21.
k John 15. 8.
l ch. 49. 8. &
58. 12.
Ezek. 36. 33—36.

m Eph. 2. 12.

n Exod. 19. 6.
ch. 60. 17. &
66. 21.
† Pet. 2. 5, 9.
Rev. 1. 6. & 5. 10.
o ch. 60. 5, 11, 16.

p ch. 40. 2.
Zech. 9. 12.

q Ps. 11. 7.

r ch. 1. 11, 13.

s ch. 55. 3.

t ch. 65. 23.

u Hab. 3. 18.

x Ps. 132. 9, 16.

y ch. 49. 18.
Rev. 21. 2.
† Heb. *decketh*
as a priest.

— *That he might be glorified*] Our Lord alludes to this prophecy, when He says, "Herein is My Father glorified, that ye bear much fruit" (John xv. 8).—fruit borne by these living trees of righteousness, which the Lord hath planted in the Paradise of His Church.

^{4. they shall build the old wastes}] The humble and penitent in Zion, who mourn for their sins, and for her desolations, like the weepers at Zion in Ezra (iii. 12, 13), are enabled by Christ, as Builder of His Church, to raise up the old waste places, not only in the Hebrew Nation, but in the whole human family. See above, xlix. 19; li. 3; lviii. 12.

^{5. And strangers shall stand and feed your flocks—vine-dressers}] A prophecy fulfilled by the admission of children of Heathens,—such as Timothy, the son of a Greek (Acts xvi. 1), and Titus, a Greek (Gal. ii. 3), by St. Paul, a Hebrew of the Hebrews, into the Episcopate of the Christian Church, to be Shepherds of Christ's flock, and keepers of His vineyard; and by the enlistment into her ranks, of such Gentile Teachers as Justin Martyr, Athenagoras, Pantanus, Clement of Alexandria, Tertullian, Cyprian, Ambrose, Augustine, and innumerable others.

The Vineyard of God's Church has been taken away from the wicked husbandmen, the Scribes and Pharisees, who killed the Heir, and has been given to others (Matt. xxi. 41. 43), bringing forth the fruit thereof. How few among the Jews are now dressers of the Vineyard! How few of them are preachers of the Gospel of the Kingdom! But they who formerly were idolaters and strangers to the Covenant, and aliens from the promise, and without hope in the world, are now Bishops of the Church, and they till the soil of Heathendom with the plough of the Gospel, and sow the seed of the Word (S. Jerome).

^{6. ye shall be named the Priests of the LORD}] This was

specially verified in the Apostles, who were all Jews, and not of the Tribe of Levi (with the exception of Barnabas), and yet were "all Priests of the Lord, and Ministers of our God." In the history of Barnabas, the Levite, bringing the price of his land, and laying it at the feet of the Apostles, we see an image of the subordination of the Levitical Priesthood to the Christian, and of the absorption of the former into the latter. See below, on Acts iv. 36, 37.

^{7. For your shame ye shall have double}] Double glory and joy. See xl. 2.

^{8. I the LORD}] Observe the transition here. The Messiah rises into the Majesty of Jehovah. The Sufferer, of chap. liii., is no other than the Lord of hosts.

— *hate robbery for burnt offering*] So *Vulgate*, *Talmud* (Succah 30), and Hebrew interpreters generally, and *Luther*, *Brentius*, *Calovius*, *Vitranga*, and others; and this seems to be the correct rendering. The pure faith and holy worship of the Gospel is contrasted with the hypocrisy and rapine of Pharisaism. Cp. Mal. i. 13. Matt. xv. 5; xxiii. 14. Mark vii. 7; xii. 40.

^{9. among the people}] Rather, *among the nations*.

^{10. I will greatly rejoice}] These are the words of Zion praising God, that she has been made the recipient of spiritual blessings in Christ, and the Dispenser of them to the world by means of the Apostolic Church, which had its origin in Jerusalem. She rejoices in her investiture by Christ, and in her glorious privileges, as the Bride of Christ, and as the Teacher of all Nations. See *Targum* here, and *Vitranga*.

— *As a bridegroom decketh himself with ornaments*] Literally, as a bridegroom binds on a nuptial tiara, like a priest. See *Vitranga*, 835; *Gesen*. 385. 665; and *Delitzsch* here. The Church of Christ has both a bridal and a priestly character.

— *And as a bride*] See xlix. 18. Observe, the Church is

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z Ps. 72. 3. &
85. 11.
a ch. 60. 18. &
62. 7.

¹¹ For as the earth bringeth forth her bud,
And as the garden causeth the things that are sown in it to spring forth ;
So the Lord God will cause ^z righteousness and ^a praise to spring forth
Before all the nations.

LXII. ¹ For Zion's sake will I not hold my peace,
And for Jerusalem's sake I will not rest,
Until the righteousness thereof go forth as brightness,
And the salvation thereof as a lamp that burneth.

a ch. 60. 3.

² ^a And the Gentiles shall see thy righteousness,
And all kings thy glory :

b See ver. 4, 12.
ch. 65. 15.

^b And thou shalt be called by a new name,
Which the mouth of the LORD shall name.

c Zech. 9. 16.

³ Thou shalt also be ^c a crown of glory in the hand of the LORD,
And a royal diadem in the hand of thy God.

d Hos. 1. 10.
1 Pet. 2. 10.

⁴ ^d Thou shalt no more be termed ^e Forsaken ;

e ch. 49. 14. & 54. 6, 7.

compared to a bridegroom, and to a bride ; and this comparison (like the language in lxii. 4, 5, 6, see note) shows that the words are to be interpreted spiritually. In like manner, the great Hebrew Apostle of the Gentile Church compares himself to a father (see 1 Cor. iv. 15. Philem. 10), and also to a mother (Gal. iv. 19). The Church is a bridegroom, and also a bride. She has paternal power and paternal duties, and she has also maternal tenderness, and is joined in mystical wedlock to Christ.

11. *Before all the nations*] By the ministry of the Apostles, and of Apostolic men, who traced their spiritual descent from Zion, the city of David and of Christ, *righteousness and praise spring forth*, under the gracious influence of the Holy Ghost, shed upon all, not only in Palestine, but *in all nations* of the world. The living waters, which have their source in Zion, flow forth into all lands, and irrigate and fertilize the world, which becomes "a Holy Land," an Universal Canaan, a Spiritual Palestine, a heavenly Paradise of Christ. See Rev. ii. 7.

THE MESSIAH'S PROMISE TO ZION; CONTINUATION AND AMPLIFICATION.

CH. LXII. 1, 2. *For Zion's sake will I not hold my peace—all kings thy glory*] Already the Messiah had declared that He Himself would raise up the tribes of Jacob, and be also a light to lighten the Gentiles, and salvation unto the end of the Earth (xlii. 6); and that He had not forsaken Zion, as she supposed (xlix. 14), but would make her a mother of many Nations, who would minister to her (xlix. 17—23).

This promise was fulfilled by the ministry of the Apostles, who went forth from Jerusalem into all the world, in obedience to Christ's commission (Matt. xxviii. 18—20), and in reliance on His promise of perpetual presence with His Church, and on the strength of the Holy Spirit given at Jerusalem on the Day of Pentecost (Acts ii. 1—4).

She has been commanded to enlarge the place of her tent, to lengthen her cords, and strengthen her stakes, so that the spiritual tent of the Church, which had its centre in Zion, should stretch itself forth with universal capaciousness, and enfold all Nations (liv. 1—3).

This is Zion's comfort. Jerusalem is the Mother of Christendom. The "upper room" in that city was the seminary of the World.

These promises are reiterated for stronger assurance to Zion, with greater clearness, fulness, and richness in chap. lx. ; and they grow in splendour till they kindle into a description of Zion glorified in heaven (lx. 19—22).

The quickening Word of God, which is endued with divine power of reviving and restoring Israel and the World, and is to be preached by the Apostolic Ministry, which is filled with power by the Holy Ghost, given at Jerusalem, and is sent forth from Zion into *all Nations*, is next displayed, as having its origin in CHRIST Himself, the Incarnate WORD, anointed by the Holy Spirit to preach the Gospel of the great and universal Jubilee (see lxi. 1—3); and this Gospel is to be preached not only by Jews (as the Apostles were), but also by Gentile Teachers, converted by them (lxi. 5—9). Cp. Joel ii. 28: "I will pour out My Spirit upon *all flesh*. . . . And it shall come to pass, that whosoever shall call on the Name of the Lord

shall be delivered" (or saved, Acts ii. 21). "For in mount Zion and in Jerusalem shall be deliverance, . . . and in the remnant whom the Lord shall call" (cp. Joel iii. 17—21). The Hebrew prophets declare that God will be worshipped in all lands. See Zeph. ii. 11. Mal. i. 11.

This announcement has evoked from the lips of Zion a responsive utterance of thanksgiving and praise to God, for making her the dispenser of Evangelical blessings to the World. See lxi. 10, 11.

These promises to Zion are now amplified.

Christ assures her that He will ever be with her; that He will never rest till He makes her a praise in the whole earth (lxii. 1—7). Here is comfort to her in her desolations. And here is an answer to those who allege that God's promises to Abraham and David have failed of their effect.

The truth is, Zion ever lives and grows in the Church of Christ; she enjoys bridal privileges and maternal honour in the Christian Church. Wherever the Church is, Zion is. All the graces and glories of the Church flow from Zion, where Christ shed His blood, which is her life, and where He rose again from the dead, and where the Holy Ghost was given, and whence the Apostles went forth to evangelize the World. All God's promises to Abraham, of an everlasting and universal inheritance (see on Gen. xvii. 4), all God's promises to David, of an everlasting and universal kingdom (see 2 Sam. vii., *Prelim. Note*), are fulfilled in Christ, and in His Church.

Therefore Christ may now truly say,—as He does here,—"*For Zion's sake will I not hold My peace; I will not rest, until the righteousness thereof go forth as brightness*" (like the brightness of the morning breaking forth), "*and the salvation thereof as a lamp that burneth*,"—the lamp of Evangelic Truth, kindled from Him, Who is the Day-spring from on high, and the "Light of the World" (John ix. 5).

2. *a new name*] The name of Christians (*S. Jerome*). Cp. Acts xi. 26. Rev. ii. 17; iii. 12; xxii. 4; below, lxv. 15.

3. *a crown—diadem*] A royal crown (Heb. *atârâh*; see 2 Sam. xii. 30; Isa. xxviii. 5, where the Lord Himself is called a *Crown*. Cant. iii. 11), and also a priestly *tiara*, or *mitre* (Heb. *tsenéphâh*). Cp. Lev. xvi. 4; and Zech. iii. 5. The mitre is called royal, because Christ is Priest and King (Heb. v. 6; vii. 17). Zion is said to be "a crown in the hand of the Lord." She is not worn on His head, as crowns are by earthly sovereigns. She is not His glory, but He is hers; and she is in *His hand*, because He will ever maintain her. The Church is crowned (says *S. Jerome*) with a multitude of believers; and she has a diadem, adorned with jewels, in the graces of her Saints and Martyrs, who shine like gems, which the Lord has made; whence St. Paul calls his beloved converts his "*joy and crown*" (Phil. iv. 1).

"The Church is a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God," because she is like a garland made up of many and various flowers, or a diadem composed of many different jewels. Manifest is the beauty of the Church; for many are the graces of the Saints. And she is in the hand of God; for Christ Himself says concerning those who believe in Him, that "no one is able to pluck them out of His hand" (John x. 28, 29. *S. Cyril*).

Neither shall thy land any more be termed 'Desolate :
But thou shalt be called || Hephzi-bah,
And thy land || Beulah :
For the LORD delighteth in thee,
And thy land shall be married.

^b For as a young man marrieth a virgin,
So shall thy sons marry thee :
And † as the bridegroom rejoiceth over the bride,
So ^s shall thy God rejoice over thee.

⁶ ^h I have set watchmen upon thy walls, O Jerusalem,
Which shall never hold their peace day nor night :
|| Ye that make mention of the LORD,
Keep not silence, ⁷ and give him no † rest,
Till he establish, and till he make Jerusalem ⁱ a praise in the earth.

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f ch. 54. 1.
|| That is, *My
delight is in her.*
|| That is,
Married.

† Heb. *with the
joy of the
bridegroom.*
g ch. 65. 19.
h Ezek. 3. 17. &
33. 7.

|| Or, *ye that are
the LORD'S
remembrancers.*
† Heb. *silence.*
i ch. 61. 11.
Zeph. 3. 20.

4. *Hephzi-bah*] That is, *my delight is in her*,—the name of the wife of Hezekiah (the type of Christ), whom he married after his miraculous recovery. So Zion, Christ's Bride, in whom His delight is, was married to Him after His Passion and Resurrection. See above, on 2 Kings xx. 4. 11. 21; and *Prelim. Note* to chap. liv.; and Hosea ii. 19. 23: "I will betroth thee unto Me *for ever*,—in righteousness,—and in lovingkindness, and in mercies. . . . And I will sow her unto Me in the Earth;"—the whole Earth shall be a Jezreel, the seed of God. Cp. Zech. x. 9.

— *thy land Beulah*] Literally, *possessed*, as a wife, who is subject to her husband as her *lord*, *baal*. See *Gesen.* 130. Cp. Gen. xx. 3. Deut. xxii. 22; and on Prov. xxxi. 11. 23. 28, in all which places the word *baal* (lord, husband) is used.

The whole of Christendom is the *Land of Zion*. See above, on vv. 1. 2. The best exposition of these words is to be derived from God's promises to Abraham, and from St. Paul's commentary upon them. God said to Abraham, "I will make thy seed as the dust of the earth" (Gen. xiii. 16), and as the stars of heaven (xv. 5); and "I will multiply thee exceedingly;" and "My covenant is with thee, and thou shalt be a father of many nations. And I will establish My covenant between Me and thee and thy seed after thee in their generations for an *everlasting covenant*. . . . And I will give unto thee, and to thy seed *after thee*, the land wherein thou art a stranger, all the land of Canaan, for an *everlasting possession*" (Gen. xvii. 1—8). All Nations are Abraham's seed in Christ, and all are blessed in Abraham through Him. See Gen. xii. 3; xviii. 18; xxii. 18; xxvi. 4. Gal. iii. 8. And they have in Him an everlasting inheritance,—not the earthly Canaan merely (a country not so large as a fourth part of England), which has never been given to *all* Abraham's seed,—but all that is contained in, and symbolized by, the word "*... And*" namely, universal Christendom on earth, growing up into the Church glorified for ever in heaven; or, as St. Paul explains the words, the promise to Abraham and his seed, that he should be *heir of the world*,—was not through the Law, but through the *righteousness of faith* (in Christ, Rom. iv. 13). See on Gen. xvii. 4. 7.

Zion is *Hephzi-bah* in the Universal Church, which is the *One Bride*. See above, on Cant. vi. 9. There are not two Churches, not two Brides. There is One Adam, and one Eve; One Christ, and One Church; One Husband, and One Bride. Zion becomes the Bride by being universalized in the Catholic Church; but she does not cease to be Zion. Jerusalem was the well-spring of the Catholic Church; and wherever the Church is, there Jerusalem is; and her land is married, or possessed by a Husband, Christ, because by spiritual conquest all Christendom belongs to Zion, where Christ died, and where He purchased to Himself an Universal Church by His Blood; and whence He, to Whom "all power is given in heaven and in earth" (Matt. xxviii. 18, 19), sent forth His Apostles to subdue all Nations to Himself, the promised Seed of Abraham, and of David, and of Solomon, and Who is the Everlasting King of Israel, enthroned on the holy hill of Sion (Ps. ii. 6). And therefore the Apostle says to all Christians, "Ye are come unto mount *Sion*" (Heb. xii. 22).

5. *as a young man marrieth a virgin, so shall thy sons marry thee*] The sons of Zion are every where, in all Nations. See above, xlix. 18—23; lx. 4. "Thy sons shall come from far . . . the forces of the Gentiles shall come unto thee." And they

marry Zion, i. e. they *possess* her (see on v. 4), not as a master possesses a slave, or land, but with pure and tender love, as a husband possesses a wife, who is one flesh with him. This variety of metaphors (as was before remarked) reminds the reader that these promises are to be understood spiritually. See lxi. 10.

— *the bridegroom*] Christ is the Husband of the One Bride, the Church Universal, whose home was at Jerusalem, and whose dowry is the world. See *Introduction* to the Canticles, p. 122; and 2 Cor. xi. 2. John iii. 29. Rev. xxi. 2.

The Bridegroom here is the same as the Bridegroom Who is described by the Psalmist as going forth out of His chamber (Ps. xix. 5); and the Bride is the spouse, who is celebrated in the Canticles, and by St. Paul, as not having spot or wrinkle (Eph. v. 27), and whom he desires to present as a chaste Virgin to Christ (2 Cor. xi. 2), and who is the Queen, standing at the right hand of Christ (Ps. xlv. 9). "This is a great mystery: but I speak concerning Christ and the Church" (Eph. v. 32. *S. Jerome*).

6. *I have set watchmen upon thy walls*] I have set *watchmen*, literally, *keepers*. On the two different words rendered *watchmen* (one signifying a *keeper*, the other a *looker out*) in our Version, see the note below on Ezek. iii. 17.

Christ, the King of Zion, sets Watchmen, Prophets, Apostles, and Evangelists, and all to whom He has committed the Ministry of the Word and Sacraments, to guard the walls of the spiritual City, and to give warning of the approach of the enemy. See above, on lii. 8; lvi. 10. Cant. iii. 3; v. 7; and Ezek. iii. 17; xxxiii. 2—7.

— *Ye that make mention of the LORD*] Ye that make mention of the Lord, and exhort others to remember Him, and who also are "the Lord's remembrancers," and implore Him to remember His People. The word has both senses. Cp. xii. 4; xxvi. 13; xliii. 26; lxiii. 7; lxvi. 3; *Margin*. 1 Chron. xvi. 4. Titles of Ps. xxxviii. and lxx. *Gesen.* 245.

These words describe the double work of the Evangelical Priesthood and Ministry, in exhorting the Lord's People to bear in mind His attributes and acts; and also in entreating Him to remember His promises to them in His well-beloved Son, their Divine Head, Who has died to redeem them, and to reconcile them to the Father.

This work is done by them as Preachers of His Word, and as praying to Him, and as Ministers of His Sacraments. As Preachers of His Word, they must make perpetual mention of the LORD, and never keep silent, and remind the people of their duty to Him, in faith and practice; and as continual offerers of Prayer, and as Ministers of His Sacraments, they ever implore Him to remember His People, especially in the administration of the Holy Eucharist, instituted by Christ for the perpetual remembrance and commemoration of Himself. See Luke xxii. 19. 1 Cor. xi. 24, 25.

7. *give him no rest,—a praise in the earth*] Cease not, ye Evangelical Remembrancers, to importune God by earnest intercessions, and to solicit Him with "a siege of prayers" (see on Luke xviii. 3), till He make known the glad tidings of the Gospel, which was "to go forth from Zion" (see ii. 3) to all Nations, so that Jerusalem may be a praise in the earth; or, as the Psalmist expresses it, Zion may be the joy of the whole earth (Ps. xlviii. 2), and glorious things may be spoken of thee, thou city of God; see above, on Ps. lxxxvii. 3—7,—a Psalm which is the best exposition of such passages in the Prophets

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† Heb. *If I*
give, &c.
k Deut. 28. 31,
&c.
Jer. 5. 17.

⁸ The LORD hath sworn by his right hand, and by the arm of his strength,
† Surely I will no more ^k give thy corn to be meat for thine enemies;
And the sons of the stranger shall not drink thy wine,
For the which thou hast laboured:

⁹ But they that have gathered it shall eat it, and praise the Lord;
And they that have brought it together shall drink it

¹ In the courts of my holiness.

¹⁰ Go through, go through the gates;

^m Prepare ye the way of the people;

Cast up, cast up the highway;

Gather out the stones;

ⁿ Lift up a standard for the people.

¹¹ Behold, the LORD hath proclaimed unto the end of the world,

^o Say ye to the daughter of Zion, Behold, thy salvation cometh;

Behold, his ^p reward is with him,

And his || work before him.

¹² And they shall call them, The holy people,

The redeemed of the LORD:

And thou shalt be called, Sought out,

A City ^q not forsaken.

1 See Deut. 12. 12.
& 14. 23, 26.
& 16. 11, 14.

m ch. 40. 3. &
57. 14.

n ch. 11. 12.

o Zech. 9. 9.
Matt. 21. 5.
John 12. 15.
p ch. 40. 10.
Rev. 22. 12.
|| Or, *recompence.*

q ver. 4.

LXIII. ¹ Who is this that cometh from Edom,

as the present, and which declares that every Christian, in every age and nation, is a native and citizen of Zion.

8. *Surely I will no more give thy corn to be meat for thine enemies—they that have gathered it shall eat it—in the courts of my holiness* [The Israel of God, that is, the blessed company of all faithful people in all the world (see Gal. vi. 16), shall enjoy a privilege not granted to the literal Israel.

The literal Israel were commanded to consecrate their harvests by bringing the first-fruits and third years' tithes, and dedicating them to the Lord in His house with confession, thanksgiving, and praise. See Deut. xiv. 22, 23; xxvi. 1—15. They could not, however, always perform this duty, by reason of hostile invasions. But the Evangelical Antitype of this is perpetuated and universalized in the Christian Sion, in the courts of the Lord's holiness, especially in the Holy Eucharist, where the faithful offer themselves, and their substance, as a sacrifice to God, and commemorate and represent the One offering of Him, Who is the First-fruits of the universal harvest, and where they feast with thankfulness before Him at the spiritual banquet instituted by Him to be the Communion of His Body and Blood (1 Cor. x. 16), and for the continual conveyance and personal application to every faithful receiver, of all the benefits procured by His Sacrifice on the Cross. See on Lev. xxvi. 10; and below, on Rev. vi. 6: "See thou hurt not the oil and the wine,"—the symbols of spiritual blessings.

10. *Go through, go through the gates; prepare ye the way of the people* [Israel had been commanded to rise up from its captivity, and to go forth from the gates of Babylon, and to return to Zion. See xlvi. 20; lii. 11; lvii. 14.

But now the Preachers of the Gospel are exhorted to go forth from the gates of Sion, and to cast up a highway (see xl. 3; lvii. 14), and gather out the stones (which might be stumbling-blocks to travellers on it), and to lift up a standard for the peoples (not "the people" of the Jews, but for all Nations), that they may muster, and rally round it; and to become Missionaries to the world, and to deliver the dispersed of Israel among all nations from captivity, and to proclaim the glad tidings of the Gospel to the end of the earth, i.e. to the heathen. See xlix. 6, where this phrase is paralleled to "the Gentiles," and distinguished from "Israel."

Observe, that Zion is here spoken of as existing in the end of the World; and the messengers are commanded to prepare the way of the people (i.e. Israel), and also to lift up a standard to the peoples (i.e. to the Gentiles).

This was done when the Apostles, who were all Jews, went forth from Zion and Jerusalem, according to Christ's commission, to teach and baptize all nations, as well as to gather

the outcasts of Zion, the tribes of the dispersion, among all nations, into one Sion (see the Epistle of St. Peter to the tribes scattered abroad, 1 Pet. i. 1, 2; ii. 1—11),—the Christian Zion, which goes forth from Jerusalem to enfold the world. Cp. *S. Jerome* here; and *S. Justin Martyr*, c. Tryphon. § 26.

— *Lift up a standard*] The banner of the Cross, lifted up to all Nations to gather them into the army of Christ (*S. Cyril*).

11. *Behold, his reward is with him*] See xl. 10.

12. *The holy people, the redeemed of the Lord*] See 1 Pet. i. 18, 19; ii. 4—9.

— *Sought out*] By God, Who sent His beloved Son to seek and to save that which was lost, and Who sends His ministers to search for the outcasts of Israel in all Nations, and to bring them and the Gentiles to one Jerusalem,—“the Jerusalem above, which is free, which is the mother of us all” (Gal. iv. 26). Cp. *S. Justin Martyr*, c. Tryph. § 119.

— *A city not forsaken*] See xlix. 14—16.

Whosoever receives the Gospel of Christ, whether it be in Scythia, or in Judæa, he is said in the language of prophecy to come to Zion, and to join himself to Israel. Such persons, and such only, are true citizens of Jerusalem, true Israelites, true Jews (see Rom. ii. 28, 29. Rev. ii. 9; iii. 9); and they, and they only, will enjoy the blessings which God has promised to His People (*Calovius*, p. 344).

THE MESSIAH, AS A MIGHTY WARRIOR AND CONQUEROR, BEGINNING HIS VICTORIES AT HIS FIRST ADVENT, ESPECIALLY IN HIS PASSION; AND CONSUMMATING THEM AT HIS SECOND ADVENT.

CH. LXIII.] The Prophet—having declared in the foregoing prophecy that “salvation cometh to Zion,” and that this salvation will be wrought by some Mighty Personage, of Whom he says, “His reward is with Him and His work before Him;” and that the effect of His Coming and actions will be, that the people of Zion will be called “the redeemed of the Lord;” and Zion herself will be called “Sought out, a City not forsaken”—proceeds now to describe more fully the doings of this mighty and merciful Saviour.

The subject of this prophecy may be described in the words of the Apocalypse, at the opening of the first seal: “I saw, and behold a white horse: and He that sat on him had a bow; and a crown was given unto Him: and He went forth conquering, and to conquer” (Rev. vi. 2).

Christ at His First Coming went forth conquering, treading under foot the hostile powers of this World, and overcoming Satan, Sin, and Death; and He went forth in order to conquer, to subdue them utterly at His Second Coming.

Therefore another prophecy near the close of the Apoca-

With dyed garments from Bozrah?
This *that is* † glorious in his apparel,
Travelling in the greatness of his strength?

I that speak in righteousness,
Mighty to save.

² Wherefore ^a art thou red in thine apparel,
And thy garments like him that treadeth in the winefat?

³ I have ^b trodden the winepress alone;
And of the people *there was* none with me:
For I will tread them in mine anger,

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† Heb. *decked*.

a Rev. 19. 13.

b Lam. 1. 15.
Rev. 14. 19, 20,
& 19. 15.

lype, deriving its imagery from the present, completes the glorious Vision of Victory. In Rev. xix. 11, the same Warrior reappears on the white horse of victory; and "He that sat upon him was called Faithful and True, and in righteousness He doth judge and *make war*. His eyes were as a flame of fire, and on His head were many crowns. . . . *And He was clothed with a vesture dipped in blood*: and His Name is called The Word of God . . . and He *treadeth the winepress of the fierceness and wrath of Almighty God*. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS" (Rev. xix. 11–16). Cp. Rev. xix. 19, "The great winepress of the wrath of God."

The imagery of the Conqueror riding on the White Horse, and of Him Who treads the winepress, are blended in the words describing the day of Doom, which is the day of Harvest. "The angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the *horse bridles*, by the space of a thousand and six hundred furlongs" (Rev. xiv. 19, 20).

On this prophecy see *Bp. Andrewes*, Sermons (On the Resurrection), vol. iii. p. 60.

1. *Who is this that cometh from Edom, with dyed garments from Bozrah?* The Prophet asks this question in the name of Men and Angels (*S. Jerome*), who look with wonder on the presence of the mighty Conqueror. Who is this that *cometh*? He is represented as *coming* to His People; and as *coming* from *Edom*, the land of its enemies, and from *Bozrah*, its fortress and citadel.

On *Edom* and *Bozrah* see the notes above, on xxxiv. 5, 6.

Edom, descended from Esau, and therefore connected lineally with Israel, showed bitter enmity to Israel in the wanderings in the wilderness in the days of Jeremiah, and at the capture of Jerusalem by the Chaldeans (see on Ps. lx. 8, 9; cxxxvii. 7; above, xxvix. 5–7; below, Jer. xlix. 7. *Ezek.* xxv. 12. *Joel* iii. 1. *Amos* i. 11. *Obad.* 8, 9–21. *Mal.* i. 4. *Stanley*, Lectures, ii. 556); and therefore Edom is a representative of treachery, malignity, and ruthless hostility, against God and His Church.

Edom was the land of the Doegs and Herods—the bitterest enemies of God's People. There is also a coincidence in the names *Edom* and *Bozrah* which gives additional propriety to the adoption of them as representatives of God's enemies, visited by Him with judicial retribution. *Edom* signifies *red*. Edom, which loved blood, shall be trodden under foot with carnage for its sins. *Bozrah*, which means *fortress*, is also connected with the word signifying *vintage* (see *Gesen.* 134, 135). *Bozrah*, the fortress of Edom, once strong as a *citadel*, and deemed impregnable, shall become a *winepress* of God's wrath.

God had already announced this vengeance in a foregoing prophecy, "My sword shall be bathed in heaven: behold, it shall come down upon *Idumea*" (xxxiv. 5).

That this is a description of Christ coming to His People as a Conqueror from His own Passion and Resurrection, was the uniform judgment of the ancient Expositors (as *Tertullian*, c. *Marcon*, iv. 40; *Origen*, Tract 9, in *Joann.* ix.; *S. Cyprian*, *S. Augustine*, *S. Jerome*, and *S. Cyril* here. See *A Lapide* and *Vitranga*, 852); and this opinion has been adopted by the Church of England, appointing this chapter as the Epistle for Monday before Easter. Cp. *Bp. Andrewes* (iii. 66).

This interpretation is confirmed by the words of Christ here, saying, "I that speak in righteousness, *mighty to save*;" and v. 4, "The year of My *redeemed* is come;" and v. 5, "Mine own arm brought *salvation* unto Me." Cp. *lxii.* 12; and *Obad.* v. 17–21.

This victory of Christ was prefigured and foretold by His

royal ancestor, King David, in two Psalms (Ps. lx. 8, 9; cviii. 9, 10), "Over Edom will I cast out my shoe." "Who will lead me into the strong city? Who will bring me into Edom?"

Christ at His Passion and Resurrection came from Edom and Bozrah because He then overthrew His bloodthirsty, malignant, and treacherous enemies (the Chief Priests, Scribes, and Pharisees, who, Jews in name and origin, were implacable as Edomites), and He came from Bozrah because He spoiled the *strong man*, Satan, in his *fortress* (Matt. xii. 29. *Luke* xi. 21, 22), and made that Bozrah to be a winepress of judgment. "Now is the judgment of this world" (He said): "now shall the prince of this world be cast out"—now he is *judged* (see *John* xii. 31; xvi. 11). He then bruised his head (*Gen.* iii. 15), and led captivity captive (*Ps.* lxxviii. 18. *Eph.* iv. 8), and spoiled principalities and powers, triumphing over them by His Cross (*Col.* ii. 15); and by His death He destroyed him that had the power of death, that is, the devil, and delivered them who, through fear of death, were all their lifetime subject to bondage (*Heb.* ii. 14, 15).

— *glorious in his apparel*] Beautiful and splendid in His raiment. This was fulfilled in Christ's Passion and Resurrection. As the Bride says in the Canticles, "My beloved is white and ruddy,"—"Rubicundus in Passione, Candidus in Resurrectione" (*S. Jerome*). See on Cant. v. 10. And how glorious will He be in His apparel at His Second Advent! He Who was red in His apparel at Golgotha!

— *Travelling*] The word thus rendered occurs in this form only in *li.* 14, and *Jer.* ii. 20; *xlvi.* 12, and appears to mean *bending down* (*Gesen.* 714; *Fuerst*, 1200); and it seems to refer to Christ's act in *stooping* so low as He did in His Passion, in order to rise so high as He did in His Resurrection and Ascension. See *Phil.* ii. 6–11; and cp. *Stier*, p. 745.

3. *I have trodden the winepress alone*] Let no one else, therefore, claim a share in the work of salvation; and let no one assign to any creature a part in that glorious victory, which is due to Christ, and to Christ alone. See *lix.* 16, and *v.* 5, "Mine own arm brought salvation unto Me."

Observe also another inference to be derived from this comparison.

All the enemies of Christ, however powerful they may now seem to be, will be trodden under His feet, and crushed as easily as ripe clusters of grapes are by one who treads the winepress at the Vintage—a terrible but salutary warning.

Christ was clothed with scarlet in mockery at His Passion; He was then made to be red in His own blood. But mark the change. He treads all Edomites under His feet; and His raiment is red with their blood. These warnings are given in mercy, that men may shun the sins which will surely entail such awful punishments.

— *For I will tread them in mine anger*] Rather, *and I tread them* (*Sept.*, *Vulg.*, *Syr.*, *Arabic*, *Vitranga*, *Rosen.*, *Stier*, *Del.*). Christ's victory began at His First Advent, and is to be consummated at the Second Advent. It is the Cross which conquers the world. The Cross is Christ's royal Throne, and Seat of Judgment, and triumphal Chariot (see above, on the Song of Solomon, iii. 9); therefore, the victory over all earthly powers, and over Satan and Death, is regarded by the Prophet as already accomplished. In like manner the Psalmist contemplates Calvary as the battle-field of Satan and the world against Christ. The sufferings of Golgotha lead to the triumphs of Armageddon (*Rev.* xvi. 16). "Why do the heathen so furiously rage together" (he asks), "and why do the people" (lit. the peoples) "imagine a vain thing? The kings of the earth stand up, and the rulers take counsel together against the Lord and against His Anointed." . . . "Thou shalt bruise them with a rod of iron: and break them in pieces like a potter's vessel" (*Ps.* ii. 1, 2. 9. *Acts* iv. 25, 26).

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And trample them in my fury ;
And their blood shall be sprinkled upon my garments,
And I will stain all my raiment.

c ch. 34. 8. &
61. 2.

⁴ For the ^c day of vengeance is in mine heart,
And the year of my redeemed is come.

d ch. 41. 28. &
59. 16.
e John 16. 32.

⁵ ^d And I looked, and ^e there was none to help ;
And I wondered that there was none to uphold :
Therefore mine own ^f arm brought salvation unto me ;
And my fury, it upheld me.

f Ps. 98. 1.
ch. 59. 16.

⁶ And I will tread down the people in mine anger,
And ^g make them drunk in my fury,
And I will bring down their strength to the earth.

g Rev. 16. 6.

⁷ I will mention the lovingkindnesses of the LORD, and the praises of the LORD,
According to all that the LORD hath bestowed on us,
And the great goodness toward the house of Israel,
Which he hath bestowed on them according to his mercies,
And according to the multitude of his lovingkindnesses.

⁸ For he said, Surely they are my people,
Children that will not lie : so he was their Saviour.

h Judg. 10. 16.
Zech. 2. 8.
Acts 9. 4.
i Exod. 14. 19. &
23. 20, 21. &
33. 14.
Mal. 3. 1.
Acts 12. 11.
k Deut. 7. 7, 8.
l Exod. 19. 4.
Deut. 1. 31. &
32. 11, 12.
ch. 46. 3, 4.
m Exod. 15. 24.
Num. 14. 11.
Ps. 78. 56. &
95. 9.
n Ps. 78. 40.
Acts 17. 51.
Eph. 4. 30. o Exod. 23. 21.

⁹ ^h In all their affliction he was afflicted,
ⁱ And the angel of his presence saved them :
^k In his love and in his pity he redeemed them ;
And ^l he bare them, and carried them all the days of old.
¹⁰ But they ^m rebelled, and ⁿ vexed his holy Spirit :
^o Therefore he was turned to be their enemy,
And he fought against them.

¹¹ Then he remembered the days of old, Moses, and his people, saying,

— *their blood shall be sprinkled—I will stain*] Rather, as in the preceding clause, *their blood has been sprinkled*; or, their life-blood (Heb. *netsach*, glory, vigour, life; see Ps. vii. 5. Lam. iii. 18; that which they proudly gloried in); and *I have stained*. The work is already done. Compare the prophecy of the patriarch Jacob, on his death-bed, concerning SHILOH and His Passion, Gen. xlix. 10, 11, "Unto Him shall the gathering of the people be. Binding his foal" (the Gentile Church) "unto the vine" (the Jewish Church), "and His ass's colt unto the choice vine"; He washed His garments in wine, and His clothes in the blood of grapes." Christ's Passion was the cause of His victory. The shedding of His own Blood was that by which He overthrew His enemies with carnage as a Warrior, and redeemed the world as its Saviour. See the notes above, on Gen. xlix. 9—11.

^{4. day of vengeance—and the year of my redeemed}] The First Advent of Christ revealed a time of vengeance which is continually coupled with it; see xxxv. 4; lxi. 2. Cp. our Lord's words, Luke xxi. 22, "These be the days of vengeance;" "Vindicta hostium inceptum cum anno gratiae." See *Vitringa* here.

^{6. I will tread down the people}] Rather, *I trod down nations* (*Vulg.*, *Syriac*, *Arabic*, *Vitringa*, *Delitzsch*). See above, v. 3.

— *And make them drunk in my fury*] I have made them to drink of the cup of My wrath. Cp. li. 17. Ps. lxxv. 8; below, Jer. xxv. 15. Rev. xiv. 10.

The Prophet declares that all God's dealings with Israel have been characterized by mercy and loving-kindness ever since the Exodus—the type of the Redemption by Christ—which has just been described; and that, whatever their sufferings are, they are not due to any change in God, but to their own sins.

^{7. I will mention the lovingkindnesses of the LORD}] "Whatever others may do," the Prophet says, "I will praise and glorify God for His dealings with Israel." He speaks in the name of

faithful and repentant Israelites. The unbelieving part of the Nation has rejected Christ, and murmurs against God, for the desolation of Jerusalem consequent on that rejection. But the Prophet sees there the merited retribution for their sins (v. 17; xiv. 6, 7), and recognizes, in all God's dispensations to Israel, nothing but a series of mercies and blessings, even in His chastisements, and looks with hope for a restoration of His favour and love to the Nation which He had chosen of old.

^{8. For he said}] *And He said*. This was God's Word concerning Israel.

^{9. the angel of his presence}] Christ Himself (see above, on Exod. xxiii. 20, 21) saved them from Egypt and redeemed them from bondage, at the Exodus, which was a figure and pledge of the Redemption just described as effected at His Passion and Resurrection (vv. 1. 4, 5). See above, on Exod. xiv. *Prelim. Note*; and on Exod. xiv. 14; and *Vitringa* here, p. 862.

— *he bare them, and carried them*] As a father bears and carries his children. See Num. xi. 12. Deut. i. 31; and below, on Acts xiii. 18; above, xlv. 3.

^{10. they rebelled}] As Moses himself affirms (Deut. ix. 7. 24).

— *they—vexed his holy Spirit*] A remarkable testimony to the person and office of the Holy Spirit. Cp. Neh. ix. 20. 30, and Num. xi. 25; and St. Stephen's words before the Jewish Sanhedrim, "Ye do always resist the Holy Ghost, as your fathers did, so do ye" (Acts vii. 51).

^{11. Then he remembered}] As the Psalmist says; "When he slew them" (Israel), "then they sought Him: and they returned and inquired early after God. And they remembered that God was their Rock, and that the High God was their Redeemer" (Ps. lxxviii. 34). So here the Prophet says, when "God fought against them, then he (i. e. the people) remembered;" or (as *Stier* observes) it may be understood impersonally, any one among them remembered.

— *Moses and his people*] Literally, *Moses his people*. For

Where *is* he that ^pbrought them up out of the sea with the || shepherd of his flock ?

^q Where *is* he that put his holy Spirit within him ?

¹² That led *them* by the right hand of Moses ^r with his glorious arm,

^s Dividing the water before them, to make himself an everlasting name ?

¹³ ^t That led them through the deep, as an horse in the wilderness,
That they should not stumble ?

¹⁴ As a beast goeth down into the valley,

The Spirit of the LORD caused him to rest :

So didst thou lead thy people, ^u to make thyself a glorious name.

¹⁵ ^x Look down from heaven,

And behold ^y from the habitation of thy holiness and of thy glory :

Where *is* thy zeal and thy strength,

|| The sounding ^z of thy bowels and of thy mercies toward me ?

Are they restrained ?

¹⁶ ^a Doubtless thou *art* our father,

Though Abraham ^b be ignorant of us,

And Israel acknowledge us not :

Thou, O LORD, *art* our father, || our redeemer ;

Thy name *is* from everlasting.

¹⁷ O LORD, why hast thou ^c made us to err from thy ways,

And ^d hardened our heart from thy fear ?

^e Return for thy servants' sake,

The tribes of thine inheritance.

¹⁸ ^f The people of thy holiness have possessed *it* but a little while :

^g Our adversaries have trodden down thy sanctuary.

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p Exod. 14. 30.
& 32. 11, 12.
Num. 14. 13,
14, &c.
Jer. 2. 6.
|| Or, *shepherds*,
as Ps. 77. 20.
q Num. 11. 17, 25.
Neh. 9. 20.
Dan. 4. 8.
Hag. 2. 5.
r Exod. 15. 6.
s Exod. 14. 21.
Josh. 3. 16.
t Ps. 106. 9.

u 2 Sam. 7. 23.

x Deut. 26. 15.
Ps. 80. 14.
y Ps. 33. 14.

|| Or, *the multi-
tude*.
z Jer. 31. 20.
Hos. 11. 8.

a Deut. 32. 6.
1 Chron. 29. 10.
ch. 64. 8.
b Job 14. 21.
Eccles. 9. 5.

|| Or, *our re-
deemer from
everlasting is
thy name*.

c Ps. 119. 10.
d See ch. 6. 10,
with John 12. 40.
Rom. 9. 18.
e Num. 10. 36.
Ps. 90. 13.

f Deut. 7. 6. &
26. 19.
ch. 62. 12.
Dan. 8. 24.
g Ps. 74. 7.

example of such *asyndeta*, see liii. 11 ; lv. 3 ; lvii. 4 ; lviii. 8 (*Vitringa*).

— *with the shepherd*] Literally, the *shepherds*, Moses and Aaron; Ps. lxxvii. 20; lxxx. 1.

— *within him*] In the heart of His people (Neh. ix. 20).

12. *That led them by the right hand of Moses with his glorious arm*] Rather, *that led at the right hand of Moses*; as the Psalmist says, "The Lord is at my right hand, I shall not be moved" (Ps. xvi. 8; lxxiii. 23; cxxi. 5).

13. *as an horse in the wilderness*] As a horse in a wide level plain (Heb. *midbar*), where are no obstructions or fences to prevent the free range of cattle. Such were the depths of the Red Sea to Israel.

14. *As a beast goeth down into the valley*] Israel went down into the depths of the Red Sea by a safe and easy descent, and in order to find repose from his enemies; as an ox goes down a gentle declivity after its toil, in order to drink from the waters of the brook which flows through the vale.

THE COMPLAINT OF ISRAEL FOR THE DESOLATIONS OF JERUSALEM AND THE DESTRUCTION OF THE TEMPLE (v. 18; lxiv. 12); THE CONSEQUENCE OF THEIR OWN SIN IN REJECTING CHRIST.

With regard to the spirit of this complaint, see further on lxv. *Prelim. Note*.

15. *Look down from heaven*] The Prophet foresees Israel scattered, and their Temple and City destroyed by the Romans, and introduces them here as using the language of their forefathers when carried captive by the Chaldeans; "Return, we beseech Thee, O God of hosts: look down from heaven, and behold, and visit this vine. . . . It is burned with fire, it is cut down" (see here, lxiv. 11). "Turn us again . . . and we shall be saved" (Ps. lxxx. 14—19.)

— *toward me? are they restrained?*] Rather, *are they restrained toward me?* those bowels of fatherly mercy which yearn toward all Thy children, and which of old yearned so tenderly toward *me*, Thy favoured people, are they now re-

strained toward *me*? This is a mournful and piteous appeal from Israel to God.

16. *Doubtless—everlasting*] Rather, *For Thou, O Lord, art our Father, although even Abraham* (our father) should forget and disown us on account of our sins (see lxiv. 7), *and though Israel should not acknowledge us* as his children, and should say that we have disinherited ourselves by our iniquities; yet *Thou, O Lord* (Who art ever merciful to the penitent, much more merciful than any earthly parent, as Thou hast declared, see above, xlix. 15, 16), *art our Father, our Redeemer, and Thy Name* (the merciful and gracious God, Exod. xxxiv. 6) *is from everlasting, and unchangeable*; therefore Thou wilt have compassion upon us. *Return, for Thy servants' sake, the tribes of Thine inheritance*.

Observe, the Jews are here represented by the Prophet as no longer relying on any vain-glorious conceit of their merits as children of *Abraham* (as they did in our Lord's day, John viii. 33, 39), but as casting themselves on God's mercy alone.

17. *O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear?*] The obduracy of the Jews is their punishment (see vi. 10); like the punishment of Pharaoh. See above, on Exod. iv. 21; and cp. *Waterland*, *Scripture Vindicated*, vi. 233.

18. *The people—our adversaries have trodden down thy sanctuary*] Our Lord explains these words when He says, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke xxi. 24). Jerusalem has now been trodden down of her adversaries for 1800 years. How short a time did the holy people possess it in peace, in comparison with the time of desolation! Cp. below, lxiv. 11, 12. As *S. Jerome* observes here; All that is said in this passage is to be referred to the time of the desolation of Jerusalem after its capture by the Roman armies, which is described by Josephus in his History of the Wars of the Jews. And so *S. Cyril*, "All these things were done after the crucifixion of Christ, and as a punishment for it." Cp. above, xliii. 28, where God Himself declares the cause of the desolation of Jerusalem and its Temple. And this is clear from the exposition of the

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† Or, *thy name*
was not called
upon them,
ch. 65. 1.
a Ps. 144. 5.
b Judg. 5. 5.
Micah 1. 4.

† Heb. *the fire*
of meltings.

c Exod. 34. 10.
Judg. 5. 4, 5.
Ps. 68. 8.
Hab. 3. 3, 6.

d Ps. 31. 19.
1 Cor. 2. 9.

‡ Or, *seen a God*
beside thee, which
doeth so for
him, &c.

e Acts 10. 35.

f ch. 26. 8.

g Mal. 3. 6.

h Phil. 3. 9.

i Ps. 90. 5, 6.

k Hos. 7. 7.

† Heb. *melted.*

† Heb. *by the*
hand: as Job

8. 4.
l ch. 63. 16.
m ch. 29. 16. &
45. 9.
Jer. 18. 6.
Rom. 9. 20, 21.
n Eph. 2. 10.
o Ps. 74. 1, 2. &
79. 8.

19 We are *thine* : thou never barest rule over them ;

|| They were not called by thy name.

LXIV. 1 Oh that thou wouldest ^a rend the heavens,

That thou wouldest come down,

That ^b the mountains might flow down at thy presence,

2 As *when* † the melting fire burneth, the fire causeth the waters to boil,

To make thy name known to thine adversaries,

That the nations may tremble at thy presence !

3 When ^c thou didst terrible things *which* we looked not for,

Thou camest down, the mountains flowed down at thy presence.

4 For since the beginning of the world ^d *men* have not heard, nor perceived by
the ear,

Neither hath the eye || seen, O God, beside thee,

What he hath prepared for him that waiteth for him.

5 Thou meetest him that rejoiceth ^e and worketh righteousness,

† *Those that* remember thee in thy ways :

Behold, thou art wroth ; for we have sinned :

^g In those is continuance, and we shall be saved.

6 But we are all as an unclean *thing*,

And all ^h our righteousnesses *are* as filthy rags ;

And we all do ⁱ fade as a leaf ;

And our iniquities, like the wind, have taken us away.

7 And ^k *there is* none that calleth upon thy name,

That stirreth up himself to take hold of thee :

For thou hast hid thy face from us,

And hast † consumed us, † because of our iniquities.

8 1 But now, O LORD, thou art our father ;

We are the clay, ^m and thou our potter ;

And we all *are* ⁿ the work of thy hand.

9 Be not ^o wroth very sore, O LORD,

Holy Spirit Himself, speaking by St. Paul, who refers the answer which follows lxxv. 1 to times subsequent to the Crucifixion of Christ. See Rom. x. 20.

19. *We are—thy name*] Rather, *We are become* like those *over whom Thou hast not ruled from everlasting, and over whom Thy Name has not been called.* See Sept. We Thy People are treated as if we were aliens, and aliens are treated as if they were Thy people. This is a plaintive remonstrance as God's people, the Jews, not unmingled with murmuring and repining against God for His goodness to the Gentiles, and for their own afflictions, which were caused by their own sins.

CH. LXIV. 1. *Oh that thou wouldest rend the heavens*] As of old at Sinai. See Ps. lxxviii. 7, 8 ; and Judges v. 4, 5, where God is represented as coming from Edom, as here, lxxiii. 1. Oh that thou wouldest now renew the mercies and miracles of the Exodus for Thy ancient People Israel !

2. *As when the melting fire burneth*] Rather, *as the fire burneth brushwood* [*Vitringa, Gesen. 228 ; Delitzsch*].

3. *When thou didst terrible things*] At the Exodus, and at Sinai. See v. 1.

4. *For since the beginning*] Rather, *And since the beginning they have not heard, nor perceived with the ear ; eye hath not seen, O God, beside Thee, what He will do to them who wait for Thee.* That is, although the mercies and miracles of the Exodus and of Sinai were great, yet God has greater in store for His ancient people, the Jews. The Holy Spirit, speaking by St. Paul, teaches us that these words refer to the miracles and mercies of the Gospel. See 1 Cor. ii. 9, 10. On the substantial accordance of St. Paul's words with those of Isaiah, see the remarks of *Mr. D. Turpie*, *The Old Test. in the New*. Lond. 1868, pp. 223. 237.

Here is a declaration of the inestimable blessings pro-
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mised by the Gospel, far transcending those which were vouchsafed to the fathers of the Hebrew nation, or to any children of men since the beginning.

5. *Thou meetest him that rejoiceth—we shall be saved*] Thou, O God, goest forth to meet every one who *rejoiceth to work righteousness*, when they remember Thee in Thy ways, instead of walking in their own ways, according to their own devices. Cp. Ps. ciii. 17, 18. Acts x. 35. Therefore, if Thou hidest Thyself from us Jews, it is not through any failure of love on Thy part, but because we have separated ourselves from Thee by our own sins, and therefore *Thou art wroth* with us.

— *In those is continuance*] Many interpretations have been given of these words. It may be suggested for consideration, whether they do not mean *in those* ways, that is, in *Thy ways* (which we have forsaken to walk in our own ways) *is eternity* (Heb. *ólâm* : see on Eccles. iii. 11), or *perpetuity*. The word *ólâm* is repeated from v. 4, where it is rendered *beginning* ; and the word *ways* is repeated (lviii. 2. 13 ; lxxiii. 17 ; lxiv. 5 ; cp. lxx. 2 ; lxxvi. 3) ; and the contrast is between the error and uncertainty of men's ways, and the truth and stability of God's ways ; and since God's ways are everlasting, therefore if we return to them, *we shall be saved*. God meets him that worketh righteousness (v. 5), but *hides His face* from sinners (v. 7). They who walk in His ways enjoy *continuance* (v. 5), but the wicked *fade away as a leaf* (v. 6).

7. *And hast consumed us, because of our iniquities*] Or, *Thou hast made us to melt in the hand of our iniquities*. Not Thy wrath, but our sin, is the fire which has consumed us. See lix. 2 ; lxxv. 7. The Prophet anticipates the time when the Jews will confess their sins, and be restored to God's favour.

8. *thou art our father*] See lxxiii. 16.

— *We are the clay*] See xlv. 9. Rom. ix. 20, 21.

- Neither remember iniquity for ever :
 Behold, see, we beseech thee, ^p we are all thy people.
¹⁰ Thy holy cities are a wilderness,
 Zion is a wilderness,
^a Jerusalem a desolation.
¹¹ ^r Our holy and our beautiful house, where our fathers praised thee,
 Is burned up with fire :
 And all ^a our pleasant things are laid waste.
¹² ^t Wilt thou refrain thyself for these things, O LORD ?
^u Wilt thou hold thy peace, and afflict us very sore ?
 LXV. ¹ I ^a am sought of *them that asked not for me* ;
 I am found of *them that sought me not* :
 I said, Behold me, behold me, unto a nation *that* ^b was not called by my name.

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p Ps. 79. 13.

q Ps. 79. 1.

r 2 Kings 25. 9.
2 Chron. 36. 19.
Ps. 74. 7.

s Ezek. 24. 21, 25.

t ch. 42. 14.

u Ps. 83. 1.

a Rom. 9. 24, 25,
26, 30. & 10. 20
Eph. 2. 12, 13

b ch. 63. 19.

9. *we are all thy people*] The Jews here claim special privileges, and do not duly recognize their own unworthiness.

10. *Zion is a wilderness, Jerusalem a desolation*] The fulfilment of this prophecy, which foretells the lamentations of the Jews over this desolation of their city and the Temple, is remarkably exemplified in the name, "the Jews' wailing-place," assigned to a spot on the Tyropeum, at the "base of the wall which supports the south-west side of the Temple area." On Fridays they assemble there in great numbers. This "wailing" is of great antiquity. It is mentioned by Benjamin of Tudela in the twelfth century; and in past ages large sums of money were paid by the Jews for the privilege of pouring out their lamentations near the ruins of their ancient Sanctuary. See *S. Jerome*, in Zeph. i. 15, who says, "They who once gave a price for Christ's blood, now give a price for their own tears" (*Robinson*, Bibl. Research. i. 349; *Thomson*, The Land and the Book, p. 690).

11. *Our holy and our beautiful house—is burned up with fire*] Here is a prophecy of the burning of the Temple of Jerusalem by the Roman armies, in consequence of the sins of Jerusalem in rejecting Christ. See on Matt. xxiv. 1. As He Himself had said, "Behold, your house is left unto you desolate" (Matt. xxiii. 38; xxiv. 2; cp. above, on lxiii. 18). See *S. Justin Martyr*, Apol. i. 47, and 52; and c. Tryphon. 25; and *S. Jerome* here, and *Forevius*. So it has lain for 1800 years. And all her pleasant things are laid waste; and so it will be until she turns to Christ, and looks on Him whom she has pierced, and pours out her heart unto God in penitential remorse for her sin. May He hasten the time!

THE ANSWER OF THE LORD TO THE FOREGOING COMPLAINT AND PRAYER OF ISRAEL.

PRELIMINARY NOTE.

CH. LXV.] In order to understand what follows, we must review what has gone before.

The complaint and prayer of the Jews in the latter part of the last chapter but one, and in that which follows (viz. lxiii. 15, "Look down from heaven," to lxiv. 12, inclusive), has much that is commendable in it, but it is also characterized by some grave defects.

The Prophet represents the Jews,—scattered for their rejection of Christ,—as humbled by the destruction of Jerusalem and the Temple, and as mourning over their desolations. He represents them also as confessing that these evils have overtaken them on account of their sins, and as praying to God to return and restore them.

But in the complaint and prayer, that we have just read, there is no mention of their special and paramount sin in rejecting and crucifying Christ, which was a subject of the foregoing prophecies, especially chap. liii., and again chap. lxiii. This penitential acknowledgment, on the part of the Jews, looking up with contrite hearts and weeping eyes to Him *Whom they have pierced*, is represented by the voice of Prophecy as an indispensable pre-requisite for their restoration to God's favour. See Zech. xii. 10; xiii. 1.

Nor is there any recognition here of the truth foretold by the Prophets, and revealed in the Gospel, that the promise made to Abraham, that *all nations* should be blessed in his Seed, which is Christ, has been fulfilled in Him. They claim special privileges for themselves, even for the whole Jewish

Nation; they declare themselves to be the "tribes of God's inheritance" (lxiii. 17). "We all are the work of Thy hand" (lxiv. 8). "We are all thy people" (lxiv. 9). Their affections are set on the material Temple at Jerusalem (lxiv. 10, 11).

There is no acknowledgment of the gracious revelation, that though that material Temple of Jerusalem is now desolate, Christ has built on its ruins an Universal Church, which enfolds all the faithful of every age and place (see the prophecy of Isaiah's contemporary, Micah iii. 12; iv. 1—7), and that His promise is now verified: "Woman, believe Me, the hour cometh, when ye shall neither in this mountain, not yet at Jerusalem, worship the Father. . . . The hour cometh when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth" (John iv. 21—24).

They do not rejoice in the fulfilment of the prophecy which God also delivered by Malachi: "From the rising of the sun even unto the going down of the same My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure offering: for My Name shall be great among the heathen, saith the Lord of hosts" (Mal. i. 11).

Ever since the Passion, Resurrection, and Ascension of Christ, and the Gift of the Holy Ghost, Sion has been visible to the eye of faith in the Church of Christ, expanding herself from Jerusalem into all the world. But instead of rejoicing in this extension of the Church Universal from their own city Jerusalem, the Jews (as represented by Isaiah in the foregoing complaint) cling to the material fabric of their fallen Temple, and would contract the Universal Church into its narrow precincts. They weep over its ruins, instead of raising their eyes to the glorious, spiritual, living fabric of the Church Universal, which has grown up upon those ruins, and which, after its work is done upon earth, and after it has been purified by trial, will mount upward, and become the golden City of pearls and jewels,—the Jerusalem glorified in heaven.

Hence may be explained the language of *rebuke* from the mouth of God Himself in the following chapter. If the foregoing complaint and prayer had been altogether laudable, it would have been graciously accepted; but it is corrected by Him. See, for example, vv. 1, 2, 5; lxv. 18—21, as to the reception of the Gentiles on equal terms with the Jews; and lxvi. 1, 2, as to the material Temple, and as to the true spiritual Temple; and lxvi. 20, as to the true Offerings and Sacrifices, in which God delights; and lxvi. 23, as to the communion of *all flesh* united together in the worship of God in the Church here, and in the Church triumphant hereafter.

The two following chapters extend from the Passion of Christ to the Universal Judgment, and the consummation of all things. See lxvi. 24.

1, 2. *I am sought of them that asked not for me; I am found of them that sought me not—thoughts*] Namely, the Gentiles, as St. Paul explains the words (Rom. x. 20). Cp. *S. Justin Martyr*, c. Tryph. 24; Apol. i. 49. Here is God's answer to the foregoing complaint of the Jews. Do not suppose that your miseries are due to any abatement of Divine Love. My Love overflows, even to the Gentiles. How much more is My own People the object of it! I have not rejected you, but ye have rejected Me: although *I have spread out My hands all the day long to you*, yet ye were a rebellious people,
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c Rom. 10. 21.
d Deut. 32. 21.

e ch. 1. 29. &
66. 17.

See Lev. 17. 5.
† Heb. upon
bricks.

f Deut. 18. 11.

g ch. 66. 17.
See Lev. 11. 7.

† Or, pieces.

h See Matt. 9. 11.
Luke 5. 30. &
18. 11.

Thou 19.

|| Or, anger.

i Deut. 32. 34.
Mal. 3. 16.

k Ps. 50. 3.
l Ps. 79. 12.

Jer. 16. 18.
Ezek. 11. 21.

m Exod. 20. 5.

n Ezek. 18. 6.

o Ezek. 20. 27, 28.

p Joel 2. 14.

2 ^c I have spread out my hands all the day unto a rebellious people,
Which walketh in a way *that was* not good, after their own thoughts ;

3 A people ^d that provoketh me to anger continually to my face ;

^e That sacrificeth in gardens,
And burneth incense [†] upon altars of brick ;

4 ^f Which remain among the graves,
And lodge in the monuments,

^g Which eat swine's flesh,
And || broth of abominable *things is in* their vessels ;

5 ^h Which say, Stand by thyself, come not near to me ;
For I am holier than thou.

These *are* a smoke in my || nose,
A fire that burneth all the day.

6 Behold, ⁱ *it is* written before me :

^k I will not keep silence, ^l but will recompense,
Even recompense into their bosom,

7 Your iniquities, and ^m the iniquities of your fathers together, saith the LORD,
ⁿ Which have burned incense upon the mountains,

^o And blasphemed me upon the hills :
Therefore will I measure their former work into their bosom.

8 Thus saith the LORD,
As the new wine is found in the cluster,
And *one* saith, Destroy it not ; for ^p a blessing *is* in it :

"a disobedient and gainsaying people" (*Sept.*, Rom. x. 21), and ye would not accept My overtures of affection, even those made to you in Christ, the well-beloved Son. As He Himself declared: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate" (Matt. xxiii. 37, 38).

3. *A people—that sacrificeth in gardens*] i.e. which comply with idolatrous practices. To "sacrifice in gardens" is, in prophetic language, to commit idolatry. Compare i. 29, 30; lvi. 17.

It has been supposed by some Expositors that these words cannot refer to any class of Jews *after* the Babylonish Captivity, and much less to any after the Crucifixion of Christ.

But this notion is refuted by the records of the Maccabees, and by Josephus, describing the compliance of many Jews with heathen customs in the days of Antiochus Epiphanes; cp. Dan. xi. 31—35. 1 Macc. i. 41—64. 2 Macc. vi. *Josephus*, Ant. xii. 7; and Lib. De Maccabæis, c. 4; *S. Jerome*, in Dan. viii. and xi.; *Prideaux*, Connexion, Ad B.C. 168, who well says, "The more to propagate among the Jewish People the heathen worship that was enjoined, and to bring all to conform thereto, they did set up *altars, groves*, and chapels of idols in every city; and officers were sent to them, who on the day of the King's birth in every month forced all to offer sacrifices to the Grecian gods, and to *eat the flesh of swine* and other unclean animals, then sacrificed to them" (forbidden by the Levitical Law: see Lev. xi. 7. Deut. xiv. 8); "and when the feast of Bacchus came, the Jews were forced to join therein, and carry ivy as the heathen did."

In our Lord's own age, Herod, and the Herodians, who were named from him, did not scruple to comply with heathen usages, and to erect heathen temples and heathen images, and endeavoured to conciliate the favour of Rome thereby. See *Josephus*, Ant. xv. 8, 9; and B. J. i. 21, 12. St. Peter also, in writing to the Jews of the Dispersion in his first Epistle, (which supplies a divine comment on these two chapters of Isaiah,) says to them that, "The time past of our life may suffice us to have wrought the will of the *Gentiles*, when we walked in lasciviousness . . . and *abominable idolatries*" (1 Pet. iv. 3).

It is said by some Expositors (as *Wm. Lowth* here, and on

Micah v. 12—14; and on Zeph. xiii. 12), that these prophecies have also a reference to Jews in later times, who comply with idolatrous practices in some countries of Europe.

— *altars of brick*] Contrary to the Law (Exod. xx. 24, 25).

4. *remain among the graves*] To practise necromancy by endeavouring to evoke the spirits of the dead.

— *lodge in the monuments*] In hiding-places and caves (like that of Trophonius, at Lebadeia), for purposes of divination (*Gesen.* 563).

— *swine's flesh*] In compliance with heathen customs and sacrifices, and contrary to the Levitical Law. See Lev. xi. 7; and 2 Macc. vi. 18.

— *broth of abominable things*] Broth containing fragments of meats forbidden by the Law as impure. See Lev. vii. 18; xix. 7. Ezek. iv. 14. *Gesen.* 692.

5. *Which say, Stand by thyself*] Here is another form of corrupt Judaism prevalent in our Lord's age,—spiritual pride, as portrayed in His own parable of the Pharisee and the Publican (Luke xviii. 11). The sins before specified (in *vv.* 3, 4) were those of Herodianism: the vice described here is the vice of Pharisaism.

— *a smoke*] Something unclean and abominable (Lev. vii. 18; xix. 7. Ezek. iv. 14), even as idolatry itself. As our Lord says to the Pharisees, "Ye are they that justify yourselves before men, but God knoweth your hearts; for that which is highly esteemed among men, is *abomination* in the sight of God (Luke xvi. 15).

— *A fire that burneth*] A sin that consumes those that commit it. See above, i. 31; and cp. Matt. xxiii. 29. 33: "Woe unto you, Scribes and Pharisees, . . . ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

7. *Your iniquities, and the iniquities of your fathers*] The Jews of our Lord's age, by not repenting of their fathers' sins, and by bringing all the iniquity of the Nation to the brim and overflow in the Crucifixion of Christ, entailed upon themselves all the arruar of punishment due to the sins of their ancestors, as our Lord Himself declares (Matt. xxiii. 32—36). Cp. 1 Thess. ii. 15, 16; and above, lix. 2: "Your iniquities have separated between you and your God," and on lxiv. 7.

8. *As the new wine is found in the cluster*] Though the Jewish Nation has sinned as a Nation, yet there is a *remnant* in it, which shall be saved. See above, x. 21. Rom. ix. 27; xi. 5. 25, 26.

So will I do for my servants' sakes,
That I may not destroy them all.

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⁹ And I will bring forth a seed out of Jacob,
And out of Judah an inheritor of my mountains:
And mine ^a elect shall inherit it,
And my servants shall dwell there.

q ver. 15, 22.
Matt. 24. 22.
Rom. 11. 5, 7.

¹⁰ And ^r Sharon shall be a fold of flocks,
And ^s the valley of Achor a place for the herds to lie down in,
For my people that have sought me.

r ch. 33. 9. &
35. 2.
s Josh. 7. 24, 26.
Hos. 2. 15.

¹¹ But ye are they that forsake the LORD,
That forget ^t my holy mountain,
That prepare ^u a table for that || troop,
And that furnish the drink offering unto that || number;

t ch. 56. 7. &
57. 13.
ver. 25.
u Ezek. 23. 41.
1 Cor. 10. 21.
|| Or, *Gad*.
|| Or, *Meni*.

¹² Therefore will I number you to the sword,
And ye shall all bow down to the slaughter:
^{*} Because when I called, ye did not answer;
When I spake, ye did not hear;
But did evil before mine eyes,
And did choose *that* wherein I delighted not.

x 2 Chron. 36.
15, 16.
Prov. 1. 24, &c.
ch. 66. 4.
Jer. 7. 13.
Zech. 7. 7.
Matt. 21. 34—43.

¹³ Therefore thus saith the Lord God,
Behold, my servants shall eat, but ye shall be hungry:
Behold, my servants shall drink, but ye shall be thirsty:
Behold, my servants shall rejoice, but ye shall be ashamed:
¹⁴ Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow
of heart,
And ^y shall howl for ^z vexation of spirit.

y Matt. 8. 12.
Luk. 13. 28.
† Heb. *breaking*.

9. an inheritor of my mountains] Not of one mountain at Jerusalem, where the Temple was, but of *My mountains* in all the Earth, which, by becoming the Church of God, will be an universal Jerusalem. Cp. Joel iii. 18. 20: "It shall come to pass in that day, that the mountains shall drop new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim" (in Moab); "and Judah shall dwell for ever, and Jerusalem from generation to generation;" and see Ezek. xlvii. 8—10, describing the abundant issues and outpourings of divine grace under the Gospel.

The holy Patriarch Jacob (says *Osiander*) will have a numerous spiritual progeny,—namely, the believers of Christ in all nations,—who will worship God, not in the one mountain of Sion, but in many mountains; that is, in the Churches throughout the world, where the Gospel of Christ is preached; for they who believe in Christ are the Israel of God (Gal. vi. 16); and *S. Justin Martyr*, referring to this passage of Isaiah, in his Dialogue with Trypho the Jew, says, "We who believe in Christ are the true seed of Israel."

10. Sharon shall be a fold of flocks] This was fulfilled, in part, when Christian sheepfolds for gathering in the flock of Christ arose in Saron and its neighbourhood. See Acts ix. 35; above, xxxv. 2. But Sharon is a general name for a wide, open, pastoral country (*Gesen*. 850); and the sense is, that the Sharons of Judæa, and of the world, shall be filled with spiritual flocks, tended by Christian shepherds, set over them by Apostles, all of whom were descended from Jacob. See *S. Jerome* here, and *Vitringa*, who asks well (p. 902), "Why should you be surprised that the Prophet here speaks of flocks and herds in a spiritual sense, since he has frequently done so already in all parts of his prophecy?" (xi. 6; xxx. 24; lx. 7). Cp. the words of Isaiah's contemporary, Micah vii. 14; and 1 Cor. ix. 9.

—the valley of Achor] Achor is another name which is to be understood, not only literally, but in a spiritual sense, like the proper names in the Song of Solomon. See *Introd.* to

it, p. 125. There was a Christian community in early days at Jericho, near Achor, even from the days of Zacchæus (see Luke xix. 1—10); and every Achor, that was once connected with sorrow and execration (see Josh. vii. 24), has become a door of hope (see Hosea ii. 14, 15, describing the blessed condition of Israel returning to God in Christ), now that the curse is taken away by the death of Christ, the Seed of Abraham, the Good Shepherd giving His life for the sheep. "Where sin abounded, grace did much more abound" (Rom. v. 20); and spiritual food and refreshment are given by Him to the flock which He has purchased by His own blood. Cp. Ezek. xxxiv. 13, 14. Acts xx. 28. 1 Pet. v. 2.

11. But ye—prepare a table for that troop] Or, ye prepare a table—a lecti-sternium, like that of Bel and the Dragon (see B. and D., 13. 18. 21)—for *Gad*, i.e. for the false deity *Fortune* (as the *Vulg.* and *Syriac* have it). See above, note on the name *Gad*, Gen. xxx. 11. Cp. Josh. xi. 17; xii. 7; *Vitringa*, 904; *Gesen*. 157; *Delitzsch*; *Fuerst*, 262; *Stier*, 822. The *Sept.* has δαυμολία, a general term, a false god, or devil; and perhaps *St. Paul* refers to this passage, when he says to some of the Christians, probably Judaizers, of Corinth, "Ye cannot be partakers of the Lord's table and of the table of devils" (1 Cor. x. 21).

—furnish the drink offering] Cp. Jer. vii. 18; xlv. 17.

—unto that number] Or rather, unto *Meni*, another false deity, perhaps *Venus* (*Gesen*. 487; *Delitzsch*); or rather the *Moon*, μήνη, the measure of the number of days in the months (*Fuerst*, 833; *Stier*, 822).

12. Therefore will I number] I will number,—a paronomasia on the preceding word *Meni*. You have chosen *Meni* for your deity, therefore I will number (from Heb. *manah*, to number) you to the sword.

13, 14. my servants] The elect remnant of the Jewish nation, who embrace the Gospel (see v. 8), are contrasted, in character and in their future lot, as God's servants, with those who serve other things, whether it be their own wayward wills, or false deities.

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z See Jer. 29. 22.
Zech. 8. 13.
a ver. 9, 22.
b ch. 62. 2.
Acts 11. 26.
c Ps. 72. 17.
Jer. 4. 2.
d Deut. 6. 13.
Ps. 63. 11.
ch. 19. 18. &
45. 23.
Zeph. 1. 5.

e ch. 51. 16. &
66. 22.
2 Pet. 3. 13.
Rev. 21. 1.
† Heb. come
upon the heart.

- 15 And ye shall leave your name ^z for a curse unto ^a my chosen :
For the Lord God shall slay thee,
And ^b call his servants by another name,
16 ^c That he who blesseth himself in the earth shall bless himself in the God of
truth ;
And ^d he that sweareth in the earth shall swear by the God of truth ;
Because the former troubles are forgotten,
And because they are hid from mine eyes.
17 For, behold, I create ^e new heavens and a new earth :
And the former shall not be remembered, nor [†] come into mind.
18 But be ye glad and rejoice for ever in that which I create :
For, behold, I create Jerusalem a rejoicing,
And her people a joy.

15. *for a curse*] Ye, who were once blessed as My People, shall become a byword among all nations (Deut. xxviii. 37), so that when they wish to imprecate a curse upon another, they will say, "Mayest thou be accursed, as the Jews are!"—a woe which they brought on themselves, when they said, "His blood be on us, and on our children!" (Matt. xxvii. 25.) but which *that* blood will wash away, if they will look with repentance and faith to Him Whom they have pierced.

— *by another name*] A new name,—the name of Christ. See lxii. 2 (*S. Jerome*). Cp. Rev. ii. 17 ; iii. 12.

16. *the God of truth*] Literally, *the God of Amen*,—a remarkable word, repeated here, and found only in two other places in the prophetic Books (Jer. xi. 5 ; xxviii. 6). When we bear in mind that "in Christ all the promises of God are Yea and Amen" (2 Cor. i. 20), and that our Lord adopts this word AMEN in His Gospel, where He uses it about one hundred times, and that He calls Himself "the AMEN" (Rev. iii. 14), we are led to recognize here a reference to Him and to the Gospel in this title, "the God of Amen;" and we see here a declaration that the characteristic of those Jews who are God's servants, and please Him, and are rewarded by Him, is this,—that they seek for blessing through Christ, "The WAX, the TRUTH, and the LIFE" (John xiv. 6), and adore Him as God. Cp. above, xlv. 23. Ps. lxxii. 17 ; below, Jer. iv. 2. Rom. ix. 5.

THE NEW HEAVENS AND NEW EARTH.

That this prophecy will have its consummation in the future World, after the conflagration of the present Earth, and the general Resurrection, and Day of Judgment, is clear from the testimony of the Holy Spirit in 2 Pet. iii. 7—13. Rev. xxi. 1. 27. Rom. viii. 19—23, which are the best commentaries on this passage.

And, as the prophecy of Christ's Victory (which will receive its full and final consummation in the Second Advent) had its beginning in His First Advent, specially in His Passion, and Resurrection, and Ascension, which involved all the glories which are to be displayed in His future triumph (see above, on chap. lxiii., *Prelim. Note*) ; so "the New Heavens and New Earth," which are to be fully revealed in the Church glorified of His Second Advent, had their foundations in the Church Militant at His first Coming.

By a beautiful process of "*fore-shortening*," Divine Prophecy delineates the two Advents of Christ blended together in one glorious picture. See above, *Introduction*.

The present prophecy has its starting-point in the Gospel, which our Lord Himself calls "The Kingdom of Heaven" (Matt. iv. 17), and extends to Christ's future Appearing at the Great Day. See lxvi. 23.

Many of the features of this prophecy belong to the condition of man in this lower world (see v. 20 ; lxvi. 1—21). And this is the sense which the Lord Himself, speaking by Isaiah, has taught us to give to this prophecy. When describing Christ's Advent, He says, "I am the Lord thy God, . . . and I have put my words in thy mouth, . . . that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art My People" (li. 16). See also the remarkable words of Haggai (ii. 6) compared with Heb. xii. 26. It is also altogether in accordance with the general character of the prophetic Scriptures, that a prediction begun in the Old Testament by Isaiah should be completed in the New by St. Peter and St. John. It is always to be borne in mind, in comparing this and other prophecies, that there are *not two Churches* of Christ,

but *one Church Universal* in two different states—militant here on earth, and to be glorified hereafter in heaven. This chapter, therefore, is fitly appointed by the Church to be read on the sixth or last Sunday after the Epiphany, when we are exhorted specially to meditate on the circumstances of His glorious GREAT EPIPHANY, or Second Appearing, and to prepare ourselves for it. "O God, Whose Blessed Son was manifested that He might destroy the works of the Devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech Thee, that, having this hope, we may purify ourselves, even as He is pure; that when He shall appear again in power and great glory, we may be made like unto Him in His eternal and glorious kingdom; where with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth ever one God, world without end."

17. *I create new heavens and a new earth*] The new heavens and new earth were first founded in the preaching of the Gospel. As St. Paul says, "If any man be in Christ, he is a *new creature*" (or *new creation*) ; "*the old things*" (τὰ ἀρχαία, the original things) "are passed away" (literally, passed away at once—παρῆλθεν, aorist) ; "behold, *all things* have become and are *new*" (γέγονε καινὰ). See below, on 2 Cor. v. 17. In the language of prophecy, the desolation of the Jewish dispensation, and of all earthly polity, is called the "shaking of the Heavens and the Earth," for the establishment of the kingdom of the Messiah (see Haggai ii. 21—23). "The creation of the New Heavens and the New Earth began with the Gospel, and is consummated at the Second Advent," says *Vitringa*, 913. The Prophet beholds both these at one glance. He sees the Evangelical Dispensation introduced with the punishment of the rebellious Jews, and the calling and conversion of the Gentiles, and the reconciliation of God with Mankind; and, eventually, the union of Gentiles with Jews converted to Christianity, in glorifying the Lord Christ, and in adoring His Name. See the foregoing note, and Luther, as quoted by *Calovius*, p. 370.

He explains what the creation of "new heavens and a new earth" means, by adding, "behold, I create Jerusalem a rejoicing" (v. 18).

— *the former*] The Jewish dispensation. See Heb. xii. 26. 28.

18. *I create Jerusalem a rejoicing*] These promises refer to the present world. This is evident from v. 20, where is mention of *death* of sinners, and from v. 24, which speaks of *prayer*. Such things are not applicable to the perfection of the future state of heavenly beatitude.

Jerusalem is here the universal Church on Earth, which had her origin in Zion; Her Founder is Christ, the Seed of Abraham; and her Patriarchs are the Apostles, all of whom were Jews, and who, being filled with the Holy Ghost, given at Zion, went forth from it to make the whole world into a Jerusalem; a holy City, the "City set on a hill" (Matt. v. 14), the City of the living God. See *S. Jerome* here; and cp. above, lxii. 5.

This is the true comfort to the Jews. Here is a divine answer to their complaint in the foregoing chapter. Let them be *Jews* indeed—children of the *faith* of Abraham, who believed in Christ—let them become *Israelites* indeed. Then—but not till then—they will be citizens of the true Jerusalem, the Jerusalem that is above, which is the mother of us all (Gal. iv. 26). See above, on ii. 2 and liv. 1.

These promises have their full accomplishment in the Church of the Gospel, militant first, and at length triumphant. In the graces and comforts which believers have in and from Christ,

- ¹⁹ And ^f I will rejoice in Jerusalem,
And joy in my people :
And the ^g voice of weeping shall be no more heard in her,
Nor the voice of crying.
- ²⁰ There shall be no more thence an infant of days,
Nor an old man that hath not filled his days :
For the child shall die an hundred years old ;
^h But the sinner *being* an hundred years old shall be accursed.
- ²¹ And ⁱ they shall build houses, and inhabit *them* ;
And they shall plant vineyards, and eat the fruit of them.
- ²² They shall not build, and another inhabit ;
They shall not plant, and another eat :
For ^k as the days of a tree *are* the days of my people,
And ^l mine elect [†] shall long enjoy the work of their hands.
- ²³ They shall not labour in vain,
^m Nor bring forth for trouble ;

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f ch. 62. 5.
g ch. 35. 10. &
51. 11.
Rev. 7. 17. &
21. 4.

h Eccles. 8. 12.

i See Lev. 26. 16
Deut. 28. 30.
ch. 62. 8.
Amos 9. 14.

k Ps. 92. 12.

l ver. 9. 15.
† Heb. *shall*
make them con-
tinue long, or,
shall wear out.
m Deut. 28. 41.
Hos. 9. 12.

we are to look for this *new heaven and new earth*. In the Gospel *all things are become new* (2 Cor. v. 17). The world is ours if we are Christ's (1 Cor. iii. 22). God *creates Jerusalem a rejoicing and her people a joy*. The Church shall not only rejoice, but be rejoiced in. See *Matthew Henry* here, and also on lxvi. 22; and especially Jer. xxxi., which is a development of this prophecy, and is the best comment upon it.

19. *I will rejoice in Jerusalem*] The spiritual Jerusalem, the Jerusalem of the faithful and elect People of God. See above, xxxv. 10; li. 11, describing the spiritual joys of the Church of Christ; to which the Apostle says, even when in prison, "Rejoice always, and again I will say, Rejoice" (Phil. iv. 4. Cp. 2 Cor. vi. 10. Col. i. 24. 1 Thess. v. 16), where it is evident that the true Citizen of Jerusalem does not know what sorrow is, but is exceedingly joyful, even in tribulation (2 Cor. vii. 4, and cp. 1 Pet. i. 6. 8).

20. *no more thence an infant of days*] No *infant of days* shall come forth from the spiritual Jerusalem of Christ's Church; because the Christian, being born again in Christ, and made a member of His mystical Body, partakes of His immortality; and therefore, though he die in his infancy, yet he is as it were a *hundred years old*; he has come to *manhood* in Him. "Renati per baptismum non erunt infantes dierum paucorum, sed instar virorum gratiâ et virtutibus pleni et validi. Quamvis ergo inter Christianos moriatur quis *puer*, id est ætate adhuc tenerâ, tamen quoad mores et sensum perinde morietur ac si esset *centum annorum*, id est, sapientiâ cœlesti et virtutibus maturus. Æstimabitur enim sola pietas, non ætas" (so *Gregory, Pintus, Tirinus, Forerius, A Lapide, Calovius*); and *S. Jerome* says, on Jer. xxxi. 17 (a passage to be compared with this), "Our hope is, that when the righteous will shine as the sun in the Resurrection, infants which sucked the breasts, will rise again, to a perfect man, to the measure of the stature of the fulness of Christ" (Eph. iv. 13).

The Christian child is a spiritual Methuselah; but the worldly Methuselah is a child—nay, he has no life in him which deserves to be called life.

Observe the word *thence* (Heb. *mishâm*), i. e. coming forth from Jerusalem. The meaning is, that the *genuine* children of Jerusalem are such as are here described. There will be sinners in her, but they are no produce of her soil. See what follows.

— *Nor an old man that hath not filled his days*] Old men who have not piety and wisdom cannot be said to be really old. Solomon was older when, in his youth, he served God, than in his old age, when he fell away from Him. "Honourable age" (says the author of the Book of Wisdom, iv. 8, 9) "is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the grey hair unto men, and an unspotted life is old age." None of the genuine children of the spiritual Jerusalem are babes; and all her old men are old in wisdom and piety as well as in years.

This text is well explained by *S. Ambrose* (in Luc. i.). In the sight of the Lord, he who is free from the folly of puerility, is ripe in years; and he is a mere babe who has not grown up in piety.

— *the sinner being an hundred years old shall be accursed*]

Although he attains to old age in years, yet since he is a sinner, he is smitten by the curse of God. Cp. Eccles. viii. 12.

As Death reigned by sin, so Life reigns by righteousness (Rom. v. 4. 21). Believers in Christ, "the Life," shall be satisfied with life, though it be ever so short on earth. If an infant ends its days quickly, it shall not be reckoned to die untimely. Infants dying in the arms of Christ, and belonging to His Kingdom, are not to be called *infants of days*; but even the child shall be reckoned to die a *hundred years old*; for he shall *rise again* at full age to Eternity. An old man who is wise and good, may truly be said to have *filled his days*; but the unbeliever shall be unhappy in life, although it be never so long. The longer he lives, the more wrath he treasures up; his long life is a curse. It matters not, whether our lives be long or short, but whether we live as saints or as sinners (*M. Henry*).

21—23. *they shall build houses*] What the Prophet said in the foregoing chapter concerning flocks and herds was to be interpreted *spiritually*, and to be applied to Christian congregations fed in the green pastures of the Church of Christ (see lxv. 10). So what is here said of houses and vineyards is to be understood in a spiritual sense (cp. on Jer. xxxi. 5). In the material and literal Jerusalem and Judea, men built houses, and others inhabited them; they planted vineyards, and others ate the fruit of them, on account of their sins (Deut. xxviii. 39, 40). But the true citizens of the spiritual Jerusalem—the Christian Church—and the faithful inhabitants of the Christian Holy Land, will never experience such calamities as these.

The Apostles were wise master-builders, and never built in vain (1 Cor. iii. 9—12). They planted vineyards (1 Cor. ix. 7), and hereafter they will eat the fruit of them in eternity (cp. Phil. iv. 1).

This prophecy of Isaiah may be compared with the similar one in Amos ix. 14, "I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof;" and Ezek. xxviii. 25, 26, "When I shall have gathered the house of Israel from the people among whom they are scattered, . . . then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards."

This is fulfilled in the spiritual Palestine of the Universal Church of the true Israel of God. Cp. *Fairbairn* on Ezek. xx. 42, p. 230; and xxviii. 25, p. 320.

22. *as the days of a tree are the days of my people*] Or, *as the days of the tree*, which by some is rendered *the tree of life*, so *Sept., Targum*, and so *S. Jerome* and others; cp. Rev. ii. 7; xxii. 2. 14. There is much to be said in favour of this rendering; and perhaps there is something mysterious in the word, on account of the connexion of the Tree of Life with the Cross of Christ. See above, on Gen. ii. 9. The Tree of Life had the principle and essence of immortality in it; so has the Cross of Christ. And all true citizens of the spiritual Jerusalem partake of that immortality. They are "planted in the likeness of His Death, and will be planted in the likeness of His Resurrection" (Rom. vi. 5). They will feed of the Tree of Life in the midst of the Paradise of God. See Rev. ii. 7; xxii. 2. 14.

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n ch. 61. 9.
o Ps. 32. 5.
Dan. 9. 21.

For ⁿ they are the seed of the blessed of the LORD,
And their offspring with them.

²¹ And it shall come to pass, that ^o before they call, I will answer;
And while they are yet speaking, I will hear.

p ch. 11. 6, 7, 9.

²⁵ The ^p wolf and the lamb shall feed together,
And the lion shall eat straw like the bullock:

q Gen 3. 14.

^q And dust *shall be* the serpent's meat.

They shall not hurt nor destroy in all my holy mountain, saith the LORD.

LXVI. ¹ Thus saith the LORD,

a 1 Kings 8. 27.
2 Chron. 6. 18.
Matt. 5. 34, 35.
Acts 7. 48, 49.
& 17. 24.

^a The heaven *is* my throne,

And the earth *is* my footstool:

Where *is* the house that ye build unto me?

And where *is* the place of my rest?

² For all those *things* hath mine hand made,

And all those *things* have been, saith the LORD:

24. *before they call, I will answer*] For God loves them and hears the thoughts of their hearts (cp. John xiv. 13, 14; xv. 16; xvi. 23—27). "Intentio cordis, clamor ad Deum" (S. Augustine). "Ut aures hominum ad voces nostras, sic aures Dei ad cogitationes nostras" (S. Augustine). Christ is ever praying for them (Heb. vii. 25, and Acts iv. 31).

25. *The wolf and the lamb shall feed together—holy mountain*] See above, xi. 6, 7, 9. A specimen of this happy conjunction was seen when "Saul, who had ravened as a wolf in the morning, became meek as a lamb in the evening"—"lupus et agnus pascebantur simul persecutor Saulus et Ananias discipulus" (S. Jerome; see on Gen. xlix. 27).

All may be called lambs who follow the Lamb whithersoever He goeth (Rev. xiv. 4); and He speaks of them when He says, "Feed My lambs" (John xxi. 15); and the lion eats straw like the ox, when men who were formerly strong and wild in this world, feed on the same Word of God as those who are tame, and labour like oxen, in God's husbandry. See S. Jerome here.

—*Dust shall be the serpent's meat*] Compare Gen. iii. 14 and Micah vii. 17. The faithful have power to tread him under foot (Luke x. 19. Rom. xvi. 20).

It has been supposed, with much probability, that the descriptions of a future time of happiness and peace, which have found their way into the Sibylline verses, and thence passed into the poetry of the Augustan age, especially the fourth Eclogue of Virgil, derived their origin from these divinely-inspired oracles of Isaiah (cp. above, xi. 6—9, and above, lxxv. 17—25; and below, Amos ix. 13. Hos. ii. 22. Zech. viii. 12); for example, *Virgil*, Ecl. iv. 5—24:—

"Magnus ab integro sæclorum nascitur Ordo,
Jam nova progenies cœlo demittitur alto;
— nec magnos metuent armenta leones;
Occidet et serpens; et fallax herba veneni
Occidet —
Te duce, si qua manent sceleris vestigia nostri,
Irrita perpetua solvent formidinis terras;
Aspice! venturo lætetur ut omnia sæclo."

Cp. Bp. Chandler, Defence of Christianity, chap. i.

CONTINUATION OF THE REPLY OF GOD TO THE COMPLAINT OF THE JEWS.

CH. LXVI.] This is the conclusion of the revelations of the Evangelical Prophet. They reach to the future World—to the felicity of Heaven and to the woes of Hell. It was probable, *a priori*, that there would be no decline in the conceptions and diction of these wonderful prophecies, but that rather they would glow with increasing fervour of imaginative splendour as they approach the hour of sunset; and this expectation is fully realized by internal evidence.

In v. 21 we read that the Gentiles are to be admitted into the Priesthood of the Lord, and are to minister to Him in His House; they are called His Priests and Levites. Thence it is clear that the Levitical dispensation is here regarded as a thing of the past. It has been superseded by the Gospel. "The Priesthood being changed, there is made of necessity a change also of the Law" (Heb. vii. 12).

This being established, the interpretation of this chapter becomes easy. All its language is figurative, and is to be interpreted in a spiritual sense (see vv. 10. 17. 20. 23). This is the method of interpretation which has been adopted in the exposition of this chapter by S. Augustine, De Civitate Dei, xx. 21, 22, and by other ancient Christian Fathers; and the soundness of it will, it is anticipated, approve itself to the thoughtful reader, who does not look at texts of Scripture singly, but takes a large and comprehensive view of them as an harmonious whole, and "compares spiritual things with spiritual" (1 Cor. ii. 13), and endeavours, by the help of the Holy Spirit, to interpret the Divine Word according to "the proportion of Faith." See on Rom. xii. 6.

1. *Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me?*] The Prophet had foreseen that the Temple of Jerusalem would be destroyed, on account of the sin of the Jews in rejecting Christ, and he had anticipated their complaint for this calamity (see lxiv. 11). And now he proceeds to rehearse God's answer to that expostulatory lamentation. The Jews had relied on "the Temple of the Lord" as the pledge of His favour (see Jer. vii. 4); and they dwelt with regret on the remembrances of the material Temple, and mourned over its desolation, and desired that it should be rebuilt. But they did not rejoice in the building up of the spiritual fabric of the Universal Church of Christ, which arose upon its ruins, and on the gathering of the Gentiles into the spiritual Jerusalem of that Universal Church. They did not look upward to the heavenly Jerusalem, where God sits enthroned on high; not, as in the Temple at Jerusalem, with the Mercy-seat of the Ark as the place of His feet (see lx. 13), but with the whole *Earth* as His *footstool*, and where there is "no Temple." See Rev. xxi. 22.

Besides, some of the Jews practised idolatrous worship among the Gentiles, where they were scattered (lxv. 11); and others among them cared more for the external forms of religion than for "the weightier matters of the Law, judgment, mercy, and faith" (Matt. xxiii. 23); and with Pharisaic self-righteousness despised others, while they allowed themselves in the indulgence of sinful practices (Matt. xxiii. 26—28). But few of them realized the Truth, that the spiritual worship of the heart is that which God loves, and that He dwells in the soul of the contrite and faithful worshipper. This is what God now says in reply to their complaint.

It is evident that this prophecy refers to a time after the destruction of the Temple by the Romans. God here deprecates the *rebuilding* of the Temple at Jerusalem, inasmuch as all its sacrifices had been fulfilled in Christ. But He not only had not dissuaded the restoration of the Temple after its destruction by the Chaldeans, but He had commanded it. See Hag. i. 4. Hence St. Stephen cites these words of Isaiah, in his speech before the Jewish Sanhedrim, when he desires to draw off their minds from clinging to the material Temple and its Ritual, which were about to vanish away, and to extend their view to the spiritual fabric of the Universal Church of Christ (see below, on Acts vii. 1, 2; Prelim. Note, p. 66, and v. 49), and to raise their thoughts from their Temple on earth to the everlasting splendours of the Church glorified in heaven.

- ^b But to this man will I look,
^c Even to him that is poor and of a contrite spirit,
And ^d trembleth at my word.
³ ^e He that killeth an ox is as if he slew a man;
He that sacrificeth a || lamb, as if he 'cut off a dog's neck;
He that offereth an oblation, as if he offered swine's blood;
He that † burneth incense, as if he blessed an idol.
Yea, they have chosen their own ways,
And their soul delighteth in their abominations.
⁴ I also will choose their || delusions,
And will bring their fears upon them;
⁵ Because when I called, none did answer;
When I spake, they did not hear:
But they did evil before mine eyes,
And chose that in which I delighted not.
⁵ Hear the word of the LORD, ^h ye that tremble at his word;
Your brethren that hated you,
That cast you out for my name's sake,
Said, ⁱ Let the LORD be glorified:
But ^k he shall appear to your joy,
And they shall be ashamed.
⁶ A voice of noise from the city,

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b ch. 57. 15. &
61. 1.
c Ps. 34. 18. &
51. 17.
d Ezra 9. 4. &
10. 3.
Prov. 28. 14.
ver. 5.
e ch. 1. 11.
|| Or, kid.
f Deut. 23. 18.
† Heb. maketh a
memorial of,
Lev. 2. 2.

|| Or, devices.

g Prov. 1. 24.
ch. 65. 12.
Jer. 7. 13.

h ver. 2.

i ch. 5. 19.

k 2 Thess. 1. 10.
Tit. 2. 13.

2. to this man will I look—contrite spirit] The humble and contrite heart is My Temple. "Thus saith the High and Lofty One that inhabiteth Eternity, Whose Name is Holy; I dwell ... with him that is of a contrite and humble spirit" (lvii. 15). "Know ye not" (says the Apostle) "that ye are the Temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. iii. 16; vi. 19.) "Ye are the Temple of the living God" (2 Cor. vi. 16. Eph. ii. 21, 22). "Ye also, as lively stones, are built up a spiritual house, an holy Priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. ii. 5).

—And trembleth at my word] Cp. v. 5. In their complaint to God the Jews had owned that they were sinners (lxiv. 6); but they had prided themselves on being all His people (see on lxiv. 9), and they had not trembled at God's word. See above, Prelim. Note to ch. lxv.

But they must search the written Word of God, and they must see whether the Incarnate Word is not revealed there; they must "look to Him Whom they have pierced," and seek for pardon for sin through that blood which they themselves have shed. Then they themselves will become temples of God, and He will dwell with them.

3. He that killeth an ox—idol] God proceeds to declare the utter vanity, and even the abominable hatefulness, of all the sacrifices of those who do not obey His Word, but choose their own ways. Their sacrifice of the oxen—observe the article here—i.e. those prescribed by My Law (like "the doves," Matt. xxi. 12), is as detestable to Me as homicide; their offering of the lambs is as offensive to Me as that of a dog, an unclean animal and the scriptural emblem of whatever is impure and shameless. Cp. Deut. xxiii. 18. 2 Sam. iii. 8; xvi. 9. Ps. xxii. 20. Prov. xxvi. 11. Matt. vii. 6; xv. 26. Phil. iii. 2. Rev. xxii. 15. Their oblations are as odious as the blood of swine (see lxv. 4); and when they burn incense to Me, they are as obnoxious to Me as if they were blessing an idol.

God here declares, that although men may perform all religious rites and ceremonies with scrupulous exactness, yet if they follow their own devices, instead of trembling at His Word, and obeying His Will, as there revealed, all their worship is as hateful to Him as impure orgies and abominable idolatries. And now that the Gospel is come, God detests the sacrifices of Judaism, which imply disbelief of Christ (S. Jerome).

The sacrifice which God demands, and delights in, is that of the heart. See Micah vi. 6—8. Hosea vi. 6. Joel ii. 13. Matt. ix. 13; xii. 7. Mark xii. 33.

4. I also will choose their delusions] Rather, Also (this

word, the Heb. *gâm*, stands emphatically at the beginning of the sentence, and is repeated from the previous clause, where it is rendered *yea*) I will choose their shame,—the everlasting shame and contempt" (Dan. xii. 2),—to which their self-chosen ways will lead them (see *Sept. and Delitzsch*),—or their destruction (*Targum, Vitranga, and Gesen.* 870). They have chosen their own ways, and I will choose their shame and woe. See what follows. This divine verdict has been fulfilled in the woes which have overtaken the Jewish Nation.

5. Hear the word of the LORD—glorified] The Lord now turns with words of comfort to the believers in Christ, such as the Apostles, and other disciples, whose names were cast out by their brethren the Jews, as evil, for His Name's sake.

Our Lord appears to refer to these words in Luke vi. 22: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and cast out your name as evil, for the Son of Man's sake."

That the Christians were anathematized as such by the Jews in the Synagogues, for the sake of Christ, Who Himself was execrated by them, is certain (see on 1 Cor. xii. 3), from the declaration of Christian Fathers, such as *Justin Martyr*, in his dialogue with Trypho the Jew, §§ 16. 110 and 133. Cp. *S. Jerome*, in *Esai.* lii. 5, where he says, "Judæi sub nomine Nazarenorum ter in die congerunt maledicta;" and Christians are cursed by them in their Synagogues even to this day (*Buxtorf*, *Syn. Jud.* pp. 416. 422. 461. 476. 557, ed. Basil. 1712).

Some connect the words, "*My Name's sake*," with what follows (so the accents of the Hebrew Text, but not *Targum*, nor the *Arabic* Version, nor *Vulg.*); and then the sense is, Your brethren, the Jews, say "for My Name's sake, i.e. for the sake of the Jewish Nation, 'Let the Lord be glorified.'" We will not (they say) believe in a suffering Messiah; but let Him reveal Himself in glory, as He promised to our fathers that He would do, as a mighty Conqueror and King, and then we will receive Him. As they said at Calvary, "If He be the King of Israel, let Him now come down from the Cross, and we will believe Him" (Matt. xxvii. 42). "Let Christ the King of Israel descend now from the Cross, that we may see and believe" (Mark xv. 32).

—he shall appear to your joy, and they shall be ashamed] This was verified at His resurrection from the dead; and much more will it be fulfilled at His Second Coming in glory, when all His enemies will be confounded, and all His servants will be glorified (2 Thess. i. 9. Titus ii. 13).

6. A voice of noise from the city] Literally, a sound of

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A voice from the temple,

A voice of the LORD that rendereth recompence to his enemies.

7 Before she travailed, she brought forth ;

Before her pain came, she was delivered of a man child.

8 Who hath heard such a thing ? who hath seen such things ?

Shall the earth be made to bring forth in one day ?

Or shall a nation be born at once ?

For as soon as Zion travailed, she brought forth her children.

|| Or, beget ?

9 Shall I bring to the birth, and not || cause to bring forth ? saith the LORD :

Shall I cause to bring forth, and shut *the womb* ? saith thy God.

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her :

Rejoice for joy with her, all ye that mourn for her :

11 That ye may suck, and be satisfied with the breasts of her consolations :

|| Or, brightness.

That ye may milk out, and be delighted with the || abundance of her glory.

12 For thus saith the LORD,

Behold, ¹ I will extend peace to her like a river,

And the glory of the Gentiles like a flowing stream :

Then shall ye ^m suck, ye shall be ⁿ borne upon *her* sides,

And be dandled upon *her* knees.

1 ch. 48. 18. &
60. 5.

m ch. 60. 16.
n ch. 49. 22. &
60. 4.

tumult, a sound of discord and anarchy. This was the omen of the destruction of Jerusalem. See below, on Matt. xxiv. 15.

— *A voice from the temple, a voice of the LORD*] Ye Jews glory in your City, and in your Temple, and restrain God's presence and favour to them; but your City and your Temple will become the scene of faction, riot, and bloodshed: and thus a voice will go forth from them pronouncing your condemnation. See below, the notes, Matt. xxiv. 15.

There will also go forth *a voice from the LORD*, Whom ye profess to worship in that Temple; and that voice will be to you a sentence of woe. This voice was heard from the mouth of Christ, before His Passion: "Behold, your house is left unto you desolate" (Luke xiii. 35), and in those eight woes denounced by Him on the City and Temple (Matt. xxiii. 1—39), when He repeated those words, "Your house is left unto you desolate."

It was heard, also, in the mouth of one (whose name was Jesus), crying in the streets of Jerusalem four years before the siege, at the Feast of Tabernacles, and continuing his cry at intervals in the siege till he perished,—"*A voice from the East, a voice from the West, a voice from the four winds, a voice against Jerusalem, a voice against the Temple, a voice against the Bridegroom, and against the Bride, a voice against this whole People*" (*Josephus*, Bell. Jud. vi. 53).

And a voice was heard from the Temple by the Priests on the Feast of Pentecost, in the Holy Place, with noise and motion, as of one going out of the Temple; and the voice said, "Let us depart hence" (*Josephus*, *ibid.*, and *S. Jerome* here); and then, by the agency of the Roman armies, the Lord rendered *recompence to His enemies*, who had rejected Him.

COMFORT TO JERUSALEM.

7—9. *Before she travailed—saith thy God*] Observe this sublime contrast. Jerusalem rejected Christ, and was destroyed. But the Christian Church at Jerusalem became the Mother Church of Christendom.

The City was taken, the Temple was burnt, the Jews were scattered. But Zion became the parent of the world, and brought forth Nations to Christ. The Gospel of Christ, the Seed of Abraham, and of David, the promised Messiah, was the fulfilment of the Mosaic Law, and all the Patriarchs and Prophets had yearned for it; and it went forth from *Jerusalem*, by the ministry of the Apostles, who were *Jews*, and who had been baptized by the Holy Ghost at Jerusalem, at the Hebrew festival of Pentecost, and brought forth fruit in all the Earth, and joined the Gentiles with their brethren the Jews, who believed, in one home, the spiritual Jerusalem, the Church Universal of Christ. See *S. Cyril*, *S. Jerome*, and *Theodore* here. The siege and destruction of Jerusalem were followed by a wonderful increase of the Church of Christ, as it were, *in one day*. "Hesterni sumus" (says *Tertullian*, *Apol.* 38), "et orbem implevimus."

They saw a pledge and earnest of this wonderful birth in the conversion of 3000 souls at once from all Nations on the Day of Pentecost (Acts ii. 41), and again, of 5000 (Acts iv. 4). Cp. *S. Jerome*, on Jeremiah xxxi. 3—9.

Zion is here said to have been delivered of a *man child*, that is, of Christ, conceived and born in the *hearts* of all Nations by *faith*. As St. Paul says, "My little children, of whom *I travail in birth* again, until *Christ be formed in you*" (Gal. iv. 19); and St. John, in the Apocalypse, refers to this passage of Isaiah, when he says that the Woman in the wilderness, the True Church, brought forth *a child, a male*. See the notes on Rev. xii. 5, where this expression is more fully explained; and *S. Gregory's* words there quoted, "*Christ is born in our hearts by the preaching of the Word*;" and on Matt. xii. 50, "Every true believer is a *male* child, on account of the spiritual vigour and masculine courage which he receives by faith in Christ." Cp. Col. i. 11.

The Prophet contrasts the rapid growth of the Israel of God (the Universal Church) after the Coming of Christ, with the slow progress of the old Israel, exemplified in the long waiting for the birth of Isaac, and again of Jacob, and the long sojourn of the Hebrew Nation in Egypt. Zion brought forth Christ, the Male Child, and He is spiritually born in all Nations of the World by faith (*S. Jerome*).

10, 11. *Rejoice ye with Jerusalem—glory*] Jerusalem is the mother of all Christians in all Nations (see on v. 7; and above, liv. 1; lxxv. 18, 19); and all *who love her*, and all *who mourn* for the destruction of the material fabric of the City and Temple, are exhorted to wipe away their tears, and to join in a song of joy and thanksgiving to God, for the spiritual birth of all Nations from her womb, and for the milk of the pure Word of God (see 1 Pet. ii. 2), which they drink from her breasts. The unbelieving Synagogue is described in the Canticles as having *no breasts*; and it is only by faith in Christ that Zion can bring forth and nourish children *by the breasts of her consolations*. See above, on Cant. viii. 8—10.

12. *I will extend peace to her*] Jerusalem, as its name signifies, is the city of *Peace* (see Ps. cxxii. 6); but when her unbelieving Rulers crucified the *Prince of Peace*, then those things which "*belonged to her peace* were hid from her eyes" (Luke xix. 42). But to the spiritual Jerusalem, which sees Christ by faith, the Lord gives a *Vision of Peace*. She has Peace as a river to refresh and protect her (see xxxiii. 21; xlvi. 18); and to her He brings the glory of the Gentiles as a flowing stream (see above, lx. 4, 5); and, addressing her children in all lands, He says, "*Then shall ye suck, and ye shall be borne, as foster children, upon sides*" (not on her sides, but on the sides of spiritual fathers in Christ), "*and be dandled on knees* of spiritual Teachers, who love you with a mother's love." See above, xlix. 22, 23; and 1 Thess. ii. 7, where the great Apostle of the Gentiles compares himself to a *nursing mother*.

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o See Ezek. 37.
1, &c.

p ch. 9. 5.
2 Thess. 1. 8.

q ch. 27. 1.

r ch. 65. 3, 4.

|| Or, one after
another.

- 13 As one whom his mother comforteth, so will I comfort you ;
And ye shall be comforted in Jerusalem ;
- 14 And when ye see *this*, your heart shall rejoice,
And ° your bones shall flourish like an herb :
And the hand of the LORD shall be known toward his servants,
And *his* indignation toward his enemies.
- 15 ° For, behold, the LORD will come with fire,
And with his chariots like a whirlwind, to render his anger with fury,
And his rebuke with flames of fire ;
- 16 For by fire and by ° his sword will the LORD plead with all flesh :
And the slain of the LORD shall be many.
- 17 ° They that sanctify themselves, and purify themselves in the gardens
|| Behind one *tree* in the midst,
Eating swine's flesh, and the abomination, and the mouse,
Shall be consumed together, saith the LORD.

13. *ye shall be comforted in Jerusalem*] All the true Israelites, "the Israel of God" (Gal. vi. 16), who are children of Abraham by faith (Gal. iii. 7. 9. 29), and who are Jews inwardly, and have the circumcision of the Spirit (Rom. ii. 29), will come, as the Apostle says, to Mount *Sion*, the City of the living God, the heavenly *Jerusalem*, and to the general assembly of the First-born, which are written in heaven, and to Jesus, the Mediator of the New Covenant (Heb. xii. 22—24). They are gathered together under the royal sceptre of Him, Who is the Root and Offspring of David (Rev. xxii. 16), and are fellow-citizens of the Saints in the true "*Jerusalem*, which is the mother of us all" (Gal. iv. 26). Therefore the Church of Christ prays to God,—"Have mercy upon all Jews, Turks, infidels, and heretics; and so fetch them home, Blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under One Shepherd, Jesus Christ, our Lord" (Collect for Good Friday).

In this prophecy we see a figure of the setting up of the Christian Church in the World, and the replenishing of it with children who are named from Jesus Christ. When the Spirit was poured out on it, and the Gospel went forth from Zion, nations were born at once to Christ (*M. Henry*).

There is now no need of one certain place for meeting, as the Temple was of old. Christ is our Temple, in whom all believers meet by faith (*M. Henry* on lxi. 23).

14. *And when ye see this*] Rather, *and ye shall see*.

— *your bones shall flourish like an herb*] *Like fresh herbage*: first, in the Resurrection of grace in this life, in the Sacrament of Baptism, which is called by St. John "the first Resurrection" (see below, on John v. 25; and Rev. xx. 5); and, secondly, in the Resurrection to everlasting life and glory in the world to come. See Rev. xx. 5, 6; and *S. Augustine*, De Civ. Dei, xx. 21; and cp. Eccles. xlv. 12; xlix. 10: "Let the bones of the twelve Prophets flourish again out of their place;" and above, on xviii. 4; xxvi. 19, according to our Version,—"Thy dew is as the dew of herbs."

15. *the LORD will come with fire*] At the Great Day (Dan. vii. 9. 2 Thess. i. 8, 9).

— *his chariots*] Of Angels (*S. Augustine*. Ps. lxxviii. 17. Dan. vii. 10—13. Matt. xxv. 31. 2 Thess. i. 7. Jude 14).

16. *the slain of the LORD shall be many*] As Christ Himself says, "Those mine enemies, which would not that I should reign over them, bring hither, and *slay* them before Me" (Luke xix. 27); and as is said in the Apocalypse, describing their future destruction: they "were *slain with the sword of Him that sat upon the horse*,"—Christ (Rev. xix. 21). Cp. Joel iii. 2. 12—15.

THE SINNERS THAT SANCTIFY THEMSELVES IN THE GARDENS, BEHIND ONE IN THE MIDST.

17. *They that sanctify themselves, and purify themselves in the gardens behind one tree*] Or rather, *They that consecrate and dedicate themselves for the gardens* (*Sept.*, *Stier*, *Delitzsch*) *after one man* (the word *tree* is not in the original). The sinners, who consecrate themselves as religious votaries for the gardens, *after one*, that is, in conformity and obedience to one man, their leader and chief, who is *in the midst* of the

gardens,—one who is a central object of regard, as if he were like the Tree of Life *in the midst* of the garden of Eden, the type and figure of Christ and the Cross. See on Gen. ii. 9; iii. 3.

Here the central object (the *one in the midst*, to whom these votaries look, who are dedicated to the service of idolatrous gardens, and who suppose themselves to be holy ("mundos se putant," *Vulg.*), and whom they follow), is an object of offence to God; he is, as it were, the antithesis of the Tree of Life,—the type of Christ,—in the garden; he is a figure of Antichrist.

This *one in the midst* is rightly supposed by many expositors (*Pfeiffer*, *Gesen.*, *Stier*, *Delitzsch*) to be some one Hierophant or Pontiff (as Jaazaniah is described by Ezekiel as being *in the midst* of the seventy men, with censers in their hands, who were practising idolatry in the secret chamber of the Temple at Jerusalem, Ezek. viii. 11), who leads the devotions of these votaries in the gardens, and to whose words and gestures they conform themselves with obsequious servility.

On the subject of this prophecy, and on the meaning of the word *gardens*, see below, after the next note.

— *Eating swine's flesh, and the abomination* (or, *and abomination*,—there is no definite article "*the*" in the original), *and the mouse*] The meaning is, although they profess sanctity, and have made a dedication of themselves for the gardens, where they practise their worship, yet in following and obeying the dictates of their own Hierophant, they do what is offensive in God's sight;—*they eat swine's flesh, and abomination* (cp. Lev. vii. 21; xi. 11), *and the mouse*, an unclean animal (Lev. xi. 29), the emblem of *pestilence* (see above, on xxxvii. 36); they feed on what is foul, loathsome, and deadly, instead of being nourished and refreshed with the delights of the Tree of Life, in the midst of the Garden or Paradise of God.

That these words are not to be interpreted literally, as referring to meats forbidden as unclean by the Levitical Law, but that they are to be applied to sinful acts, symbolized by those unclean animals (see on Lev. xi., *Prelim. Note*), is clear from the consideration that the time to which this prophecy relates is long subsequent to the abolition of the Levitical Law, and is no other than "the latter days." And, therefore, *S. Augustine* says well (De Civ. Dei, xx. 21), "Sub figurâ ciborum in Lege vetere vitiorum peccatores impiosque significans, recapitulat ab initio gratiam Novi Testamenti a primo Salvatoris Adventu usque ad ultimum Judicii perducens finiensque sermonem." See below, v. 24.

"THE GARDENS."—"THE ONE IN THE MIDST."

We are now brought to the inquiry, *What are the gardens* for which these persons dedicate themselves? And who is *the one in the midst*,—the Hierophant,—to whom they all look, and whose dictates and movements they all obey and follow?

Here is a solemn mystery. It may be solved from the prophecies of the New Testament concerning the latter days, particularly from the Apocalypse.

(1) God Himself promises to dwell *in the midst* of His people; and this phrase, Heb. *be-thoo, in the midst*, is specially used of God's presence. See Exod. xxix. 45, 46 Lev. xxvi.

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18 For I know their works and their thoughts :

It shall come, that I will gather all nations and tongues ;
And they shall come, and see my glory.

Luke 2. 34.

19 And I will set a sign among them,

And I will send those that escape of them unto the nations,
To Tarshish, Pul, and Lud, that draw the bow,
To Tubal, and Javan, to the isles afar off,

That have not heard my fame, neither have seen my glory ;

t Mal. 1. 11.

' And they shall declare my glory among the Gentiles.

u Rom. 15. 16.

20 And they shall bring all your brethren "for an offering unto the LORD
Out of all nations

11, 12. 1 Kings vi. 13. Jer. ix. 6. Hag. ii. 5. Zech. ii. 5, 10 ; viii. 8 ; and see Ezek. ix. 2, where One Angel (probably Christ) is described as *in the midst* of six others, and directing them. Cp. Ezek. xliii. 7. 9 ; xlviii. 10 ; also xxxvii. 2. 6. 28 ; xlv. 10 ; xlviii. 8. 10, where the same Hebrew word *bethoc* is used and applied to the presence of God, of His Name, and Sanctuary *in the midst* of His Church.

Similarly, it is specially characteristic of Christ, in the New Testament, to be "*in the midst*." He is the Centre of all things in the Church. See Rev. i. 13 ; ii. 1 ; v. 6 ; vii. 17. Any one man who puts himself *in the midst* of the Church, makes himself a rival of Christ ; he is a forerunner of Antichrist.

(2) The word *gardens* here represents places dedicated to idolatrous worship. See i. 29 ; lxx. 3.

(3) St. Paul speaks of a Person, "setting himself in the Temple of God," or Christian Church, as if he were God, and claiming universal subjection (see on 2 Thess. ii. 3, 4) ; and this Person or Power is described in the Apocalypse as making all receive its mark (Rev. xiii. 16, 17 ; xiv. 9. 11 ; cp. xvi. 2 ; xix. 20), and bow down before it ; and as giving to the Nations a cup full of *abominations* (Rev. xvii. 4).

There seems, therefore, to be good reason for the exposition of some interpreters (such as *Cocceius* and *Crusius*), that the Power displayed more fully there, is pointed out here by the Holy Spirit in this prophecy of Isaiah.

That Power domineers over all men and things. It is "*the One in the midst*." It boasts itself to be the *centre* of unity of Christendom. It is, as it were, "*in the midst of the gardens* ;" for its countenances creature-worship, and encourages idolatry ; it canonizes men, and then adores them ; it places the Blessed Virgin before the people as "Queen of heaven," and as "co-redemptress" and "co-mediatrix" with her Divine Son ; its chief Pontiff lifts himself up on high in the Church as if he were a God upon earth. See below, on Rev. xiii. 4. 14.

It is "*in the midst of the gardens*." It professes to be "a tree of life in the midst of the garden" of Eden ; it claims to be the standard of the Truth, and asserts that all must accept as divine whatever is propounded by it (see on Rev. xiii. 15, 16) ; it professes to be a source of spiritual grace,—like Christ on the Cross,—to all who dedicate themselves to the service of religion in the Church, and yet it is a figure of Antichrist ; it declares that its chief Pontiff is the One Supreme Visible Head of Christendom, and that all must follow his movements and conform to all his decrees. Its language is as follows :—"The Roman Pontiff alone is rightly called Universal. He alone can depose Bishops. He alone can make new laws, according to the exigencies of the times. All Princes must kiss the feet of him alone. His name alone is to be recited in Churches. No chapter of Scripture is to be accounted canonical without his authority. No Council can be named General without his command. There is only ONE Name in the World,—that of the POPE,—Unicum est nomen in mundo, PAPÆ videlicet." These are its own words. They are the words of one of its Pontiffs (Gregory VII.), whom the Church of Rome has canonized as a saint, and for whom she has appointed a Service in her "Breviary," which she would now enforce as the universal Book of Common Prayer on the whole World, and in which she prays for grace to imitate him, in a special collect on his Anniversary (May 25). These words are called, "Dictatus Papæ," and they may be seen in the "*Annales Ecclesiastici*" of Cardinal Baronius (vol. xi., p. 634, ad A.D. 1076).

Must we not add that he may be truly said to require his votaries "to eat *swine's* flesh, and the *abomination*, and the *mouse*,"—that is, things unclean and hateful to God, Who is a

jealous God ? Does he not compel his devotees to gorge any garbage in religious doctrine or worship which he may give them, however offensive it may be to God, e.g. the new dogma of the Immaculate Conception of the Blessed Virgin,—a dogma which the Pope put forth on Dec. 8, 1854, on his own assumed authority, and which he requires all to receive, on pain of damnation ; and which was practically an assertion of his own personal infallibility ?

A solemn woe is denounced against him and his adherents (Rev. xiv. 10, 11).

18. For I know their works and their thoughts] Rather, And I (will punish) their works and their thoughts. There is an aposiopesis, as in the "Quos ego,"—of *Virgil* (*Æn.* i. 139).

— It shall come] Though men may doubt it. See 2 Pet. iii. 3—10 : "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His Coming ? . . . But the Day of the Lord will come, as a thief in the night."

19. I will set a sign among them] Or, I will set a sign upon them, like those who are signed with the mark, as God's holy ones, in Ezekiel (Ezek. ix. 4. 6), and as those who are sealed in their foreheads, in the Apocalypse (Rev. vii. 3, 4).

A JOYFUL TRANSITION.

— I will send those that escape of them] I will send the Apostles, and other primitive Teachers of Christianity, who are the chosen remnant of Israel, saved from the unbelieving Nation which brought destruction on itself by the rejection of Christ ; I will send them to the Nations.

These words began to be fulfilled when our Lord sent His Apostles into all the world, and said to them, "Go ye into all the world, and teach all Nations" (Matt. xxviii. 19. Mark xvi. 15).

The Prophet begins with the *West*—*Tarshish*, in Spain. *Pul* is an Assyrian name (the *Sept.* read it, *Put* ; cp. the parallel place—Jer. xli. 9, where we have *Cush*, *Phut*, and *Lud* ; cp. Ezek. xxvii. 10 ; xxx. 5), probably in Africa, as was *Lud* (cp. Gen. x. 13) ; *Tubal*, the Tibarenes, on the S.E. coast of the Black Sea (cp. Gen. x. 2) ; *Javan*, Greece and Ionia (Gen. x. 4), connected here with the *Isles*, the western lands of the Gentile world (xlix. 1 ; li. 5). The *Sept.* here has "Greece," the *Vulgate* has "Italy and Greece."

When this prophecy is fulfilled in Christ, when the Israel of the Twelve Tribes believe the Gospel, and leave the cold regions of Infidelity, and the dominions of the Evil One, then they enter the Land of Promise, which God assured to their fathers, Abraham, Isaac, and Jacob (*S. Jerome*, in Jer. iii. 18).

20. And they shall bring all your brethren] The dispersed of the Jews, and the Gentiles joined together as brethren.

— for an offering] They shall come to Christ in His Church, not as men came of old to Jerusalem, to be offerers of sacrifices, but in order to be themselves an offering to the Lord. This is the sacrifice that God delights in ; not slain beasts, but the offering of faithful souls, consecrated and presented to Him ; see v. 2, and what follows here ; and St. Paul's words (Rom. xii. 1 ; xv. 16, where St. Paul speaks of his own preaching to the Gentiles, that the offering up of the Gentiles may be acceptable to God ; and see 2 Cor. xi. 2. Col. i. 28) ; and St. Peter's (1 Pet. ii. 5) ; and cp. *M. Henry* here, who says, "The Apostle says of all true Christians, that they have come to Mount Zion, to the heavenly Jerusalem ;" and shows, Heb. xii. 22, that the meaning of Isaiah's prophecy is that "they shall be brought into the Church by the grace of God, and by the use of the means of that grace, as carefully, safely, and comfortably, as if they were carried in chariots and litters."

Upon horses, and in chariots, and in || litters, and upon mules, and upon swift beasts,
To my holy mountain Jerusalem, saith the LORD,
As the children of Israel bring an offering in a clean vessel
Into the house of the LORD.

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|| Or, coaches

21 And I will also take of them for * priests and for Levites, saith the LORD.

x Exod. 19. 6.
ch. 61. 6.
1 Pet. 2. 9
Rev. 1. 6.
y ch. 65. 17.
2 Pet. 3. 13.
Rev. 21. 1.

22 For as ^y the new heavens and the new earth, which I will make,
Shall remain before me, saith the LORD,
So shall your seed and your name remain.

23 And ^z it shall come to pass, that [†] from one new moon to another,
And from one sabbath to another,
* Shall all flesh come to worship before me, saith the LORD.

z Zech. 14. 16.
† Heb. from new
moon to his new
moon, and from
sabbath to his
sabbath.
a Ps. 65. 2.

24 And they shall go forth,

And look upon ^b the carcasses of the men that have transgressed against me:

b ver. 16.

— Upon horses, and in chariots, and in litters—and upon swift beasts] Swift camels, dromedaries (*Gesen.* 414). This rapid accumulation of words serves to show the loving eagerness and alacrity with which all nations will be brought into the communion of the Church of God. The metaphor is derived from the practice of the ἄγγοροι of eastern princes pressing into their service the carriages and horses and other animals of the subjects of their sovereign, in order to convey intelligence with rapidity from one part of their dominions to another. See above, on 2 Chron. xxx. 6; and on Esther iii. 13; viii. 10—14.

The Apostles and other Preachers of the Gospel are ἄγγοροι of Christ, the great King of the World, and will use all means within their reach, human and divine, for bringing men in all Nations unto the Church of God, diffused in all the World, and united in the profession of one faith, and so making one Jerusalem. As *S. Augustine*, says, commenting on these words (*De Civ. Dei*, xxi. 21), “Adducit ex omnibus gentibus munus Domino in jumentis et vehiculis (quæ bene intelliguntur adjuvantia esse divina per cujusque generis ministeria Dei, vel angelica, vel humana) in civitatem sanctam Jerusalem, quæ nunc in sanctis fidelibus diffusa est per terras. Ubi enim divinitus adjuvantur, ibi credunt; et ubi credunt, ibi veniunt. Comparavit autem illos Dominus filiis Israel offerentibus Ei suas hostias cum psalmis in domo Ejus; quod ubique jam facit Ecclesia.” See also *S. Jerome*, and *Brentius*, and *Keil* on Ezekiel, 340—358; and *Calovius* here, p. 384, who says, “It is manifest that this bringing of the brethren to the holy mountain of Jerusalem is not effected by corporal locomotion, but by faith in the Gospel of Christ.

“These expressions” (says *M. Henry* here) “are figurative, and these various modes of conveyance are heaped up to intimate (says the learned *Mr. Gataker*) the abundant provision of all gracious helps requisite to bring the elect home to Christ.”

21. And I will also take of them for priests and for Levites] As we now see fulfilled in the Gospel. The Priesthood is not now confined to the family of Aaron, but it is extended to all Nations according to the grace given to every one by God (*S. Augustine*, *S. Jerome*, and *Matthew Henry* here). In the Apostolic age, Timothy, the first Bishop of Ephesus, was a Greek by his father's side (*Acts* xvi. 1); and Titus, Bishop of Crete, was a Greek (*Gal.* ii. 3). We may here compare the Evangelical prophecy in *Jer.* xxxiii. 15—18, “In those days I will cause the Branch of righteousness to grow up unto David. . . . For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel; neither shall the Priests the Levites want a man before Me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.” See also *v.* 21 there; and *cp.* above, *lvi.* 7, *lxi.* 6, where it is shown, that some of the noblest and most heroic, eloquent, and learned spirits of Heathendom have become Christian Priests and Levites, in the Spiritual Sion of the Universal Church of God.

22. as the new heavens] The new heavens and the new earth of the Christian Church will remain as long as the world lasts (see *Matt.* xvi. 18, and above, *lxv.* 17), and will be glorified for ever in the world to come; so the seed of the Israel of God, and the Name which they receive from Christ Himself, will endure from age to age. *Cp.* *liii.* 10, “He shall see His seed;” *lvi.* 5. *Ps.* xxii. 30. *Phil.* iv. 3. 1 *John* iii. 9. *Rev.* iii. 12

23. from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me] It is usual for the Hebrew prophets to take their figures of things in the age to come, from the Hebrew Temple, and its service. The conversion of the Gentiles is foretold by their coming from new moon to new moon, and from sabbath to sabbath, to worship before God; although, in those future times, according to the letter of their prophecies, the things there specified were to be out of use, or even unlawful to be used in the manner thus foretold (*Bp. Chandler*). *Cp.* *Mal.* i. 11; above, *xix.* 19; and see *Jer.* iii. 16.

In the worship of God, the Church possesses the substance of that holy joy which was foreshadowed by the festal solemnities of the Levitical Law. All Nations of the World will come and worship God in the Christian Church on earth, and much more in the heavenly City. This worship will be perpetual. It will combine the peaceful rest of the sabbath (as the Apostle says, “There remaineth a rest,” literally, a sabbatism, “to the people of God,” *Heb.* iv. 9), with the jubilant exultation of the festal new moon (see *S. Augustine* and *S. Jerome*), and with the glories of the Feast of Tabernacles fulfilled in the presence of God and of Christ. Compare what the Prophet Zechariah says (*xiv.* 16), “All the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles;” i. e. shall dwell in His blessed Presence, which will tabernacle upon them. See the references above in the note on *xii.* 3, and *lvi.* 2; and *cp.* *Vitringa*, p. 995; and *M. Henry* here, who enforces the obligation of the appointment of Christian assemblies for the due exercise of religious offices at stated seasons: “God is to be worshipped in solemn assemblies, and it is the duty of all to wait upon Him there.”

24. And they shall go forth, and look upon the carcasses] Here is a declaration of the Resurrection of the body. Isaiah in this place seems to compare the sight of the wicked condemned at the Great Day to the awful spectacle seen by Hezekiah, and by those who were saved by God's mercy in Jerusalem (among whom was Isaiah himself), when they went forth from the city in the morning and looked upon the dead corpses of the Assyrians of Sennacherib's army, 185,000 in number, strewing the ground near the city (see above, on *xxxvii.* 36), and lying scorched with fire in the valley of Hinnom at the south of Jerusalem (see above, *xxx.* 33)—a sight which evoked from the lips of some the words, “Who among us shall dwell with everlasting burnings?” See above, on *xxxiii.* 14, and *xxiv.* 3, where is a similar transition from the circumstances of that judgment in the valley of Jehoshaphat and of Tophet to the transactions of the Universal Judgment of the Great Day.

As the inhabitants of the earthly Jerusalem went forth and looked on the carcasses of the Assyrians, who had come to besiege and spoil the Holy City, but were blasted suddenly in their enterprise by the wrath of God, so the citizens of the Heavenly Jerusalem will see the destruction of the enemies of Christ and His Church; as is revealed in the Apocalypse. Those hostile forces will come in a vast number, like the sand of the sea, and they will “compass the camp of the saints about, and the beloved City: and the fire will come down from God out of heaven and devour them” (*Rev.* xx. 9), as it devoured the Assyrians encamping before Jerusalem.

The righteous will go forth and see the vengeance (*Ps.*

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c Mark 9. 44,
46, 48.

For their worm shall not die,
Neither shall their fire be quenched;
And they shall be an abhorring unto all flesh.

lviii. 10). The Prophet Isaiah ends his prophecy with the End of the World (*S. Augustine*). The righteous will enter into the joy of their Lord (Matt. xxv. 21). But the wicked cannot come into that joy; the righteous are therefore said to go forth to see the destruction of God's enemies. They will know, from what miseries they themselves have been saved by the free grace of God and love of Christ. "*Egredientur non loco, sed intelligentiâ*" (says *S. Jerome*). They will know, what the woe and the shame of the wicked are. Otherwise, they could have no adequate sense of the greatness of their own debt to God in Christ, and of the felicity of heaven, which is not only great in itself, but great in comparison with that other miserable lot which might have been theirs. They will learn to regard themselves as "brands plucked out of the burning." No one can understand the joy of those on the right hand, if he has no knowledge of the woes of those on the left.

— *their worm shall not die, neither shall their fire be quenched*] He had spoken of *carcases*, but he adds that these carcases are not dead, but suffer everlasting punishment. Their punishment is the "*vermis mordax et mors vivax*" (*S. Bernard*). These words refer to the torments of the Lake of Fire, "the Second Death," which are prepared "for the Devil and his Angels," and into which the Wicked will be cast at the Great Day. This is certain from the testimony of our Blessed Lord Himself, our future Judge, Who repeats these words of Isaiah three times with solemn emphasis and warning, "*Their worm dieth not, and the fire is not quenched.*" Mark ix. 44. 46. 48. Cp. above, xxiv. 22; xxvi. 19; below, Ezek. xxx. 11—16. Dan. xii. 2. Matt. xxv. 41. Rev. xxi. 8; and *Pusey* on Daniel, 505—507.

It is remarkable that the Evangelical Prophet, ISAIAH, who

is more copious than any other writer of the Old Testament in merciful revelations and comforting assurances of God's free grace and love to all men in CHRIST, and especially in this Second Portion of his prophecies (chapters xl.—lxvi.), concludes each of the three parts of this Portion, with a solemn denunciation of punishment and woe to the wicked; see xlviii. 22, "There is no peace, saith the Lord, unto the wicked;" lvii. 21, "There is no peace, saith my God, to the wicked;" and he sums up all with these terrible words: "Their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

In the same spirit, the Apostle and Evangelist, ST. JOHN, who speaks more fully of Divine Love than any other writer of the New Testament, reveals most clearly in his Epistles and in the Apocalypse, the punishments which are reserved for all unbelief and sin. The beloved disciple of Christ delivers there the most solemn warnings against Antichristianism, whether it display itself in the denial of the true Faith, or in corruptions of it by heretical dogmas or idolatrous worship. "The Lamb of God which taketh away the sin of the world" (John i. 29) is also "the Lion of the Tribe of Judah" (Rev. v. 5); and though He is infinite in mercy to all who love Him, yet to all who do not believe and obey Him "our God is a consuming fire" (Heb. xii. 29).

"O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal Death.

"O Saviour of the World, Who by Thy Cross and precious Blood hast redeemed us, save us, and help us, we humbly beseech Thee, O Lord. AMEN."

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INTRODUCTION TO THE BOOK OF THE PROPHET JEREMIAH.

THERE are two Prophets in the Hebrew Canon of Holy Scripture, whose history and writings may best be studied in connexion, as illustrative of each other. Both of them were Priests as well as Prophets; both foretold the destruction of Jerusalem by the armies of Nebuchadnezzar king of Babylon; both were contemporary with that event; both survived it. The one dwelt among Hebrew exiles and captives at the river Chebar in Babylonia, and echoed the voice of the other, prophesying at Jerusalem. Both were signal types of the Lord of all the prophets, the Incarnate Word of God; both pre-announced the graces and glories of His Advent, and the building up of His Church Universal; both are exemplary and instructive to all, especially to pastors and priests of the Church of Christ, who are commissioned to maintain and to declare the truth in evil days, and to cheer fainting hearts with hopes of future victories, and who, though feeble in themselves, are assured of strength and support from above, if they are faithful witnesses to Him Who has called them to their work.

One of these two prophets is JEREMIAH: the other, EZEKIEL.

The prophetic mission of Jeremiah at Jerusalem lasted about forty years, dating from the thirteenth year of the good King Josiah¹, and closing with the fall of Jerusalem in the eleventh year of his son Zedekiah.

These forty years of probation, granted to Jerusalem during Jeremiah's prophetic ministry, may be compared with the forty years beginning with our Lord's mission, inaugurated at the river Jordan, and continued in His Apostles, sent by Him and filled with the Holy Ghost given by Him from heaven, and preaching of coming judgments to Jerusalem, until the time of its destruction by the armies of imperial Rome.

After the capture of Jerusalem by the Chaldeans, Jeremiah prophesied in a heathen land, Egypt; and, similarly, after the destruction of Jerusalem by the Romans, the prophetic work of Christ was extended to the heathen world.

There is no Hebrew prophet with whose personal character and history we are so intimately acquainted as Jeremiah. But the time, place, and manner of his death are not known. He vanishes from the sight in a mysterious manner. The Jewish rabbis supposed that he would re-appear as a herald of the Messiah²; and in the ancient Christian Church it was a prevalent opinion, that Jeremiah would come again in the latter days to fight against Antichrist³.

There is a moral significance in these popular traditions. The spirit which animated Jeremiah breathes and moves in all faithful witnesses, who prepare the way for the Second Coming of Christ; and among the prophets of the Old Dispensation none affords more instruction than Jeremiah, both by his history and writings, how they may contend against the Antichristianism of the last times before the Second Advent of Christ.

Let us contemplate him in this light.

1. First, then, Jeremiah teaches us to plant our feet firmly on the solid and sure foundation of God's written Word, especially on His Moral Law, which denounces punishment on all who disobey it, and promises rewards to all who observe and do it.

It has been alleged by some in our own days, especially by one⁴ who has revived in England the sceptical speculations of some Biblical critics of Germany⁵, that Jeremiah, being a priest, and having easy access to the Temple, and whose father's name was Hilkiab—supposed by them to be the same Hilkiab the high priest who is related in the Second Book of Kings to have found the Book of the Law in the Temple in the reign of Josiah⁶—was himself the writer of the book

¹ B.C. 627. Jer. i. 2; xxv. 3.

² Cp. Matt. xvi. 14.

³ *Victorinus Pet.*, in Apocalypsim, xi. 3; *Sixtus Senensis*, *Bibl. Sanct.*, vi. ann. 346; *Neumann*, *Einleit.* pp. 68—72.

⁴ *Bishop Colenso.*

⁵ *Von Bohlen*, *De Wette*, and others. See above, *Introduction to Deut.*, pp. 195—201.

⁶ 2 Kings xxii. 8.

which was said to have been found there, and that the book in question was no other than the Book of Deuteronomy, which the Hebrew and Christian Churches have agreed for many centuries in attributing to Moses, and which was received as the genuine work of Moses by Christ and His holy Apostles.

Such theories as these, however groundless, have their uses to the reverent and thoughtful student of Holy Writ. The allegation just specified may serve to remind us of an important truth. Not only is there a striking resemblance between the prophecies of Jeremiah and the Book of Deuteronomy, but the spirit of Moses lived and moved in Jeremiah¹. Jeremiah's mission began as the mission of Moses began, and as the mission of all true prophets begins—in a confession of personal weakness, and in words of humility: "Ah! Lord God, behold I cannot speak, for I am a child²." Jeremiah's prophecies are impregnated with the Pentateuch. Many of the phrases and portions of them are not intelligible without reference to it, especially the Book of Deuteronomy³. The Book of Deuteronomy is like that written roll, of which his brother prophet Ezekiel speaks, which he was commanded to take into his hands and eat⁴. Deuteronomy was such a roll to Jeremiah. He took it and ate it. It passed into his life-blood, and assimilated itself to his spiritual being. Jeremiah had a special mission to show to the Hebrew nation that the Pentateuch had a living power for himself and for his own age. He throws himself back upon the Law, and grounds himself upon it; he appeals to its code as a divine standard of moral and spiritual truth; and he declares that the curses for disobedience which had been denounced in Deuteronomy nearly a thousand years before were now growing up and springing forth in vigorous energy, and were about to be fulfilled in all their terrible reality. But he also comforts them with the assurance that the promises made in Deuteronomy would be accomplished, if they turned to God with contrite hearts. Hence the prophecies of Jeremiah ring with a clear note of power which sounded forth in the book of the Law at Horeb and in the wilderness of Arabia.

2. A like use may be made of another sceptical allegation of modern times, with regard to Jeremiah's prophecies.

It has been observed with truth, that a great portion of these predictions, especially those concerning Babylon, Moab, and Edom, are reiterations or amplifications of the prophecies of his great predecessor, Isaiah.

Hence it has been inferred by some, that either the prophecies of Isaiah were interpolated by the author of those predictions in Jeremiah, or that those prophecies in Jeremiah are due to an unknown author, whom some critics dignify by the name of "the second Isaiah⁵;" but who never had any existence⁶.

Such theories as these vanish before the light of truth.

Jeremiah, in the latter days of Jerusalem, stood forth in the midst of an unbelieving age, and asserted the divine authority of the written Word. He affirmed the Inspiration of Holy Scripture, and he did this by repeating the solemn accents of the Law and the Prophets, especially of Isaiah⁷. He did it by adopting those accents as utterances of the Holy Spirit, by Whom he himself spake; and by recalling the mind of a rebellious nation to their commands and threatenings; and in endeavouring to disabuse his contemporaries at Jerusalem of the fond presumption, that because they enjoyed great spiritual privileges, and were inhabitants of the Holy City, and had access to the courts of the Temple⁸, and offered sacrifices there, and observed the forms of its Ritual, they would

¹ Compare Gen. i. 2: Jer. iv. 23. Gen. i. 28: Jer. iii. 16. Gen. vi. 7: Jer. ix. 9. Gen. viii. 22: Jer. xxxi. 36. Gen. xi. 3: Jer. li. 25, &c. Gen. xv. 5: Jer. xxxiii. 22, cap. xxxiv. Gen. xviii. 14: Jer. xxxii. 17. Gen. xix. 15: Jer. li. 6. 50. Gen. xix. 25: Jer. xx. 16. Gen. xxv. 26: Jer. ix. 3. Gen. xxx. 18. 20: Jer. xxxi. 16, 17. Gen. xxxvii. 35; xlii. 36: Jer. xxxi. 15. Gen. xlix. 17: Jer. viii. 16.

Compare Exod. iv. 10, &c.: Jer. i. 6, 7; xv. 19. Exod. vii. 14: Jer. i. 33. Exod. xvi. 9: Jer. xxx. 21. Exod. xx. 8; xi. 1: Jer. xvii. 21. Exod. xxii. 20: Jer. v. 28. Exod. xxxii. 9: Jer. vii. 26. Exod. xxxii. 16: Jer. xvii. 1. Exod. xxxiv. 7: Jer. xxx. 11; xxxii. 18.

Compare Lev. xiii. 45: Lam. iv. 15. Lev. xix. 12: Jer. v. 2. Lev. xix. 16: Jer. vi. 28; ix. 3. Lev. xix. 27: Jer. ix. 25. Lev. xix. 32: Lam. v. 12. Lev. xxvi. 6: Jer. xiv. 13. Lev. xxvi. 13: Jer. ii. 20. Lev. xxvi. 33: Jer. iv. 27.

Compare Num. v. 11—31: Jer. ii. Num. vi. 5, &c.: Jer. vii. 29. Num. xvi. 22: Jer. xxxii. 27. Num. xxi. 6: Jer. viii. 17. Num. xxi. 28; xxiv. 17, &c.: Jer. xlviii. 45, 46; xlix. 16. Num. xxiv. 14. 16: Jer. xxvi. 8, 9. Num. xxxvi. 7, 8: Jer. vi. 12; viii. 10.

"Vides, nullam Pentateuchi esse partem, quin in usum vocata sit. Simul consequitur, omnia, quæ de lege divinâ antiquitus data apud Prophetam dicantur, ad Pentateuchum referenda esse, ita ut Jeremiæ saltem ætate Judæis nihil de posteriori legis origine compertum esse poterit."—*Kueper*, *Jeremias Librorum Sacrorum Interpres, atque Vindex*, p. 48. Berlin, 1837.

² Jer. i. 6. Compare the words of Moses, Exod. iv. 10; vi. 12. 30.

³ See the excellent work of *Aug. Kueper*, just quoted, and *König*. Das Deuteronomium u. d. Prophet Jeremia, Berlin, 1839. *Delitzsch* on the Psalms, p. 606, and on Isa. p. 27.

⁴ Ezek. iii. 1; for example, ii. 19. 34; vi. 2, &c.

⁵ For an account of these theories of *De Wette*, *Eichhorn*, *Ewald*, *Hitzig*, *Movers*, and others, see *Hävernick*, Einleit. pp. 223—236. *Keil*, Einleit. § 75. *Kueper*, 79—98. 106—155.

⁶ See the author's *Introd.* to Isaiah, pp. xvi—xxi.

⁷ See *Caspari*, *Jeremia ein Zeuge f. d. Aechtheit v. Iesaia*, 1843, in der Zeitschrift Luther. Theol. u. Kirche, 1843.

⁸ See Jer. vii. 4.

be saved from the sword of Babylon; and in warning them that all the threatenings of the Law and the Prophets would be executed upon their own heads¹ by the Chaldaean armies, if they did not show their reverence for God and His Holy Word, by confessing their sins, and by humbling themselves before Him, and by practical amendment of life.

Jeremiah, in the last days of Jerusalem, discharged a sacred office in repeating and authenticating the prophetic oracles of former generations. By his ministry the Holy Spirit gathered together His own words, uttered by former Prophets, and gave them new life and light. Jeremiah's prophecies are like a fair tessellated pavement, in which the enamelled glasswork, and precious stones, and rich jewels, of divine truth are inlaid and incrustated as in a sacred mosaic spread before the altar of some beautiful temple².

In this work of authenticating Holy Scripture, and re-affirming the Authority and Inspiration of the Law and the Prophets, Jeremiah, who prophesied in the last days of Jerusalem, before its capture by the Chaldeans, was a forerunner of Christ, the great Prophet of the Hebrew nation and the world. Christ, in His conflict with Satan at the Temptation, overthrew him with three quotations from the Law of Moses—all of them from the Book of Deuteronomy³; and in the days of His earthly ministry before the fall of Jerusalem, the Incarnate Word set His own divine seal on the whole written Word of the Law and the Prophets, that is, on the entire volume of the Old Testament, and assured the world of its divine Inspiration and Authority, and directed the attention of all to its sacred precepts and solemn warnings.

The prophet Jeremiah, by his example, has taught all in these latter days, whether they be preachers or hearers, that they must look back upon the past, and feed upon the lively oracles of God as their daily bread, that they must incorporate them in their whole spiritual being, and appeal to them as their rule of faith and practice, and must endeavour with God's help to build themselves and others on that immoveable Rock, which no winds or waves of this world will ever be able to shake.

3. Another arbitrary assertion of the same recent criticism may also be specified here, in order that it may be converted to good by reminding us of another remarkable attribute of Jeremiah's character, which renders it specially instructive and exemplary to the champions of the truth in days of public trial and distress.

It has been alleged, that some of the prophetic portions of Holy Scripture which foretell the sufferings of Christ, especially the fifty-third chapter of Isaiah⁴, and the sixty-ninth Psalm⁵, have no reference to Jesus of Nazareth, but were fulfilled in the person of Jeremiah.

True it is, that the language of that fifty-third chapter of Isaiah, and of that sixty-ninth Psalm, had a remarkable applicability to Jeremiah. But why was this? Because Jeremiah was not only a prophet, but a prophecy. Jeremiah is among the prophets what Job is among the patriarchs⁶. Jeremiah is the *suffering* prophet. He was a signal type of "the Man of sorrows." He was a figure of Him Who suffered on the cross, and Who conquered by suffering.

When therefore we read in Isaiah, "He is brought as a lamb to the slaughter⁷;" and when we hear Jeremiah saying, "I was like a lamb brought to the slaughter⁸;" and when we hear the Psalmist say, "I sink in deep mire where is no standing⁹," and "let not the pit shut her mouth upon me;" and when we read of Jeremiah the prophet, that "they took him and cast him into the dungeon or

¹ Cp. *Keil*, Einleit. § 73.

² See on Jer. xlviii. 1. It is well said by a recent German Expositor, that Jeremiah leans throughout upon utterances of the earlier Prophets, and reproduces their thoughts, figures, and words. Thus, for example, nearly all his prophecies against foreign nations are founded upon utterances of the earlier Prophets: that against the Philistines (Jer. xlvii.), upon Isaiah's prophecy against that people (Isa. xiv. 28—32); that against the Moabites (Jer. xlviii.), upon that of Isaiah, in chaps. xv., xvi.; that against the Ammonites (Jer. xlix. 1—6), upon the prophecy of Amos against the same (Amos i. 13—15); that against Damascus (Jer. xlix. 23—27), upon that of Amos against this kingdom (Amos i. 3—5); and lastly, that against Babylon (Jer. l., li.), upon the prophecy of Isaiah against Babylon, in Isa. xiii.—xiv. 23. To this we may add (1) that the prophecy of Isaiah against Edom contains a number of expressions peculiar to himself and characteristic of his style, not a single one of which is to be found in Obadiah; whilst nothing is met with elsewhere in Jeremiah, of that which is common to Obadiah and him (for the proofs of this, see *Caspari*, pp. 7, 8); and (2) that what is common to the two Prophets, not only forms an outwardly connected passage in Obadiah, whereas in Jeremiah it occurs in several unconnected passages of his prophecy (com-

pare Obad. 1—8 with Jer. xlix. 7, 9, 10. 14—16); but, as the exposition will show, that in Obadiah it is more closely connected, and apparently more original than in Jeremiah. But if it be a fact, as this unquestionably proves, that Obadiah's prophecy is more original, and therefore older, than that of Jeremiah, Obadiah cannot have prophesied after the destruction of Jerusalem by the Chaldeans, but must have prophesied before it, since Jeremiah's prophecy against Edom belongs to the fourth year of Jehoiakim. See *Caspari*, p. 14, sqq., and *Graf's* *Jeremias*, pp. 558—559, compared with p. 506 (*Keil*, Die zwölf Kleinen Propheten, p. 243. *Introd.* to Obadiah).

³ Matt. iv. 1—10.

⁴ *Bunsen*, *Ewald*. See the Author's Commentary on Isa. liii., *Prelim. Note*.

⁵ *Hitzig*.

⁶ As the writer has endeavoured to show in his *Introduction* to the Book of Job, p. xii, Jeremiah is called by the Christian Fathers the *πολυπαθέστατος* of the Prophets, *Isidor. Pelusiot.*, Epist. 298; and this qualified him to be what he is also called by them, the *συμπαθέστατος*. See *Greg. Nazian.*, Orat. x. Cp. Heb. ii. 18, concerning Jeremiah's Divine Antitype—JESUS CHRIST.

⁷ Isa. liii. 7.

Jer. xi. 19.

⁹ Ps. lxxix. 2. 15.

rather the *pit* (it is the same word in the original as in the Psalm, and is repeated no less than six times in the seven verses of that narrative concerning Jeremiah¹), "and they let down Jeremiah with cords, and in the pit there was no water, but mire; so Jeremiah sank in mire:" when we hear and read such words as these, and many others in Jeremiah's history², and when also we remember that Jeremiah was cast into the pit and left to die there (as far as they were concerned) by the rulers of Jerusalem, and was drawn out of the pit by a Gentile stranger, the Ethiopian eunuch Ebed-melech (as the Gospel of Christ, rejected and put to death by the Jews, was gladly received by the Gentiles³), we are brought to the conclusion, which is confirmed by countless incidents in Jeremiah's life, that in his history we have a foreshadowing of the Gospel, and that in seeing the struggles of Jeremiah standing alone against princes, prophets, priests, and people, and contending as a faithful witness of the truth, amid scorn, calumny, and insult, injury and violence; and foretelling the fall of Jerusalem in his prophecies, and yet weeping amid its ruins in his Lamentations, we have a vision of the agony in Gethsemane, and of the arraignment in the hall of Caiaphas, and of the precious death on Calvary, of Him Who shed tears of compassion over Jerusalem, and Who shed His Blood upon the Cross, to redeem her from her sins⁴.

The ancient Hebrew Church appointed the Lamentations of Jeremiah to be continually repeated year after year on that solemn fast-day in the fifth month when she mourned for the destruction of Jerusalem by the Chaldaean armies, and for her own sins which caused that desolation; a day made more memorable by the second capture of Jerusalem by the legions of Rome under Titus on the same anniversary. And the Christian Church, from ancient days, has set apart the Lamentations of Jeremiah for her own solemn offices in the week of her Lord's Passion⁵; and in contemplating the prophet Jeremiah sitting amid the ruins of Zion and pouring out his sorrow there in piteous cries of agony, she has ever had a vision of Christ hanging upon the Cross, and mourning over the ruins of our fallen human nature, which caused the bitterest pangs of His anguish there.

This typical adumbration of Christ in Jeremiah's sufferings, is not only a beautiful spiritual picture of the deepest pathos, but it has a living reality and practical power. There is no prophet in the Old Testament whose life, as displayed in his writings, extends over so long a period of time of great public difficulty, and with whom we are so familiar as Jeremiah. His prophecies are his autobiography. They reveal the inmost workings of his soul from his youth to his old age. He does not conceal from us his weaknesses⁶. "I am a child," he says, "I cannot speak⁷." He does not disguise from us his impatience and his disappointments; he reveals his feelings of discontent, and records his words of murmuring: "Woe is me, my mother, that thou hast borne me a man of strife and contention to the whole earth⁸." He does not hide from us, that, like the prophet Jonah, he shrank back from his prophetic work; through fear of scorn, and insult, and persecutions, not only from men in high place and power, but even from his own friends and relations in his native town, Anathoth. His brethren, he tells us, the house of his father, dealt treacherously with him, and sought his life, and said, "Prophecy not to us in the name of the Lord, that thou die not by our hand⁹." And therefore he exclaimed: "Oh that I had in the wilderness a lodging-place of wayfaring men, that I might leave my people, and go from them¹⁰." He was also bitterly distressed by the seeming failure of his own prophecies and of his ministerial labours: "Behold, they say unto me, Where is the Word of the Lord? let it come now¹¹." He is staggered and perplexed by the fact, that he himself, the prophet of the Lord God of Israel, is the victim of injury, and that his enemies and the adversaries of the Lord triumph over him. "Wherefore," he asks, "doth the way of the wicked prosper, wherefore are all they happy that deal very treacherously¹²?" He complains of his seeming desertion by God: "Why is my pain perpetual and my wound incurable, which refuseth to be healed? Wilt Thou, O God, be to me altogether as a liar, and as waters that fail¹³?" He expostulates and remonstrates with God, saying that he had not coveted

¹ Cp. Lam. iii. 3. 55, where the same word is used.

² As e.g. Jer. xx. 27: "I am in derision daily, every one mocketh me" (cp. Ps. xxii. 7); and again, "They devise devices against me, saying, Let us destroy the tree, with the fruit thereof; let us cut him off from the land of the living, that his name may be no more remembered." See on xi. 19, and xxvi. 11: "Then spake the priests, This man is worthy to die" (cp. Matt. xxvi. 61. 66); and xxvi. 15: "If ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof" (cp. Matt. xxvii. 25). The prophecy concerning Christ's betrayal for thirty pieces of silver appears to have been delivered originally by Jeremiah. See below, on Matt. xxvii. 9; see also *Del Rio*, Proleg. in Threnos, cap. ii. *S. Jerome* (on xi. 18, 19) following *Justin Martyr*, *Tertullian*, and *Cyprian*, says, "Omnium

Ecclesiarum est consensus, ut sub personâ Jeremiæ Christi hæc dici intelligant:" an assertion to be explained from St. Peter's assertion, that the Spirit of Christ spake in the prophets, especially concerning His sufferings, and the glory that would follow (1 Pet. i. 11).

³ See Jer. xxxviii. 12, 13.

⁴ On the typical character of Jeremiah, cp. *A Lapide*, Proleg. in Jeremiam, p. 496: "quot et quibus in rebus Jeremias fuerit typus Christi;" and below, *Introd.* to Lamentations.

⁵ On Maundy Thursday, Good Friday, and Easter Even. See *Introd.* to Lamentations.

⁶ Jer. xii. 6.

⁷ Jer. i. 6.

⁸ Jer. xv. 10.

⁹ Jer. xi. 20.

¹⁰ Jer. ix. 2.

¹¹ Jer. xii. 2.

¹² Jer. xv. 18.

¹³ Jer. i. 6.

¹⁴ Jer. xi. 20.

¹⁵ Jer. xviii. 15.

¹⁶ Jer. xv. 18.

the prophetic office, and had not desired to be a messenger of woe to his people¹, and that he had been constrained to utter his prophecies by the overpowering force of God. "I said, I will not make mention of Him, nor speak any more in His Name. But His Word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing and could not stay. For I heard the defaming of many, fear on every side. All my familiars watched for my halting²." And in a moment of despondency and anguish of soul, like another Job, he cursed the day of his birth: "Cursed be the day wherein I was born; let not the day wherein my mother bare me be blessed. Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad³."

Nor was this all. Jeremiah was commanded to go forth and declare God's sternest judgments on Jerusalem; and yet he was a man of the most loving spirit, and tender affection. His heart was well-nigh bursting with sorrow when he thought of the terrible message which he was ordered to deliver. What a wonderful depth of sympathy is there in that piteous ejaculation, "Oh that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people⁴."

4. These things are full of instruction to those who live in these last times. Each of us, whatever our calling, has a commission from God. Each has a message from Him to deliver, in evil days. In a certain sense we are all Jeremiahs. And this is specially true with regard to some among us. They who are candidates for the sacred ministry of Christ's Church—they who have its vows upon them, will often feel as he felt. They may often find themselves saying within themselves, "I am a child, and cannot speak." When they are called upon to encounter dangerous error, and to reprove deadly sin; when it is their duty to stand forth boldly as Jeremiah among the many, the powerful, and the great; whenever it is their mission to denounce God's judgments upon that dangerous error or deadly sin, although that error and sin may be patronized by some who are their superiors in age and station, and, it may be, in intellectual gifts, and literary and scientific attainments, they may then perhaps feel their heart sink within them, and may ask themselves the question, Who am I that I should do this? They may long to retire from their post at Anathoth or Jerusalem, and may sigh for some lodge in the wilderness⁵. They may perhaps be tempted to repine at their lot, and even to murmur at God, for calling them to the priestly and prophetic office, and to arraign the dispensations of His providence in allowing wickedness to prosper, and in seeming to forsake His ministers and to allow His truth to fail. Let them not be surprised at this. Strange it would be, if in times of severe trial such emotions as these did not sometimes arise within them. They were felt by Jeremiah. But let them remember him: think of his sufferings. He stood alone in a godless age. God did not allow him to take to himself a partner of his sorrows. He had no wife to comfort him⁶, as Isaiah had⁷. His own flesh and blood forsook him. His own fellow-townsmen of Anathoth sought his life, and hooted at him in the streets⁸, and went about to kill him as a false prophet. He was smitten and put in the stocks by Pashur, who had chief authority in the house of God. The sanguinary King Jehoiakim sought his life, and the weak and vacillating Zedekiah surrendered him to his enemies. At first some of the princes interceded for him; but they also forsook him, and conspired with the priests and false prophets against him. At the close of his forty years' mission, when the Chaldeans were at the gates, and Jerusalem was near her fall, they cast the prophet into the pit, or cistern, of the state prison, and left him there to sink in the mire and starve. And the only person in the holy city, Jerusalem, who was found to have pity on God's prophet Jeremiah was a stranger, an Ethiopian eunuch, Ebed-melech.

Let this also be observed: Jeremiah's words of weakness, timidity, and impatience belong to the earlier stage of his career. As his sufferings became more intense, he received more grace from God, and gained fresh courage, and derived inspiration from difficulty and danger. As time passed on, he who once himself had faltered was enabled to encourage others. His dear friend and secretary, Baruch, seems to have been a person of honourable family; Baruch's brother Seraiah attained to a high position as chamberlain⁹ in the court of Zedekiah, and enjoyed the royal favour; and Baruch appears to have had some ambitious desires, and to have aspired to advancement in public life. But his connexion with Jeremiah, the stern reprover of courtly and princely vices, frustrated his hopes and obstructed his rise. Baruch was a faithful and steadfast friend to Jeremiah, and executed his commands in writing and reading the prophetic roll which denounced woe on the

¹ Jer. xvii. 16.² Jer. xx. 14.³ Jer. ix. 2.⁴ Jer. xx. 9, 10.⁵ Jer. ix. 1.⁶ Jer. xvi. 2.⁷ Isa. vii. 3; viii. 3.⁸ See below, on Jer. li. 59—61.⁹ Jer. xi. 19—21; xii. 6.

princes and people of Jerusalem¹. Baruch's life was threatened as well as that of Jeremiah; and he murmured for the failure of all earthly hopes, and he shrank back with fear, and said, "Woe is me, the Lord hath added grief to my sorrow: I fainted in my sighing and I found no rest²." Then Jeremiah assured him of protection, and consoled him for the loss of worldly advancement: "Seekest thou great things for thyself? Seek them not³."

5. Yet further, Jeremiah the prophet of suffering, not only was enabled by God to triumph over difficulty and danger, and to supply comfort to his own friends in distress, but he was also a divine minister of consolation and joy to the whole Hebrew nation, whether in the city of Jerusalem or scattered throughout the world. He cheered them with bright hopes of the future, and with glorious promises of Him, Whose Gospel was to go forth from Zion to gladden the hearts of all nations. It is a marvellous thing, that the most glowing prophecies of Jeremiah, concerning the future triumphs of the Gospel of Christ, and the glory of God's Church (which was to have its origin at Jerusalem), and the infinite joy and eternal splendours of the coming kingdom of Christ⁴, blaze forth from the darkest cloud of the woes of Jerusalem, and from the thickest darkness of Jeremiah's sufferings. The midnight of his human sorrow was the noonday of his prophetic glory. The twenty-eighth to the end of the thirty-third chapters of Jeremiah, which foretell the graces of the Incarnation of the Son of God, and our justification in Him Who is "the LORD our RIGHTEOUSNESS⁵;" and the extension of the Church of God from Jerusalem to enfold all nations; and the eternal monarchy and priesthood of Christ⁶; and His victory over sin and death; and our resurrection to glory through Him⁷; and the spiritual graces of His Church; and the pouring forth of the Holy Ghost; and the blessings of the new Covenant of grace, and love, and peace⁸—all belong to the last days of Jerusalem, when the magnificent fabric of its Temple was about to sink into the dust, and its walls and princely palaces were about to be thrown prostrate on the ground.

6. Whence was this light from darkness?

It was the work of God's grace, given to the prophet's prayer, and working together with his will.

The *name* of Jeremiah, like that of the other Hebrew prophets⁹, is significant. Some have supposed that it implies that he was *exalted* by the *Lord*¹⁰. Others assert with more probability that it means *set* by the *Lord*, as a solid foundation; or *sent* forth by the *Lord*, as lightning from the cloud, or as an arrow from a bow¹¹.

Whichever etymology we adopt, the name Jeremiah intimates, that whatever he did and whatever he suffered, all was *from the Lord*. The LORD worked in him, and by him. The Lord had said to him, "Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: I am with thee to deliver thee. I have set thee over the nations and over the kingdoms, to root out, to pull down and destroy, and to throw down, to build and to plant. Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. For, behold, I have made thee a defenced city, and an iron pillar, and a brazen wall against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee, but they shall not prevail against thee, for I am with thee, saith the Lord, to deliver thee¹²."

This was the mission of Jeremiah, and he had grace to accomplish it; he stood firm for forty years, alone in a rebellious and godless nation of adversaries and persecutors. He was set by God's hand as a solitary beacon on a lofty tower, in a dark night, in a stormy sea; lashed by waves and winds, but never shaken from his foundations. He was insulted, mocked, beaten, and imprisoned. His warnings were despised and rejected, but they were the words of God; his prophecy concerning the false prophet Hananiah¹³, his prophecies concerning the last four kings of Judah—Shallum, Jeconiah, Jehoiakim, and Zedekiah¹⁴, were fulfilled in his own age; his predictions that Egypt, to whom the kings of Judah resorted for aid against Babylon, would not be able to succour her¹⁵, and that Jerusalem would be destroyed by the Chaldeans, and that Egypt itself would be subdued by them¹⁶, were accomplished in his own times. The armies of Babylon, who burned the Temple and

¹ Jer. xxxvi. 4—32.

² Jer. xlv. 3.

³ Jer. xlv. 5.

⁴ See on Jer. xxxi. 22.

⁵ See on Jer. xxxiii. 16. Cp. xxiii. 6.

⁶ Jer. xxxiii. 17—22.

⁷ See Jer. xxxi. 15—17.

⁸ Jer. xxxi. 30, 31.

⁹ Enoch, Elijah, Elisha, Isaiah, Hosea, Obadiah, Ezekiel, Joel, Micah, Nahum, Zechariah, Malachi.

¹⁰ S. Jerome, Simonis, Hiller, Venema. See Neumann, Jeremias von Anathoth, p. 8.

¹¹ Gesenius, 369. Cp. Carpzov, Introd. p. 130.

¹² Jer. i. 7—19. Cp. vi. 27; xv. 20, 21.

¹³ Jer. xxviii. 1—17.

¹⁴ Jer. xxii. 1—30.

¹⁵ Jer. xxv. 19; xxxvii. 5—10.

¹⁶ Jer. xliii. 2—19; xlv. 29, 30.

the city of Jerusalem, wrote in characters of fire the evidence of Jeremiah's mission from God. Jeremiah was strengthened by these proofs of his own divine legation; but he was not elated by the abundance of his revelations, and by these signal tokens of God's special favour to him. No; although as a prophet he had been strengthened by God, and raised to a lofty eminence above all his contemporaries in Jerusalem, yet he still felt as before. He was still the same tender-hearted and sympathizing man, the same loyal subject, and the same devoted patriot. His own sufferings made him more compassionate for those of others. The destruction of Jerusalem was the proof of his mission from heaven; but after that terrible catastrophe, Jeremiah went down from the heights of Mizpah, to which he had been conducted by Gedaliah the son of Ahikam, and he sat down on the ground as a mourner amid the ruins of Sion, and poured forth his Lamentations over her.

7. In another respect, the prophecies of Jeremiah are fraught with instruction, comfort, and encouragement in these latter days.

At the close of his prophetic volume¹ we have a series of predictions of God's judicial visitations with which He would punish those Nations that rose up in bold insurrection against Him, and in bitter hostility to His Church. Such are the prophecies of Jeremiah against Egypt (chap. xlv.), against Philistia (chap. xlvii.), against Moab (chap. xlviii.), against Ammon, Edom, Syria, Kedar, Hazor, Elam (chap. xlix.).

These heathen Nations had not only an historical existence, and acted as enemies of the literal Israel, but they had also a typical character, as representatives of various kinds of enmity against the Church of Christ². In this respect, these prophecies possess a growing interest and living power for the Church of God, which is commissioned to bear the Word of God in her hands, and to utter its voice to the World in these latter days, when she may expect to be assailed by many discordant adversaries, united in a powerful confederacy against her.

Especially the prophecies of Jeremiah concerning Babylon (in chapters l. and li.) will be read by the thoughtful student of God's Word with increased and increasing diligence, as years pass by. He will see good reasons, in the history of the Church and of the World, and in the events of his own day, for the marvellous fulness and circumstantial minuteness of those prophecies.

Suffice it here to invite the reader's attention to them, and to reserve further observations upon them for their proper place in the notes in the following pages³.

The sum of all is this. Whatever dangers may await the Word of God and may menace the Church of God, from unbelief and ungodliness, pride, presumption, and vainglorious self-confidence on the one side, and from spiritual usurpations, superstitions, and idolatries on the other, this may be concluded as certain, from these and other prophecies of Holy Writ, that the Day is coming, when all the enemies of God and of His Church will be utterly routed and confounded, and when all who have contended valiantly for the Truth will receive their full reward, and the Word of God and the Church of God will be enabled by His power to achieve a victory which will be made more glorious and illustrious by the conflicts which they have had to encounter, and by the power and violence of those enemies which have risen up in hostility against them.

On the Arrangement of the Prophecies of Jeremiah.

8. The prophecies of Jeremiah are not arranged in chronological order. The earlier portion of them (chaps. i.—xx.) has a general character, and is a prelude to the rest, like the first five chapters of Isaiah⁴. It is the vestibule of the building. Some of these earlier chapters belong to the days of Josiah (iii. 6); others to the time of Jeconiah the son of Jehoiakim (xiii. 18). But at the beginning of the twenty-first chapter, which is introductory to the second great portion of the book, we are carried forward to the days of Zedekiah, the *last* king of Judah. The Prophet hastens, as it were, to the end, and sets before us the fate of that king of Judah, to be delivered into the hands of the Babylonian monarch, Nebuchadnezzar; and the fate of Jerusalem, to be destroyed by fire; and of the whole land, to be spoiled by Nebuchadnezzar and by the armies of the Chaldeans (xxi. 1—14). The next chapter, the twenty-second, contains prophecies delivered in *earlier* times, concerning the four predecessors of Zedekiah; namely, Shallum, or Joash, the son and successor of the good king Josiah (xxii. 10—12); and Jehoiakim, the elder brother and successor of Shallum (xxii. 13—19); and concerning Jehoiakim's son and successor—Jehoiachin, Jeconiah, or Coniah, the immediate predecessor of Zedekiah (xxii. 24, 30).

¹ From chapters xlv. to li., inclusive.

² See below, the notes on those chapters, and the *Prelim. Note* to Isa. xiii.

³ See below, on chaps. l., li., containing the prophecies concerning Babylon.

⁴ See on Isa. i. 1; vi. 1.

What was the reason of such an arrangement of these prophecies?

Clearly it was this: It was intended to show that Zedekiah, the last king of Judah, had ample notice from God, by the ministry of Jeremiah, with regard to the fatal consequences of his own acts, both to his country and to himself, if he persisted in his rebellion against God, speaking to him by the voice of the prophet.

The fulfilment, which Zedekiah himself had seen, of Jeremiah's prophecies concerning his three predecessors on the throne—namely, Shallum and Jehoiakim, his two brothers, and Coniah, his nephew—was a solemn warning to him, that unless he himself repented, the predictions of the same prophet concerning himself would be fulfilled also; and it contained also a merciful assurance that if he listened to the prophet's voice, and turned to God with a true penitent heart from his evil ways, he would thus escape the punishments hanging over his head.

This is a specimen of the principle on which the prophecies of Jeremiah are arranged in the Book before us; and if we bear this principle in mind, and apply it to the rest of the prophecies in this portion of it¹, we shall perceive that these prophecies are not thrown together, as has been alleged by some recent critical writers, without method and system, but that they have been disposed in such a manner as to exhibit in a clear light the Wisdom, Justice, and Mercy of God in dealing with His own People, and to justify His dispensations in executing His sentence upon them; which, after His other methods of correction had been exhausted, led at length, by the severe but salutary discipline of their captivity of seventy years², to their conversion from idolatry, and to their restoration to God's favour and to their own land³.

The prophecies of Ezekiel to the Hebrew captives in Babylonia are arranged in chronological order. This was perfectly reasonable; for Ezekiel was dealing throughout with the same community of persons. But the prophet Jeremiah at Jerusalem was commissioned to prophesy to various persons—to four different Sovereigns, and to Priests, Prophets, and Princes following each other in changeful succession.

Therefore, when he came to arrange his prophecies in one Book, and to bequeath it to posterity, he did not adopt a chronological order, but preferred that method which would best subserve the purposes for which all Prophecy is given; namely, the manifestation of God's glory, and the edification of His People⁴.

In further illustration of these statements, it may be observed that, in his prophecies concerning *heathen* nations, Jeremiah adopts the same method as Ezekiel, and as Isaiah had done before him; he separates them from those which concern Judah, and places them in a class by themselves; and he places the prophecy concerning the fall of Babylon, which God used as His own instrument to punish His own people and other nations, after the prophecy concerning the chastisement which would be inflicted upon them by Babylon⁵.

The Style of Jeremiah.

9. With regard to the style of Jeremiah, it does not often rise to the lofty flights of Isaiah, nor march with the sustained majesty and the rhythmical harmony of his magnificent periods. It has rather the character of animated oratorical prose, than of sublime and ornate poetry. It seems as if he purposely disregarded the graceful embellishments of style, and the musical cadences of Hebrew poetry, as ill suited to his mournful theme, and to the temper of his own mind, when contemplating the sins, miseries, and sorrows of his people. But that he was capable of the highest flights of poetic imagination is evident from his predictions concerning heathen nations.

¹ E. g. to chap. xxii., which was delivered in the first year of Zedekiah, the last King, and is followed by chap. xxii., delivered at the beginning of the reign of Jehoiakim. So again, chapters xxvii.—xxxiv., delivered in the time of Zedekiah, are followed by xxxv., which contrasts with his impiety the example of the obedience of the Rechabites, blessed by God in the days of Jehoiakim; and by chap. xxxvi., delivered in the fourth year of Jehoiakim. So again, chapters xxxvii., xlv., which belong to the last times of Zedekiah, are followed by xlv., which belongs to the fourth of Jehoiakim. This arrangement is perfectly rational. It is like an argument *à fortiori*. If even Jehoiakim ought to have been warned, and to have repented, and was punished because he did not repent, how much more Zedekiah!

² Dating from the fourth of Jehoiakim, the first year of Nebuchadnezzar's reign, and of the establishment of the Babylonish supremacy—the principal epoch in Jeremiah's prophecies—to the capture of Babylon by Cyrus, and his edict for the return of the Jews to Jerusalem. See Jer. xxv. 12, 13; xxix. 10—14;

xxxiii. 10—14, and the notes above on 2 Chron. xxxvi. 22, and on Ezra i. 1, as predicted by Jeremiah.

³ It is well said by *S. Jerome* (on chap. xxv.), "Non curæ est prophetis, prophetiæ tempora conservare, sed scribere utcumque audituris atque lectoris utile noverant." Cp. *Carpzov*, *Introd.* p. 145, who says that the Prophet knew that the history of the events was exhibited accurately in the Books of Kings, and he preferred to arrange his prophecies with a view to their subject, and to dispose them in such a manner as to be most conducive to the edification of his own nation and of the Church of God in every age.

⁴ Cp. *Keil*, *Einleit.* § 76, who rightly argues that this method of arrangement (which is not chronological, but logical) is a confirmation of the belief, that not only the substance of the Book, but the disposition of the materials, is from Jeremiah himself.

⁵ See below, on chapters xlv. —lii. Cp. on Isa. xiii. —xxviii. and on Ezek. xxv. —xxxii.

His prophecies abound in repetitions¹ and quotations²; the reason of which has been already specified³.

In one respect he is unrivalled.

No Hebrew Prophet reveals so unreservedly the secret recesses and inmost workings of his own heart. None throws himself so unhesitatingly into the condition of those to whom he speaks. He is peculiarly the Prophet of the affections; the Euripides—and more than the Euripides—of the Hebrew Canon⁴.

The Religion, the Monarchy, and the other Institutions of his country, seem to be absorbed and concentrated in him; and his own individuality is lost in sympathy with them. His prophetic sternness is a consequence of the intensity of his zeal for the glory of the God of Israel, and of his love for the People of the Lord.

Like persons of strong emotions, he trembles at the power of his own passions, and resorts to mechanical helps, which may employ his attention, and may save him from being overcome by his feelings, and swept away by the strong tide and current of the violent impetuosity of his passions⁵. As an Alpine traveller, skirting the sharp edge of a precipice, is not unthankful for the wooden handrail which runs along it, and by which he supports his steps if his eyes become dizzy at the sight of the dark deep gulf and the foaming cataract below him, so Jeremiah does not disdain to lean on artificial supports in the most vehement outbursts of his emotions. His Lamentations amid the ruins of Jerusalem are the most impassioned utterances of Hebrew Poetry; and the alphabetical arrangement of the stanzas, which at first sight may seem to be a rigid mechanical device, was doubtless designed, not only as a help to the memory of his Hebrew fellow-countrymen, who would recite them in their captivity and dispersion⁶, but also to be a stay and support to himself in his own vehement agitations.

In other parts of his prophecies he indulges in ideal symbolisms. Some have regarded his recourse to what is called the Hebrew *Athbash*⁷ as fanciful and artificial. But this is a rash censure. Symbolical language often supplies food and delight to a lively fancy and a fervid imagination. What a noble grasp of comprehensive generalization, and what a grand picture, executed with masterly energy, is there in the description of Jeremiah representing the work of Christ in purifying the moral leprosy of Sin, and in making Death itself to be a source of Life and Immortality. This is effected by symbolical language⁸, “Behold, the days come, saith the Lord, that the City shall be built to the Lord from the tower of *Hananel* unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill *Gareb*, and shall compass about to *Goath*.” These words, *Hananel*, *Gareb*, *Goath*, are all symbolical. How much is brought out before the eye by the lightning flashes of such words as these⁹! How much, again, is expressed, as in the twinkling of an eye, by Jeremiah’s symbolical names for Babylon, *Merathaim* and *Pekod*, as well as her king, *Sheshach*¹⁰!

On the Relation of the Greek Septuagint Version to the Hebrew Text of Jeremiah.

10. The Septuagint Version deviates in many respects from the Hebrew Original. This divergence is partly verbal, partly formal. The Septuagint is not a literal Version, but a Paraphrase; and in many cases it offers an Exposition, rather than a Translation; it is a Hellenistic Targum; and, in the prophecies of Jeremiah, this exposition is sometimes grounded on erroneous readings, or on misapprehension of the sense of the Hebrew Original.

The formal difference between the Septuagint and the Hebrew consists mainly in the place which that Version assigns to the prophecies of Jeremiah concerning Heathen Nations¹¹.

¹ For a list of which, see *Keil*, Einleit. § 73.

² Cp. *Kueper*, p. xiv.; *Nägelsbach*, p. xiv.

³ Above, sect. 2, p. viii.

⁴ Cp. *Umbreit*, Comm. p. xv., who calls him the “greatest Poet of solitude and sorrow,” and “the most poetical of all the Prophets of human nature.” And cp. *Nägelsbach*, p. xiv., who observes, that it is the characteristic of a true Poet to feel the whole, and each part, of his subject, and to feel it with purity; and this subjective side of the poetical endowments is eminently realized in the tender-hearted Jeremiah.

⁵ “Jeremias propheta sermone quidem apud Hebræos Isaiâ et Hoseâ et quibusdam aliis prophetis videtur esse rusticior; sed sensibus par est.” *S. Jerome*, Præf. ad Jeremiam.

⁶ See below, *Introd.* to Lamentations.

⁷ As in the word *Sheshach*, the symbol of Babylon. See below, on xxv. 26.

⁸ xxxi. 38.

⁹ See the notes on the above. This has not been appreciated by some, as is evident from the circumstance that the word *Gareb*, which never had any existence, except in the ideal map of Jeremiah’s symbolic terminology, has found a place in some Plans of Jerusalem.

¹⁰ See below, on l. 21; xxv. 26; and li. 41.

Hebrew.	Order of Chapters in the Septuagint Version.
xxv. to v. 14.	xxv. first thirteen verses.
xxv. v. 15 to end.	xxxii.
xxvi.	xxxiii.
xxvii. to v. 19.	xxxiv.
xxviii.	xxxv.
xxix.	xxxvi.
xxx.	xxxvii.
xxxi.	xxxviii.
xxxii.	xxxix.
xxxiii. to v. 14.	xl.

In the Original Hebrew, these prophecies are reserved for the conclusion of the Book (chaps. xlv. — li.), and this seems to be the most appropriate position for them.

But the Septuagint takes occasion from the words in xxv. 15, "Thus saith the Lord God of Israel unto me, Take the wine cup of this fury at my hand and cause *all the nations* (the heathen) to whom I send thee, to drink it," to insert immediately after that verse the prophecies concerning the Heathen Nations, which, in the Hebrew, are the close of the Book.

It also transposes their order as follows :

SEPTUAGINT.		HEBREW.
xxv. 15, &c.	Prophecy against Elam, xlix. 34, &c.	
xxvi.	" "	Egypt, xlv.
xxvii. and xxviii.	" "	Babylon, l. and li.
xxix. 1—7.	" "	Philistines, xlvii. 1—7.
xxix. 7—22.	" "	Edom, xlix. 7—22.
xxx. 1—5.	" "	Ammon, xlix. 1—6.
xxx. 12—16.	" "	Damascus, xlix. 23—27.
xxxi.	" "	Moab, xlviii.
xxxii.	" "	xxv. 15—38.
xxxiii.	" "	xxvi.
li.	" "	xliv., xlv.
lii.	" "	lii.

These differences between the Hebrew Original and the Greek Translation have been made by some learned critics to be the occasion and groundwork of a theory of a double recension of the Hebrew Text of Jeremiah; viz. a Palestinian or Babylonish (which is supposed to be preserved in our present Hebrew Manuscripts), and an Egyptian¹, which, it is alleged, is represented by the Septuagint²; and some have gone so far as to prefer the supposed recension which they imagine to be represented by the Septuagint, to the text which is exhibited in the Hebrew Manuscripts³.

This theory of a double recension seems to vanish before one consideration. How is it that we still possess many hundred Manuscripts of the present Hebrew Text, but not a single Manuscript can be produced of the supposed Hebrew Text from which the Septuagint Version is alleged to be derived?

If the Septuagint is to be received as the more correct of the two, this phenomenon is still more strange. And further, the Hebrew contains one-eighth more of matter than the Septuagint⁴; and are we to suppose that all this has been interpolated?

The additions in the Septuagint are few, and are for the most part expository glosses on its meaning, designed for Alexandrine and Hellenistic readers. In many cases the Translators appear to have had a faulty MS. of the original, or to have not been well versed in its language⁵.

Order of Chapters in the Hebrew.

xxxiv.
xxxv.
xxxvi.
xxxvii.
xxxviii.
xxxix.
xl.
xli.
xlii.
xliii.
xliv.
xlv.
xlvi.
xlvii.
xlviii. to v. 45.
xlix. first five verses.
xlix. v. 7 to v. 23.
xlix. v. 23 to v. 28.
xlix. v. 28 to v. 34.
xlix. v. 34 to end.
l.
li.
lii.

Order of Chapters in the Septuagint Version.

xli.
xlii.
xliii.
xliv.
xlv.
xlvi.
xlvii.
xlviii.
xlix.
l.
li. to v. 31.
li. last five verses.
xxvi.
xxix. first seven verses.
xxx.
xxx. first five verses.
xxx. v. 7 to end.
xxx. last five verses.
xxx. v. 5 to v. 11.
xxv. v. 14 to end.
xxvii.
xxviii.
lii.

and this arrangement of Jeremiah's prophecies against heathen Nations, Elam (Persia), Egypt, Babylon, and then the lesser Nations, seems to have been accommodated to the order of the conquests of the Macedonian Conqueror, Alexander the Great (*Hævernicks*, p. 220; *Wickelhaus*, p. 175; *Hitzig*, p. 354; *Movers*, p. 52. See *Graf*, p. 51.)

² So, with more or less variety of statement, *J. D. Michaelis*, *Jahn*, *Bertholdt*, *Rosenmüller*, *Dahler*, *Knobel*, *Movers*, *Hitzig*, *Umbreit*, *De Wette*, *Bleek*. See *Graf*, *Einleit.* p. xli.

³ So *Movers*, and *J. D. Michaelis*. On the other hand, the Septuagint is regarded by some (*Eichhorn* and *Rosenmüller*) as an erroneous and mutilated Version (it is shorter than the Hebrew by one-eighth), and as not in any respect comparable to the Hebrew Text; so *Umbreit* and *Ewald*. Others, as *Hitzig* and *Bleek*, think that both are faulty, and endeavour to correct them by conjectural emendations.

⁴ Cp. *Graf*, *Einleit.* p. xliii. The phrase, "the Lord saith" (*nehm Jehovah*), is omitted sixty-four times by the Septuagint. In the phrase, "the Lord of hosts," the word "hosts" (*tsēbāôth*) is omitted fifty-six times. In the specification of persons, the name of the father (as Gedaliah, the son of Abikam), added in the Hebrew, is often omitted in the Septuagint. In the phrase, "Jeremiah the prophet," it often leaves out the prophetic designation. It seems to have been clearly proved, that the framers of the Septuagint desired to economize time, and to have given to their readers an epitome of the original.

⁵ See *Nägelsbach* and *Hengst.*, and especially *Kueper*, 189—193. *Graf*, pp. li—lvi, where this statement is proved by a large number of instances.

Carpzov., *Introd.* ad *Libros Biblicos Vet. Test.*, P. III., p. 146. *Lipsiæ*, 1721.

¹ The Septuagint Version was made in Egypt, probably at Alexandria, under the Macedonian dynasty of the Ptolemies;

On the whole, the more closely we examine the Septuagint, and the more carefully we compare it with the Hebrew Text of the prophet Jeremiah, the more strong will probably be our conviction that the Septuagint is not a representation of any independent Hebrew text, but only a paraphrase, often abbreviated and inaccurate, of the original words of the Prophet, which, by the good Providence of God, we possess in the Hebrew Canon of Scripture ¹.

On Jeremiah's place in the Hebrew Canon of the prophetical writings, see above, *Introd.* to Isaiah, p. xvii; cp. *Carpzov*, *Int.* p. 127.

The principal patristic commentaries on Jeremiah are those of *Origen* (thirty-nine Homilies), *S. Jerome* (on thirty-two chapters), and *Theodoret*; Rabbis, *Rashi*, *D. Kimchi*, *Abarbanel*, *Salomon Ben-Melech*. Later Christian Expositors: *Aquinas*, *G. Sanctius*, *Ghislerus*; *Maldonatus*, *Bucer*, *Æcolampadius*, *Bugenhagen*, *Calvin*, *Osiander*, *Piscator*, *S. Schmidt*, *W. Lowth*, *Venema*, *Blayney*, *J. D. Michaelis*, *Schnurrer*, *Hensler*, *Eichhorn*, *Dahler* (with a translation into French, Strasburg, 1825), *Rosenmüller*, *Ewald*, *Hitzig* (2nd ed., 1866), *Umbreit*, 1842; *Neumann*, 1856-58; *Graf*, 1862; *Meier*, 1863; *Nügelsbach*, 1868.

¹ Cp. *Hävernick*, *Einleit.* § 228. *Keil*, *Einleit.* § 77. *Hengst.*, *Christol.* ii. 513.

CHRONOLOGICAL TABLE

TO ILLUSTRATE

JEREMIAH AND EZEKIEL.

[For the earlier chronology, see *Intr.* to Kings, p. xx; and for the later, see *Intr.* to Ezra, p. 295. The received chronology is lowered by two years in the following Table, in accordance with the results of recent investigations.]

B.C.	Judah.	Assyria and Babylon.	Egypt.	Other Nations.
639	Josiah comes to the throne, and reigns 31 years. Religious Reformation.	Saracus, last King of Assyria.		633.—Median Empire founded by Cyaxares.
627	Jeremiah prophesies at Jerusalem 40 years.			Alyattes, King of Lydia.
625	Habakkuk and Zephaniah prophesy in the reign of Josiah.	Nabo-Polassar founds the Babylonian Empire. In conjunction with Cyaxares, he takes Nineveh before the year B.C. 610.		Tarquinius Priscus at Rome. Media and Lydia; war of Cyaxares and Alyattes ended by the mediation of Nabo-Polassar.
616 615				
610			Neko (or Pharaoh Necho) marches against Babylonia.	
608	Josiah is killed in battle against Pharaoh Necho. Jehoahaz, or Shallum, succeeds Josiah, and reigns 3 months, and is deposed by Pharaoh Necho, and dies in Egypt. Jehoiakim is set up by Pharaoh Necho, and reigns 11 years.			
605	Jeremiah's prophecy of the 70 years' captivity, and of the 70 years' supremacy of Babylon, ending B.C. 536. Nebuchadnezzar takes Jerusalem, and carries away sacred vessels of the Temple to Babylon.	Nebuchadnezzar sent against Necho by his father Nabo-Polassar, and defeats him in the battle of Carchemish; and succeeds his father on the throne of Babylon.		
	First Captivity of Judah. Jeremiah's roll read.			
604 603 602	Jehoiakim revolts from Nebuchadnezzar.	Daniel at Babylon.		Cyaxares aids Nebuchadnezzar.
597	Jehoiachin, Jeconiah, or Coniah, succeeds Jehoiakim, and reigns 3 months. Jerusalem again taken. King Jehoiachin (Jeconiah or Coniah) is deposed by Nebuchadnezzar. Great Captivity. Ezekiel carried captive to Babylon with Jehoiachin. King Zedekiah succeeds and reigns 11 years.	598. — Nebuchadnezzar marches against Jerusalem; resumes siege of Tyre, and thence returns to Jerusalem.		
593	Jeremiah's prophecy against Babylon.	Ezekiel's Vision of the Temple, the Holy City, and Holy Land.	593.—Psammetichus II.	594.—Solon at Athens. 593.—Astyages King of Media.

CHRONOLOGICAL TABLE—*continued.*

B. C.	Judah.	Babylon.	Egypt.	Other Nations.
588	Jerusalem besieged by Nebuchadnezzar.	Nebuchadnezzar marches against Jerusalem and against Egypt.	Pharaoh Hophra (Apries) takes Gaza, but retreats before Nebuchadnezzar.	
587	Jerusalem's vain hope of relief from Egypt (Pharaoh Hophra).			
586	Jerusalem is taken and destroyed. The end of kingdom of Judah. Zedekiah is carried to Babylon, where he dies. Gedaliah, son of Ahikam, is set up as governor by the Babylonians. Gedaliah is treacherously murdered by Ishmael, son of Nethaniah, of the seed royal. Jeremiah and other Jews go into Egypt.			
582	Further captivity by Nebuzaradan, generalissimo of Babylon.	585.—Nebuchadnezzar takes Tyre.		
		581.—Nebuchadnezzar overruns Egypt. 572.—Destroys Tyre. 570.—Second invasion of Egypt. 569.—Madness of Nebuchadnezzar?	Pharaoh Hophra (Apries) defeated by Nebuchadnezzar.	
561	Jehoiachin, at Babylon, is released.	Evil Merodach.	569.—Amasis.	568.—Cræsus King of Lydia.
556		559.—Neriglissar.		560.—Epoch of the Greek Tyrants. Pisistratus at Athens.
555		Laborosoarchod. Nabonedus.	Alliance of Babylon, Egypt, and Lydia.	558.—Cyrus deposes Astyages.
539	Daniel's dream of the four beasts.	Nabonedus associates Belshazzar as Viceroy with himself. Cyrus defeats Nabonedus. Belshazzar's feast. Babylon taken by Cyrus. Belshazzar slain.		554.—Cyrus conquers Lydia.
538	Daniel's vision at Shushan of the ram and he-goat. Daniel's prophecy of the seventy weeks.	538.—Darius the Median. Daniel governor of Babylon. The edict of Cyrus (in his first year when sole monarch) for the restoration of the Jews and rebuilding of the Temple.		
536	Return of the Jews to Jerusalem.			

THE BOOK OF THE PROPHET JEREMIAH.

I. ¹ THE words of Jeremiah the son of Hilkiah, of the priests that were ^a in Anathoth in the land of Benjamin: ² to whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, ^b in the thirteenth year of his reign. ³ It came also in the days of Jehoiakim the son of Josiah king of Judah, ^c unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, ^d unto the carrying away of Jerusalem captive ^e in the fifth month.

⁴ Then the word of the LORD came unto me, saying, ⁵ Before I ^f formed thee in the belly ^g I knew thee; and before thou camest forth out of the womb I ^h sanctified thee, and I ⁱ ordained thee a prophet unto the nations.

⁶ Then said I, ^j Ah, Lord God! behold, I cannot speak: for I *am* a child.

Before
CHRIST

about
629.
a Josh. 21. 18.
1 Chron. 6. 60.
ch. 32. 7, 8, 9.
about
629.
b ch. 25. 3.
c ch. 39. 2.
d ch. 52. 12, 15.
e 2 Kings 25. 8.

f Isa. 49. 1, 5.

g Exod. 33. 12, 17.

h Luke 1. 15, 41.

Gal. 1. 15, 16.

† Heb. gave.

i Exod. 4. 10. &

6. 12, 30.

Isa. 6. 5.

THE DIVINE COMMISSION TO JEREMIAH.

CH. I. 1. *Jeremiah*] On the name and history of JEREMIAH see the *Introduction* to this volume.

This chapter to chapter ii. 3 is the *Haphtarah*, or proper prophetic lesson to Exod. i. 1—vi. 1, which narrates the divine mission of Moses, and this appointment of that *Haphtarah* suggests the comparison of the mission of Moses with that of Jeremiah. It is also the *Haphtarah* to Num. xxx. 2—xxxii. 42, which describes the division of the land by Moses on the east of Jordan.

In a certain sense Jeremiah was a second Moses; and it is one of the principal characteristics of his prophecies, that they adopt and reiterate the language of Moses in the Pentateuch, especially in Deuteronomy. See above, *Intro.*

— *Hilkiah*] Supposed by some to be the High Priest in the days of Josiah, 2 Kings xxii. 4 (*Clem. Alex., S. Jerome*, and some Rabbis, and *Eichhorn* and *V. Bohlen*); but this is improbable. Anathoth was inhabited by priests of the house of Ithamar (1 Kings ii. 26), but Hilkiah was of the house of Phinehas (1 Chron. vi. 13), and the indefinite expression of “the Priests,” seems to imply that Hilkiah was not the High Priest. Cp. *Hävernick*, Einl. p. 195. *Keil*, Einl. p. 249.

— *of the priests*] Jeremiah and Ezekiel, the two Prophets of the Captivity, united the offices of prophet and priest. Here was their dignity and reward. Though, on account of the destruction of the Temple at Jerusalem in their days, they were no longer able to minister there, yet they had a sacred function of nobler character: they are ever prophesying in their writings, not only to Israel, but to the world. See *Introductions* to Jeremiah and to Ezekiel.

— *Anathoth*] A priestly city in the tribe of Benjamin (Josh. xxi. 18, 19), now *Anāta*, on a broad ridge about four miles N.N.E. from Jerusalem. It is surrounded by cultivated fields of corn, figs, and olives; the remains of its walls are still visible, and its quarries supply Jerusalem with stone for building (*Robinson*).

2, 3. *To whom the word of the LORD came in the days of Josiah—unto the end of the eleventh year of Zedekiah—king of Judah, unto the carrying away of Jerusalem captive in the fifth month*] Jeremiah began to prophesy in the thirteenth year of Josiah, and continued to discharge his prophetic office at Jerusalem till the eleventh year of Zedekiah, a period of forty years; from B.C. 628 to B.C. 588.

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In this enumeration of Jewish kings, Jeremiah omits two, namely, Jehoahaz or Shallum, and Jehoiachin or Jeconiah (or Coniah), both of whom reigned only three months; the former succeeded his father Josiah; the latter succeeded his father Jehoiakim; Jehoiakim and Zedekiah reigned each eleven years.

After the destruction of Jerusalem, Jeremiah still continued in the Holy Land (xl. 1; xlii. 7), and afterwards prophesied in Egypt (xliii., xliv.).

This protracted period, during which Jeremiah prophesied, is an evidence of God's longsuffering toward His People, and of His earnest desire for their repentance (*Origen*, Homil. in Jer.).

4. *Then*] Rather *And* or *Now*. It is not an adverb of time, but a conjunction.

5. *Before I formed thee in the belly I knew thee*] As *Samson* (Judg. xiii. 5; xvi. 17), *John the Baptist* (Luke i. 15), and *St. Paul* (Gal. i. 15), and above all, *Christ*. In this respect, as in many others, Jeremiah, who was sanctified from his mother's womb, and was *known*, i. e. *loved*, by God before he was conceived, and was made a Prophet to the Nations, was a figure of *Christ*, Who was loved by the Father from the beginning, having been always in the Father, and the Father in Him, before He was formed in the womb of the Blessed Virgin, and Who was the Prophet of all Nations, and sent His Apostles to baptize all Nations, and to preach the Gospel to every creature (see *S. Jerome* here, and compare *S. Cyprian*, c. *Judeas* i. 21; *S. Ambrose*, in Ps. xliii.; and *Origen*, Homil. 1, in Jeremiah). *S. Jerome* (on chap. xxiii. 9) says, “I for my part am sure that no one was more holy than Jeremiah;” “*Certè nullum puto sanctiorem Jeremiā, qui virgo, propheta, sanctificatusque in utero, ipso nomine præfiguratur Dominum Salvatorem.*” *S. Jerome* (who is regarded as a Saint, and as a great doctor of the Church, by the Church of Rome) could not have written these words (in which he declares his firm assurance that no mortal was holier than Jeremiah), if he had known anything of the dogma of the Immaculate Conception (i. e. of the original sinlessness) of the Blessed Virgin, which is now enforced by the Church of Rome as an article of faith necessary to everlasting salvation. Cp. above, on Job xxxiii. 24.

— *a prophet unto the nations*] To the heathen as well as to Israel. See chapters xlv. —1.

6. *I cannot speak*] Jeremiah, whose mission it was to awaken the Law of Moses, and whose prophecies are grounded on that

Before
CHRIST
about
629.

k Num. 22. 20, 38.
Matt. 28. 20.
1 Ezek. 2. 6. & 3. 9.
ver. 17.
n Exod. 3. 12.
Deut. 31. 6. 8.
Josh. 1. 5.
ch. 15. 20.
Acts 26. 17.
Heb. 13. 6.
n Isa. 6. 7.
o Isa. 51. 16.
ch. 5. 14.
p 1 Kings 19. 17.
q ch. 18. 7.
2 Cor. 10. 4, 5.

r Ezek. 11. 3, 7. & 24. 3.
† Heb. *from the face of the north*.
s ch. 4. 6. & 6. 1.
† Heb. *shall be opened*.

⁷ But the LORD said unto me, Say not, I *am* a child: for thou shalt go to all that I shall send thee, and ^k whatsoever I command thee thou shalt speak. ⁸ ¹ Be not afraid of their faces: for ^m I *am* with thee to deliver thee, saith the LORD. ⁹ Then the LORD put forth his hand, and ⁿ touched my mouth. And the LORD said unto me, Behold, I have ^o put my words in thy mouth. ¹⁰ ^p See, I have this day set thee over the nations and over the kingdoms, to ^q root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

¹¹ Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. ¹² Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

¹³ And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see ^r a seething pot; and the face thereof is [†] toward the north.

¹⁴ Then the LORD said unto me, Out of the ^s north an evil [†] shall break

Law, especially on Deuteronomy, reminds us of Moses, at the very beginning of his prophecy, and receives an answer of encouragement from God, and a commission from Him like that which was given to Moses (Exod. iv. 10. 12. *Theodoret, Kueper*).

— I *am a child*] Solomon called himself “a little child” when he was married and had a son (1 Kings iii. 7). Jeremiah imitated him and Moses in humility (see Exod. iv. 10). We must be little children in our own sight, in order to be prophets (Matt. xi. 25. Mark x. 15. Luke x. 21).

⁸ *Be not afraid*] So Jeremiah's brother-prophet and priest, Ezekiel, is encouraged by God in his mission to a godless people (Ezek. ii. 6), and Moses before them (Exod. iii. 12), and so St. Paul (Acts xxvi. 17).

⁹ *the LORD put forth his hand, and touched my mouth*] As He touched, by the Angel, the lips of Isaiah (vi. 6), and of Daniel (x. 16), and gave the written roll to Ezekiel (ii. 9; iii.), and as Our Lord breathed on the Apostles (John xx. 22), and sent the Holy Ghost in tongues of fire, sitting upon each of them (Acts ii. 3).

¹⁰ *I have—set thee over the nations—to root out*] Even in heathen literature a person is said to do what he declares will be done. See *Ruhnken* in Timæi Lexicon, *κινεῖ τὸν οὐρανὸν Πλάτων, ἡγουν κινεῖσθαι λέγει*, and *Horat.* 1 *Serm.* x. 37.

But something more is meant by such expressions as these in Holy Scripture. The Word of God in His prophets has power to do what it says will be done (see Isa. vi. 10, 11; cp. 2 Cor. x. 4, 5); it is therefore compared to a fire (xxiii. 29. Rev. xi. 3. 5), to a hammer that breaketh the rock (xxiii. 29), and a two-edged sword (Heb. iv. 12).

For a similar reason the Prophets are described as giving a cup of divine fury to all nations to drink (xxv. 15), and as prophesying to dry bones so as to make them arise (Ezek. xxxvii. 7—10). Cp. Hos. vi. 5.

Here is a striking proof of the Inspiration of the Sacred Writers: they are said to do what God does, because God is in them. Compare on Ezek. xliii. 3, where the prophet says, “The Vision which I saw when I came to destroy the city.”

Indeed, in the attributes assigned to the Word spoken by the prophets, we see a foreshadowing of the divine prerogatives and energy of CHRIST, the Eternal Word Himself, Who was in them (1 Pet. i. 11). See below, on Heb. iv. 12. Rev. xix. 13.

THE TWO SIGNS; THE ALMOND-ROD, AND THE SEETHING-POT.

¹¹, ¹². *I see a rod of an almond tree—I will hasten*] Literally, I see a rod of a *shākēd* tree (so called from *shākād*, to wake, because it is the first tree to arouse and awake from the sleep of winter (*Plin.* N. H. xvi. 42. *Gesen.* 847). Hence these words are rendered by some (*Aquila, Symmachus, Jerome*), I see a waking rod.

To which the Lord replies, Thou hast well seen, for I *am wakeful* (*shōkēd*) over My Word to perform it. That is, I may perhaps appear to thee to connive at sin (cp. Ps. lxxxiii. 1—3; xciv. 9), and to be asleep, like a dry and leafless tree in winter, but do not be mistaken; God is, indeed, long-suffering, but He

will perform what He has said. His divine power and glory will awake suddenly into action, like a grove of almond-trees bursting forth into blossom in the earliest days of spring.

Here is a beautiful type of the Resurrection, especially the Resurrection of Christ. “Virga Aaron, quæ putabatur emortua, in Resurrectione Domini floruit” (*S. Jerome*).

The Almond is here called a rod (*makkēl*, from *mākal*, to strike with a rod, *Gesen.* 603), because God's Word possesses royal authority, and a punitive power; which were symbolized by the rod in the hand of Moses (cp. Exod. iv. 20), and of Aaron (Num. xvii. 8. 2 Sam. vii. 14. Ps. ii. 9; lxxxix. 32. Zech. xi. 7—14).

Besides, the Almond was an appropriate type of such prophecies as those which Jeremiah was commissioned to utter; calling men to repentance and bringing forth fruit unto salvation by warnings of impending woe. “Dominus corripit, ut emendet; et quomodō amygdalum amarissimam habet corticem et testā durissimā cingitur, ut detractis austerioribus, fructus dulcissimus reperiat, sic omnis correptio amara videtur ad præsens, sed fructus parit dulcissimos” (*S. Jerome*).

¹³. *I see a seething pot*] Literally, a pot (Hebr. *sir*), blowing, or panting, like a puffing and snorting animal violently agitated by internal passion, and breathing forth fire and smoke (Job xli. 12—23. *Gesen.* 668).

Jerusalem is represented as a seething-pot, being about to be beset and burnt by the fiery fury of Chaldean besiegers.

This comparison was converted into a subject for profane and incredulous sneering and jesting by the inhabitants of Jerusalem (see below, on Ezek. xi. 3. 7. 11); but it was verified to the full, when Jerusalem blazed to heaven with the conflagration kindled by the armies of Babylon. Cp. Ezek. xxiv. 3.

We shall have frequent occasion to observe, that the prophet Ezekiel in Babylonia echoes the voice of the prophet Jeremiah at Jerusalem. Cp. below, on iii. 7; and notes on Ezek. xiii. 2, 3; xiv. 14; xxxii. 19.

— and the face thereof is toward the north] Literally, its face (the direction of the pot) is dependent on, or acted on, from the face (of the heaven) toward the north. Jerusalem is exposed to the northern fire of the armies of Chaldaea, which will destroy it. See what follows; and cp. *Graf* here, p. 10.

Moses received two signs when he received his divine commission at Horeb;—one of power, the rod changed into a serpent,—the other of judgment, the leprous hand (Exod. iv. 1—8). So Jeremiah (the reviver of the Law) had two visions,—that of the almond rod, and the seething pot,—one of correction, the other of judgment.

¹⁴. *Out of the north*] Not from the south, viz. from Egypt, which the people of Jerusalem most feared at this time, but from Chaldaea, which they little dreaded in comparison with Egypt. Cp. iv. 6; vi. 1; x. 22; xxv. 9; xxxiv. 1.

These two images declared, that if Jerusalem would not repent when corrected by the rod of God's Word, she would be consumed by the fire of the armies of Babylon, whom He would send against her.

So it may be said generally of all men and nations: “Qui noluerint percutiente virgā Dei emendari, mittentur in ollam

forth upon all the inhabitants of the land. ¹⁵ For, lo, I will 'call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall "set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. ¹⁶ And I will utter my judgments against them touching all their wickedness, * who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

¹⁷ Thou therefore ^y gird up thy loins, and arise, and speak unto them all that I command thee: ^z be not dismayed at their faces, lest I || confound thee before them. ¹⁸ For, behold, I have made thee this day ^a a defenced city, and an iron pillar, and brassen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. ¹⁹ And they shall fight against thee; but they shall not prevail against thee; ^b for I am with thee, saith the LORD, to deliver thee.

II. ¹ Moreover the word of the LORD came to me, saying, ² Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember || thee, the kindness of thy ^a youth, the love of thine espousals, ^b when thou wentest after me in the wilderness, in a land that was not sown. ³ ^c Israel was holiness

Before
CHRIST
about
629.

t ch. 5. 15. &
6. 22. & 10. 22. &
25. 9.
u ch. 39. 3. &
43. 10.

x Deut. 28. 20.
ch. 17. 13.

y 1 Kings 18. 46.
2 Kings 4. 29. &
9. 1.

Job 38. 3.
Luke 12. 35.

1 Pet. 1. 13.
z Exod. 3. 12.

ver 8.
Ezek. 2. 6.

|| Or, break to
pieces.

a Isa. 50. 7.
ch. 6. 27. &
15. 20.

b ver. 8.

|| Or, for thy sake.

a Ezek. 16. 8,
22, 60, &
23. 3, 8, 19.

Hos. 2. 15.

b Deut. 2. 7.
c Exod. 19. 5, 6.

æneam atque succensam" (*S. Jerome*). "Deus prius exhibet penitentibus virgam correctionis, quam si nolunt accipere, reservat impenitentibus ollam succensam gehennæ" (*S. Ambrose*, in Ps. xxxviii.).

¹⁵. *they shall set every one his throne at the entering of the gates*] In the very same spot where the Kings of Judah sat in royal state, and administered justice to their people. There the heathen princes of Chaldaea and its dependent kingdoms shall set up their royal throne and pavilion, and will execute judgment upon them. This was literally fulfilled. See ch. xxxix. 3.

The gates of cities were the place chosen for the display of royal pomp and judicial majesty; see Josh. xx. 4. Ruth iv. 1. 1 Kings xxii. 10. Job v. 4; xxxi. 21. Amos v. 12. Cp. *Dr. Thomson*, "The Land and the Book," pp. 25, 26.

¹⁶. *burned incense*] Rather, *have burned sacrifice*, not incense only, but any other offering. Cp. xxxiii. 18; xlv. 3. Amos iv. 5 (*Graf, Nägelsbach*).

¹⁸. *I have made thee*] Literally, *I have given thee*. Prophets are God's gifts to the Church; and all that they speak is given them by Him. See below on Ezek. iii. 17; xxxiii. 7.

— *a defenced city*] Thou, who art God's prophet, art a defenced city, and must be prepared for a siege from thine enemies, and even from thy brethren, and from the kings and princes, and other inhabitants of Jerusalem. But thou wilt not be taken, as Jerusalem will be, and destroyed; for I have made thee to be an iron pillar, and thou shalt not be removed, as her pillars will be (lii. 17); and I have made thee to be brassen walls, and thou shalt never be overthrown and burnt with fire, as her walls will be. Compare the words of the Lord to Ezekiel (ii. 6; iii. 8, 9), and our Lord's words concerning Himself (Isa. i. 7).

This promise to Jeremiah was fully accomplished. See below, *Prelim. Note* to chap. xxxv.; on chap. xlv.; and the following excellent summary of the evidence on that subject:—

"For forty-one years, from the thirteenth of Josiah to the last of Zedekiah, Jeremiah declared one future for Israel, destruction from the north, captivity in Babylon. After Josiah's death, his life was sought by those of his native place (xi. 19—23), it continued to be plotted against (xviii. 18. 20. 22, 23). He was defamed (xx. 10), reproached, derided all day long (xx. 7, 8; add xxiii. 33—40), cursed by the people man by man, as they curse those who grind them with usury (xv. 10), accused falsely (xxxvii. 13—15), placed in the stocks (xx. 2, 3), put on trial for the truth (xxvi. 8—24), imprisoned (xxxii.), given over to death (xxxviii. 4, 5; xxxvii. 15—21; xxxviii. 6—20), yet he had foretold from the first that God would preserve him to the end, and that he should be treated kindly by the enemy at the latter end (xv. 11).

"He went about among them, persecuted by all, but invulnerable. For God was his invisible defence. *I have made thee this day*, were the words of his inauguration (i. 18, 19;

add xv. 20. 21; xx. 11) *a defenced city, and an iron pillar, and brassen walls against the whole land, against the kings of Judah, and the princes thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee; for I am with thee to deliver thee*. False prophets contradicted him. The people loved this contradiction, and greedily swallowed every delusion; the great men of the city were bent on defence; the petty kings around leagued to resist the King of Babylon. Egypt, at the first and the last, had warlike and able monarchs—Pharaoh Necho, and Pharaoh Hophra. One voice alone peremptorily from the first pronounced the distinct issue. Before Nineveh fell, while Babylon was still dependent, while Judæa, amid the weakness of the last Assyrian king, was in perfect repose, that voice was first heard, which sounded on for those forty-one years (i. 14, 15; iv. 6; vi. 1. 22, 23; x. 22; xiii. 20; add v. 15; viii. 14—16. 19; xxxvi. 29, 'King of Babylon'). *Out of the north evil shall break forth upon all the inhabitants of the land. For lo, I will call all the families of the kingdoms of the north, saith the Lord, and they shall come and set every one his throne at the entering of the gates of Jerusalem. That voice never wavered*. During eighteen years of Nebuchadnezzar's reign it announced uniformly that he should be its destroyer (Jer. xxiv. [fourth of Jehoiakim]; xxvii. 1—11 [beginning of the reign of Jehoiakim]; xxii. 24, 25 [Jecooniah]; xxix. [beginning of Zedekiah's reign]; xxviii. [fourth of Zedekiah]; xxxiv. [ninth of Zedekiah]). What, if like Alexander or Cyrus, he had died prematurely? What if, in the first eighteen years of his reign? Jeremiah knew that he would live until God's word should be accomplished; and during this interval nothing moved him" (*Dr. Pusey*, on Daniel, p. 263).

GOD'S REMONSTRANCE WITH ISRAEL FOR ITS APOSTASY.

CH. II.] The following five chapters do not refer (as has been alleged by some) to the evils brought upon Judah by a supposed invasion of Scythians (*Eichhorn, Dahler, Hitzig, Bertheau, Ewald*), but to its internal confusion and miseries in the days of Jehoiachin. See *Graf*, pp. 15—20.

². *I remember thee* (literally, *I remember for thee*, for thy credit, and on thy behalf), *the kindness of thy youth, the love of thine espousals*] When thou wast betrothed to Me as a Bride, in mystical wedlock at Sinai. See above, on Exod. xix. 8; and below, iii. 14, 15. Ezek. xvi. 8. 60. Do not suppose that I forget thy former affection to Me. No; I loved thee in thy youth (Hos. xi. 1). I loved thee then as a Husband loves His spouse. Cp. Hos. ii. 19, 20. Amos ii. 10. Joel i. 8; and *Theodore* here. The reason of thy present distress is,—that "thou hast left thy first love" (Rev. ii. 2—4).

— *in a land that was not sown*] The land through which thou passedst for forty years was not sown with corn, and yet I sustained thee there with bread. Such was the response

Before
CHRIST
about
629.
d James 1. 18.
Rev. 14. 4.
e ch. 12. 14.
f See ch. 50. 7.
f Isa. 5. 4.
Micah 6. 3.
g 2 Kings 17. 15.
Jonah 2. 8.
h Isa. 63. 9, 11,
13.
Hos. 13. 4.
i Deut. 8. 15. &
32. 10.

|| Or, the land
of Carmel.
k Num. 13. 27. &
14. 7, 8.
Deut. 8. 7, 8, 9.
l Lev. 18. 25,
27, 28.
Num. 35. 33, 34.
Ps. 78. 58, 59. &
106. 38.
ch. 3. 1. & 16. 18.
m Mal. 2. 6, 7.
Rom. 2. 20.
n ch. 23. 13.
o ver. 11.
Hab. 2. 18.
p Ezek. 20. 35, 36.
Micah 6. 2.
q Exod. 20. 5.
Lev. 20. 5.
|| Or, over to.
r Micah 4. 5.
s Ps. 115. 4.
Isa. 37. 19.
ch. 16. 20.
t Ps. 106. 20.
Rom. 1. 23.
u ver. 8.
x Isa. 1. 2.
ch. 6. 19.
y Ps. 36. 9.
ch. 17. 13. &
18. 14.
John 4. 14.
z See Exod. 4. 22.
† Heb. become
a spoil?
a Isa. 1. 7.
ch. 4. 7.
† Heb. gave out
their voice.
b ch. 43. 7, 8, 9.
|| Or, feed on thy
crown, Deut. 33. 20. Isa. 8. 8.

unto the LORD, and ^d the firstfruits of his increase: ^e all that devour him shall offend; evil shall come upon them, saith the LORD. ⁴ Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel:

⁵ Thus saith the LORD, ^f What iniquity have your fathers found in me, that they are gone far from me, ^g and have walked after vanity, and are become vain? ⁶ Neither said they, Where is the LORD that ^h brought us up out of the land of Egypt, that led us through ⁱ the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt? ⁷ And I brought you into ^{||} ^k a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye ^l defiled my land, and made mine heritage an abomination. ⁸ The priests said not, Where is the LORD? and they that handle the ^m law knew me not: the pastors also transgressed against me, ⁿ and the prophets prophesied by Baal, and walked after *things that* ^o do not profit.

⁹ Wherefore ^p I will yet plead with you, saith the LORD, and ^q with your children's children will I plead.

¹⁰ For pass ^{||} over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing. ¹¹ ^r Hath a nation changed *their* gods, which are ^s yet no gods? ^t but my people have changed their glory for ^u *that which* doth not profit. ¹² ^x Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD. ¹³ For my people have committed two evils; they have forsaken me the ^y fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

¹⁴ *Is Israel* ^z a servant? *is* he a homeborn slave? why is he [†] spoiled? ¹⁵ ^a The young lions roared upon him, and [†] yelled, and they made his land waste: his cities are burned without inhabitant. ¹⁶ Also the children of Noph and ^b Tahapanes ^{||} have broken the crown of thy head.

of My love to thine. Here is a reference to Deut. viii. 2, 3: "Thou shalt remember all the way which the Lord thy God led thee these forty years, and fed thee with manna, that He might make thee know that man liveth not by bread alone, but by every word that proceedeth out of the mouth of the Lord."

3. *all that devour him shall offend*] Rather, *all that devour him shall incur guilt*, and will themselves be liable to God's wrath. Cp. v. 12. 14; xxiii. 17. Ps. civ. 14, 15. Isa. xli. 10, 11. Ezek. xxv. 12, 13. Zech. i. 15.

4. *Hear ye the word of the LORD*] The following words, to v. 28, and iii. 4; iv. 1, 2, were appointed in Hebrew Synagogues as a *Haphtarah* to Numb. xxxiii. 1—xxxvi. 12, which describe the journeyings of Israel in the wilderness, the borders of the land, and the Levitical cities. The reason of this appointment is obvious.

5. *What iniquity have your fathers found in me*] God, in His infinite love and condescension to His people, does not condemn them as a judge, but pleads with them as a defendant in a suit (Theodoret). Cp. Isa. v. 3. Micah. vi. 3.
— *vanity*] The vanity, the thing of nought, idols. Cp. 1 Cor. viii. 4; below, x. 15; xiv. 22; xvi. 14. 19.

6. *of pits*] Literally, *of the pitfall*, into which a man falls unawares (Gesen. 810). Cp. xviii. 20. 22.

7. *a plentiful country*] Literally, *the land of a Carmel*, a beautiful garden like Carmel. Cp. above, Cant. vii. 5. Isa. xxxiii. 9; xxxv. 2.

11. *Hath a nation changed their gods—my people have changed their glory*] They have changed it as an article of commerce and traffic, with a view to their own gain! Cp. note above, on Ps. cvi. 20, where the same verb is used as here. They changed their glory into the similitude of an ox that eateth grass; and cp. Rom. i. 23. The heathen nations of the coastlands of the Mediterranean and of Arabia are constant to their false gods; but Israel has forsaken the Only True God!

12. *be horribly afraid, be ye very desolate*] Shudder, and be withered away (Gesen. 302).

13. *have—hewed them out cisterns, broken cisterns*] Rather, *leaky cisterns*. They have deserted Me, the living Fountain of divine truth (cp. Ps. xxxvi. 9. John iv. 14; vii. 37—39), and have hewn for themselves in the earth cisterns, or pits, made by human device, contrary to God's law; and those cisterns are leaky, and will not hold water; and when men are thirsty, and come to them for refreshment, they find them dry. So Israel, when they resorted for help to their idols, and to Egypt, and to Assyria, which they preferred to the Everlasting Fountain of all Good, found nothing but sand or mud.

This may be applied to every sinner; "qui relicto fonte fudit sibi cisternas rimosas;" and to heretics, "qui purum doctrinæ fontem in Scripturis et Ecclesiâ Dei deserunt et fodiunt sibi cisternas cœnosas falsorum dogmatum" (S. Irenæus, iii. 40; S. Cyprian, Ep. 40; A Lapide). Cp. Eccles. xxi. 13, 14; and Bp. Sanderson, i. 361.

14. *Is Israel a servant?*] Is Israel a slave, a bondsman, and captive, that he should suffer such evils as he now endures? No (the Almighty answers), Israel is not a slave, but a beloved son, whom I have delivered as My firstborn (Exod. iv. 22) from the land of bondage. But he has forsaken Me, his Father, and has brought those miseries on himself by his apostasy. Cp. Isa. i. 1.

15. *The young lions*] Israel's enemies; first, the Syrians and Assyrians before the days of Jeremiah, and afterwards the Babylonians. See below, iv. 7; cp. Ezek. xix. 3. 6. Nah. ii. 11, 12. Dan. vii. 4.

16. *Noph*] Memphis, the ancient capital of Lower Egypt. See Isa. xix. 13. Below, xlv. 1. Ezek. xxx. 13. 16. Hos. ix. 6.

— *Tahapanes*] On the eastern border of Lower Egypt. The Pelusiæ Daphnæ of Herodotus (ii. 20). Cp. below, xliii. 7. Ezek. xxx. 18.

— *have broken the crown of thy head*] Rather, they have

¹⁷ Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when ^d he led thee by the way?

¹⁸ And now what hast thou to do ^e in the way of Egypt, to drink the waters of ^f Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

¹⁹ Thine own ^g wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that *it is* an evil thing and bitter, that thou hast forsaken the LORD thy God, and that my fear is not in thee, saith the Lord God of hosts.

²⁰ For of old time I have broken thy yoke, and burst thy bands; and ^h thou saidst, I will not ⁱ transgress; when ⁱ upon every high hill and under every green tree thou wanderest, ^k playing the harlot.

²¹ Yet I had ^l planted thee a noble vine, wholly a right seed: how then art thou turned into ^m the degenerate plant of a strange vine unto me? ²² For though thou ⁿ wash thee with nitre, and take thee much soap, yet ^o thine iniquity is marked before me, saith the Lord God.

²³ ^p How canst thou say, I am not polluted, I have not gone after Baalim? see thy way ^q in the valley, know what thou hast done: ^r *thou art* a swift dromedary traversing her ways; ²⁴ ^r *A wild ass* [†] used to the wilderness, *that* snuffeth up the wind at [†] her pleasure; in her occasion who can ^r turn her away? all they that seek her will not weary themselves; in her month they shall find her.

²⁵ Withhold thy foot from being unshod, and thy throat from thirst: but

Before
CHRIST
about
629.
c ch. 4. 18.
d Deut. 32. 10.
e Isa. 30. 1, 2.
f Josh. 13. 3.

g Isa. 3. 9.
h Hos. 5. 5.

h Exod. 19. 8.
Josh. 24. 15.
Judg. 10. 16.
i Sam. 12. 10.
j Or, *serve*.
k Deut. 12. 2.
l Isa. 57. 5, 7.
m ch. 3. 6.
n Exod. 34. 15.
o Exod. 15. 17.
p Ps. 44. 2. &
80. 8.
q Isa. 5. 1, &c.
& 60. 21.
r Matt. 21. 33.
s Mark 12. 1.
t Luke 20. 9.
u Deut. 32. 32.
v Isa. 1. 21. & 5. 4.
w Job 9. 30.
x Deut. 32. 34.
y Job 14. 17.
z Hos. 13. 12.
aa Prov. 30. 12.
ab ch. 7. 31.
ac j Or, *O swift dromedary*.
ad Job 39. 5, &c.
ae ch. 14. 6.
af j Or, *O wild ass*, &c.
ag j Or, *reverse it*?

† Heb. *taught*.

† Heb. *the desire of her heart*.

j Or, *reverse it*?

depastured the hair of thy head. Israel is compared to a fair woman, a bride; her hair is her ornament; her beautiful cities, her gardens, vineyards, her orchards, and oliveyards—these are wasted by the enemy, as a land is made bare by the inroad of nomad shepherds depasturing off its herbage with their flocks. For illustrations of this metaphor, cp. Num. xxii. 4. Isa. iii. 17; vii. 20. Mic. v. 6; below, xlvii. 5; xlviii. 37; *Gesen.* 773; and see *Schmidt* and *Graf* here.

¹⁷ *Hast thou not procured*] Rather, *hath not it* (that is, thine apostasy, thy forsaking of the Lord) *procured this to thee?*

— *he led thee by the way*] A reference to Deut. viii. 15; xxxii. 10.

¹⁸ *And now what hast thou to do in the way of Egypt*] Or *what profit is there to thee in the way to Egypt?* to seek for allies there instead of trusting in God. Cp. on Isa. xxx. 1; xxxi. 1; xxxvi. 6; below, xxxvii. 5. 7. Lam. iv. 17.

— *Sihor*] The Nile—the black river. See *Isaiah* xliii. 3.

— *Assyria*] To which Israel looked for help against Egypt and other enemies. Cp. Isa. viii. 6, 7. 2 Chron. xxviii. 21. Hosea v. 13; vii. 11; viii. 9; xiv. 3. 2 Kings xxiii. 29.

— *the river*] Euphrates.

¹⁹ *know therefore and see that*] *Thence know and see how evil and bitter a thing it is to forsake the LORD thy God.* There is (as *Kueper* suggests) another reference in these words (*how evil and bitter*) to the Mosaic Law, and to the *bitter waters*, the waters of jealousy, which were to be drunken by a woman suspected of adultery (Num. v. 19. 23—27) to which Israel is compared. Cp. iii. 1.

This consideration throws light on the expression, in the foregoing verse, “What hast thou to do to *drink the waters of Sihor*, and the *waters of Assyria*?” If thou forsakest God, the Fountain of living waters, and resortest for help to the *waters of Egypt and Assyria*—the Nile, the Tigris, and the Euphrates:—then be sure thou wilt have *bitter waters* of thy own to drink.

²⁰ *For of old time I have broken—transgress*] Rather, *For of old time hast thou* (like a restive animal, xxxi. 18. Hos. iv. 16) *broken thy yoke* (the yoke of God's law; cp. Matt. xi. 29, 30), and *burst thy bonds* (cp. Ps. ii. 3. Hos. xi. 4); and *thou saidst I will not serve* (God). See *Sept.*, *Vulg.*, and *Graf*, 35. *Nägelsbach*, 19.

²¹ *a noble vine*] Literally, *a vine of Sorek*. See Isa. v. 2. Cp. Gen. xlix. 11. Prov. xxiii. 13.

— *the degenerate plant*] The bastard slips (*Gesen.* 582).

— *a strange vine*] Another reference to Deut. xxxii. 32.

²² *nitre—soap*] The former is mineral alkali, the latter, vegetable (*Winer*; *Thomson*, 532).

²³ *the valley*] Probably the valley of Hinnom, where Moloch was worshipped, at the south of Jerusalem. Cp. vii. 31; xix. 2. 2 Kings xxiii. 10.

— *thou art*] Words not in the original, and which would be better omitted; and thus greater force would be given to the prophet's language.

— *a swift dromedary*] *A young camel, light footed, traversing her ways*; flitting, in wavy lines and zigzag skittishness, from one side to another, in her ways. This image describes the capricious fickleness of Jerusalem, having broken away from the yoke of God's law, and roving in restless vagrancy from one form of worship to another; and see what follows;

²⁴ *A wild ass—at her pleasure*] Rather, *in her heat*. At that season she snuffs up the breeze, to cool the burning fire of her incensed passion. Cp. xiv. 6. As to the mode of expression here used, cp. on Gen. xvi. 12. Job xi. 12. Hos. viii. 9.

— *who can turn her away?*] *Her heat, who can restrain it?*

— *all they that seek her will not weary themselves*] At that season, *in her month* (cp. 1 Kings v. 7), they will find her easily, who at other times roves far away from human habitations in the wilderness.

²⁵ *Withhold thy foot*] Do not weary thyself; and do not wear out thy shoes, and parch thy throat with thirst, by wandering to and fro after false gods; but remain steadfast, in quietness and strength, under the protection of the God of thy fathers; and drink of the living waters of His truth and joy. Here is another reference to Deuteronomy. The *shoes* of the Israelites never wore out, and their *foot* never waxed sore in all their march of forty years in the wilderness, under God's protection, to Canaan (Deut. viii. 4; xxix. 5). But it is a weary, foot-sore work to wander from Him after idols. Such, and numerous other allusions to Deuteronomy, which are not obvious to the superficial reader of Jeremiah, show clearly that the Pentateuch, especially Deuteronomy, was as it were the spiritual atmosphere in which the Prophet moved and breathed. They are not direct imitations, but delicate allusions, and afford a striking refutation of the coarse theory of some modern Rationalists, that Deuteronomy

Before
CHRIST
about
629.
s ch. 13. 12.
|| Or, *Is the case
desperate?*
t Deut. 32. 16.
ch. 3. 13.
629.

|| Or, *begotten me.*
† Heb. *the hinder
part of the neck.*
u Judg. 10. 10.
Ps. 78. 34.
Isa. 26. 16.
x Deut. 32. 37.
Judg. 10. 14.
y Isa. 43. 20.
† Heb. *evil.*
z ch. 11. 13.

a ver. 23, 35.
b Isa. 1. 5. &
9. 13.
ch. 5. 3.
c 2 Chron. 36. 16.
Neh. 9. 26.
Matt. 23. 29, &c.
Acts 7. 52.
1 Thess. 2. 15.
d ver. 5.
† Heb. *We have
dominion.*
e Ps. 12. 4.
f Deut. 32. 15.

g Ps. 106. 21.
ch. 13. 25.
Hos. 8. 14.

h Ps. 106. 38.
ch. 19. 4.
† Heb. *digging.*

i ver. 23, 29.
k ver. 9.
l Prov. 28. 13.
1 John 1. 8, 10.
m ver. 18.
ch. 31. 22.
Hos. 5. 13. &
12. 1.
n Isa. 30. 3.
ch. 37. 7.
o 2 Chron. 28. 16,
20, 21.
p 2 Sam. 13. 19.
† Heb. *Saying.*

* thou saidst, || There is no hope: no; for I have loved 'strangers, and after them will I go.

²⁶ As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets, ²⁷ saying to a stock, Thou *art* my father; and to a stone, Thou hast

|| brought me forth: for they have turned † *their* back unto me, and not *their* face: but in the time of their "trouble they will say, Arise, and save us.

²⁸ But * where *are* thy gods that thou hast made thee? let them arise, if they ^y can save thee in the time of thy † trouble: for ^z according to the number of thy cities are thy gods, O Judah.

²⁹ ^a Wherefore will ye plead with me? ye all have transgressed against me, saith the LORD. ³⁰ In vain have I ^b smitten your children; they received no correction: your own sword hath ^c devoured your prophets, like a destroying lion.

³¹ O generation, see ye the word of the LORD. ^d Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, † ^e We are lords; ^f we will come no more unto thee?

³² Can a maid forget her ornaments, *or* a bride her attire? yet my people ^g have forgotten me days without number. ³³ Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways. ³⁴ Also in thy skirts is found ^h the blood of the souls of the poor innocents: I have not found it by † secret search, but upon all these.

³⁵ ⁱ Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, ^k I will plead with thee, ^l because thou sayest, I have not sinned. ³⁶ ^m Why gaddest thou about so much to change thy way? ⁿ thou also shalt be ashamed of Egypt, ^o as thou wast ashamed of Assyria. ³⁷ Yea, thou shalt go forth from him, and ^p thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

III. ¹ † They say, If a man put away his wife, and she go from him, and

was forged by him (see above, *Introd.* to Deut.); and they are silent evidences of the authenticity and genuineness of that book. Cp. *Kueper's* excellent work on this subject, referred to above in the *Introduction*.

27. to a stone] Heb. *eben*—feminine, regarded here as a mother; as the stock is regarded as a father.

30. your own sword hath devoured your prophets] Instead of hearkening to *My* prophets, and of receiving instruction and blessing from Me through them, ye have *killed* them (see 1 Kings xviii. 4, 2 Kings xxi. 16, 2 Chron. xxiv. 21): therefore ye are punished by Me. Cp. Matt. xxiii. 37. Luke xi. 47; xiii. 34. Acts vii. 51, 52. 1 Thess. ii. 15.

31. O generation] Ye, who are a chosen generation (cp Ps. xxii. 30; xxiv. 6; cxii. 2. Isa. liii. 8.), have become a perverse generation (Deut. xxxii. 5. Ps. lxxviii. 8), the generation of My wrath, a generation of vipers (vii. 29. Matt. iii. 7; xi. 16; xiii. 34, 39, 41—45; xvi. 4; xvii. 17).

— We are lords] Rather, we are free to wander when we will, like an animal which has broken loose from the rein, and has cast off the yoke, and ranges freely over the steppes of the desert. Cp. Hos. xii. 1. *Gesen.* 759.

32. her attire] Her girdle (*Hitzig, Knobel*), or her bosom-band (*Jerome*). Cp. Isa. iii. 20.

God is the glory of His Church (see ii. 11. Isa. lxi. 10. Ezek. xvi. 11, 12), yet Judah has cast Him from her, and has defiled herself with the foul stains of idolatry and of bloodshed (v. 22. 34).

33. Why trimmest thou thy way] Rather, *How dost thou set straight thy way* (vii. 3. 5; xviii. 11; xxvii. 13. Isa. xliii. 16)—not as thou oughtest to do, to seek Me—but to gratify thy roving lust!

34. Also in thy skirts—all these] Rather, *Also on the skirts* (literally, the wings of thy garments) *is found blood of the souls*

of poor innocents (of children sacrificed to Moloch and of prophets and other righteous men, v. 30). *I have not found them* (the blood stains) *by breaking in* (like a thief in the dark night), by secret irruption into thy house, but in broad daylight.

Here, again, is a silent reference to the Pentateuch. See Exod. xxii. 2, the only other place where the word here used is found, and which Jeremiah (who is ever referring to the Mosaic Law) has here in his mind. I have not found it by secret irruption, like a thief in the night (cp. the Evangelical metaphor, Matt. xxiv. 43. 1 Thess. v. 2. 4. 2 Pet. iii. 10. Rev. iii. 3; xvi. 15), but I have found it in open day, upon all these thy princes, prophets, priests, and people, who boldly declare their sin, which defiles the robes that they wear in public places in the light of day.

After all that has been written on this controverted passage (see *Rosenm., Dahler, Hitzig, Neumann, Graf, Nägels.*), this seems on the whole to be the most probable sense. Above, in v. 26, we read, "As the thief is ashamed when he is found;" and this confirms the above interpretation.

36. Egypt—Assyria] See v. 18. In order to escape the Egyptians, the inhabitants of Jerusalem used to take refuge in Assyria; and again, in order to avoid the anger of Assyria, they were wont to take refuge in Egypt. They are condemned by God, because they forsook Him and put their trust in men (*S. Jerome*).

37. thine hands upon thine head] To signify the pain that thou feelest there. Cp. 2 Sam. xiii. 19.

RETURN, O ISRAEL.—THE FUTURE CONVERSION OF THE JEWS.

CH. III. 1. *They say*] Here is another tacit reference to the Mosaic Law. The Hebrew word here (*le-amôr*, the infinitive of *amar*, to speak, and usually rendered "*dicendo*"), *but* absolutely,

become another man's, ^a shall he return unto her again? shall not that ^b land be greatly polluted? but thou hast ^c played the harlot with many lovers; ^d yet return again to me, saith the LORD.

² Lift up thine eyes unto ^e the high places, and see where thou hast not been lien with. ^f In the ways hast thou sat for them, as the Arabian in the wilderness; ^g and thou hast polluted the land with thy whoredoms and with thy wickedness. ^h Therefore the ⁱ showers have been withholden, and there hath been no latter rain; and thou hadst a ^j whore's forehead, thou refusedst to be ashamed.

⁴ Wilt thou not from this time cry unto me, My father, thou art ^k the guide of ^l my youth? ^m Will he reserve *his anger* for ever? will he keep *it* to the end? Behold, thou hast spoken and done evil things as thou couldest.

⁶ The LORD said also unto me in the days of Josiah the king, Hast thou seen *that* which ⁿ backsliding Israel hath done? she is ^o gone up upon every high mountain and under every green tree, and there hath played the harlot.

⁷ ^p And I said after she had done all these *things*, Turn thou unto me. But she returned not.

And her treacherous ^q sister Judah saw *it*. ⁸ And I saw, when ^r for all the causes whereby backsliding Israel committed adultery I had ^s put her away, and given her a bill of divorce; ^t yet her treacherous sister Judah feared not, but went and played the harlot also. ⁹ And it came to pass through the ^u lightness of her whoredom, that she ^v defiled the land, and committed adultery with ^x stones and with stocks. ¹⁰ And yet for all this her treacherous sister Judah hath not turned unto me ^y with her whole heart, but ^z feignedly, saith the LORD.

¹¹ And the LORD said unto me, ² The backsliding Israel hath justified herself more than treacherous Judah.

¹² Go and proclaim these words toward ^a the north, and say, Return, thou

Before
CHRIST
629.

a Deut. 24. 4.
b ch. 2. 7.
c ch. 2. 20.
Ezek. 16. 26,
28, 29.
d ch. 4. 1.
Zech. 1. 3.
e See Deut. 12. 2.
ch. 2. 20.
f Gen. 38. 14.
Prov. 23. 28.
Ezek. 16. 24, 25.
g ch. 2. 7.
ver. 9.
h Lev. 26. 19.
Deut. 28. 23, 24.
ch. 9. 12. & 14. 4.
i ch. 5. 3. &
6. 15. & 8. 12.
Ezek. 3. 7.
Zeph. 3. 5.
k Prov. 2. 17.
l ch. 2. 2.
Hos. 2. 15.
m Ps. 77. 7, &c.
& 103. 9.
Isa. 57. 16.
ver. 12.
n ver. 11, 14.
ch. 7. 24.
o ch. 2. 20.
p 2 Kings 17. 13.
q Ezek. 16. 46. &
23. 2, 4.
r Ezek. 23. 9.
s 2 Kings 17. 6,
18.
t Ezek. 23. 11, &c.
u ch. 2. 7.
v ch. 2. 27.
y 2 Chron. 34. 33.
Hos. 7. 14.
z Ezek. 16. 51. &
23. 11.
a 2 Kings 17. 6.

has been supposed to cause a difficulty; but there is a parallel to it in Judges xvi. 2, and it seems better to regard it (with the *Targum*, *Vulgate*, *Jerome*, *Houbigant*, *Rosenmüller*, *Duthe*, and others) as signifying, "it is a common saying," than to connect it with what is gone before, or to resort to conjectural emendations, with some recent critics.

Besides, this phrase (*le-amôr*) is the universal formula for introducing a message from God; e.g. "The word of the Lord came unto me, saying" (*le-amôr*) (i. 4. 11. 13; ii. 1. 2; vii. 1; xi. 1, and very many other places), and it is here used by the Prophet to intimate that what he is uttering is a quotation from the Law of the Lord.

— *If a man put away his wife—shall he return unto her again?* No; this is against the Law of God (Deut. xxiv. 1—4). But yet God in His great mercy will suspend His Law, by a special exception, for thy sake.

— *yet return again to me*] Israel must return to God, her first Husband, and then He will return to her. The rendering of the text (which is that of *Vulg.*, *Syriac*, *Targum*, *Rosenm.*, *Nägel*, and others, and is confirmed by *vv.* 12. 14. 22) seems preferable to that of some interpreters (*Maurer*, *Hitzig*, *Ewald*, *Umbreit*, *Neumann*, *Graf*), who render it "*wilt thou return to me?*"

². *as the Arabian in the wilderness*] Lying in wait for the traveller in his way, in order to despoil him. "Hæc gens dedita latrocinii usque hodie incurSAT terminos Palæstinæ" (*Jerome*).
³. *the showers have been withholden*] For thy sins. Cp. ix. 12; xiv. 4; and see Deut. xxviii. 22. Zech. xiv. 17.

— *no latter rain*] In March and April. Cp. on Deut. xi. 14.
⁴. *Wilt thou not from this time cry unto me*] Now that I have visited thee with My judgments, in order that thou mayest repent. Probably these words were uttered in the age of Josiah (see i. 2), and were ministerial to the religious Reformation of his days (2 Kings xxiii. and 2 Chron. xxxiv. 3. See v. 6 here).

This remonstrance (says *S. Jerome*) may be addressed

spiritually to those who desert the Living God, the Guide of their youth, to Whom their souls were espoused in Holy Baptism (2 Cor. xi. 2), and who go after heretical doctrines, and commit spiritual fornication.

⁵. *Behold, thou hast spoken—couldst*] Rather, *Behold, thou hast said* this; thou hast spoken fair words, as if thou didst intend to repent; and yet *thou hast done the evil*, and *hast thoroughly wrought it*—thou hast persevered in it to the uttermost (cp. v. 10). These words indicate, that the Reformation of Judah in the days of good King Josiah was not hearty and permanent.

⁶. *in the days of Josiah*] See on v. 4.

— *Hast thou seen that which backsliding Israel hath done?*] Literally, *that which hath done Apostasy Israel?* Israel, who was "*holiness* to the Lord" (ii. 3), is called here (and in *vv.* 8. 11, 12) *Defection* or *Apostasy* in the *abstract* (see *Gesen.* 515), as if she were wholly such: "Non vitiosus homo es, Zoile, —sed vitium" (*Martial*).

— *hath played the harlot*] With her idolatries (v. 9).

⁷. *her treacherous sister*] Literally, *her Treachery sister Judah*—the *abstract* for the concrete. See *Graf*. Judah is called *Treachery*, as Israel is called *Apostasy* (v. 6).

We may compare the language of Ezekiel concerning Israel and Judah, represented as two sisters, Aholah and Aholibah (Ezek. xxiii. 2—11). The judgments executed by God on Israel (in the deportation of the Ten Tribes to Assyria) for their idolatry, ought to have deterred her sister Judah from a like offence; for "*Aliorum tormenta aliorum remedia sunt*" (*S. Jerome*), but they did not have that effect; therefore Judah's sin is worse than that of Israel.

⁹. *through the lightness of her whoredom—she defiled the land*] Rather, *with the cry of her whoredom*, which went up with a loud voice to heaven, like the sins of Sodom (Gen. xviii. 21), and called down God's vengeance upon it. Cp. below, Rev. xviii. 5.

¹¹. *Israel hath justified herself*] Cp. Ezek. xvi. 51, 52.

¹². *toward the north*] Where the Ten Tribes of Israel are

Before
CHRIST
about
612.

b Ps. 86. 15. &
103. 8, 9.
ver. 5.

c Lev. 26. 40, &c.
Deut. 30. 1, 2, &c.
Prov. 28. 13.
d ver. 2.

Ezek. 16. 15, 24,
25.

e ch. 2. 25.

f Deut. 12. 2.

g ch. 31. 32.

Hos. 2. 19, 20.

h Rom. 11. 5.

i ch. 23. 4.

Ezek. 34. 23.

Eph. 4. 11.

k Acts 20. 28.

l Isa. 65. 7.
† Heb. come upon
the heart.
|| Or, it be mag-
nified.

m Isa. 60. 9.

n ch. 11. 8.
|| Or, stubborn-
ness.

o See Isa. 11. 13.
Ezek. 37. 16—22.
Hos. 1. 11.
|| Or, to.
p ver. 12.
ch. 31. 8.
q Amos 9. 15.
|| Or, caused your fathers to possess.

backsliding Israel, saith the LORD; and I will not cause mine anger to fall upon you: for I am ^bmerciful, saith the LORD, and I will not keep anger for ever. ¹³ ^cOnly acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast ^dscattered thy ways to the ^estrangers ^funder every green tree, and ye have not obeyed my voice, saith the LORD.

¹⁴ Turn, O backsliding children, saith the LORD; ^gfor I am married unto you: and I will take you ^hone of a city, and two of a family, and I will bring you to Zion:

¹⁵ And I will give you ⁱpastors according to mine heart, which shall ^kfeed you with knowledge and understanding.

¹⁶ And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: ^l'neither shall it [†]come to mind: neither shall they remember it; neither shall they visit ^{||}it; neither shall ^{||}that be done any more.

¹⁷ At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, ^mto the name of the LORD, to Jerusalem: neither shall they ⁿwalk any more after the ^{||}imagination of their evil heart.

¹⁸ In those days ^othe house of Judah shall walk ^{||}with the house of Israel, and they shall come together out of the land of ^pthe north to ^qthe land that I have ^{||}given for an inheritance unto your fathers.

captives and exiles (2 Kings xvii. 6; xviii. 11). There is hope for them even now. Compare Ezekiel's prophecy concerning the valley of dry bones, chap. xxxvii.

— *I will not cause mine anger to fall*] Rather, I will not suffer the sunshine of My countenance (cp. Num. vi. 26; Ps. iv. 6; xxi. 6; lxxxix. 15) to sink utterly from you below the horizon. The sun of God's love for Israel will never set. There is a somewhat similar metaphor in Gen. iv. 5, 6; and Job xxix. 24.

¹⁴ *I am married unto you*] I am your husband (*Jerome, Syr., Targum, Graf, Nägel.*), though it may seem that your captivity and exile are like a bill of divorce, yet I am ready to receive you again, if you return to Me, though you have loved and followed other gods. See v. 1.

GOD'S PROMISE TO THE TRUE ISRAEL IN CHRIST.

— *I will take you one of a city—two of a family*] So minute will be My search, that I will mark and receive each individual who turns to Me. Cp. Amos ix. 9. I will sift the house of Israel, yet shall not the least grain fall upon the earth; and see the wonderful vision in Ezek. ix. 2—4.

— *bring you to Zion*] The true Church of God, which, going forth from Zion, will enfold all Nations in the Gospel of Christ. See above on Isa. ii. 2, 3; lix. 20; lx. 1; lxi. 18; lxvi. 7—13; and on Ps. lxxxvii. 1—7.

¹⁵ *I will give you pastors according to mine heart*] This is fulfilled in the Gospel, and in the appointment of Evangelical Pastors under the Chief Shepherd, Christ Jesus. See below, xxiii. 3, 4. Ezek. xxxiv. 23. "Tum dati sunt pastores juxta cor Domini, Apostoli et Apostolici viri; et paverunt credentium multitudinem non Judaicis in caeremoniis, sed in scientiâ Christi atque doctrinâ, et in toto orbe prædicatione Evangelii seminatâ, nequaquam in Arcâ Domini, quæ custos fuit Legis Mosis, habebunt fiduciam, sed ipsi erunt Templum Dei et spirituales cultum sectabuntur" (*S. Jerome*).

¹⁶ *they shall say no more, The ark of the covenant of the LORD*] They will have the true Ark in Christ, and His Church; and they will no longer regard the Levitical shadows, when they possess the Evangelical substance; and they themselves will be a Living Temple of God. This has been partly fulfilled, and is in course of complete fulfilment in the Gospel.

The Ark, on which the Presence of the Lord was enthroned between the Cherubim, was the central object of the Levitical Ritual; and when the prophet says, that the Ark will no longer be remembered, and yet Jerusalem will be called

the Throne of God (v. 17), he means that the shadows of the Levitical Law will pass away, and have been succeeded and consummated in the Presence and Glory of the Lord in the Sion of the Catholic Church. Cp. Isa. xlv. 13. Ezek. xxxvii. 24. Zeph. iii. 14—17. Zech. ii. 10—13; viii. 3. *Vatablus, Lyranus, A Lapide*.

— *neither shall that be done any more*] Rather, *neither shall it* (the Ark) *be made any more*. The Ark—the centre of the whole Levitical economy,—shall be destroyed, and never be constructed again. Cp. *Graf, Nägel*. The shadows of Jewish Ceremonial shall be dissolved and vanish away, being absorbed in the clear light of the Christian Church. Cp. Isa. lxxv. 17.

It is remarkable that in the Vision of the Temple, seen by Ezekiel, which is a figure of the Christian Church, there is *no Ark*. See the *RESTROSPECT* on Ezek. xl.—xlviii., at the end of the present volume.

¹⁷ *Jerusalem the throne of the LORD*] Jerusalem, the Mother of Christendom, will receive all Nations into her bosom in the Catholic Church, where Christ is enthroned as King. See above, on Ps. lxxxvii. 2—10. Isa. lx. 1; lxxv. 18; lxxvi. 7—13. 20; and below, the Apostle's words to Christian believers (Heb. xii. 22): "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem."

— *imagination*] *Stubbornness*, hardness of heart (*Gesen.* 850). This word occurs eight times in Jeremiah (iii. 17; vii. 24; ix. 14; xi. 8; xiii. 10; xvi. 12; xviii. 12; xxiii. 17), and in no other prophetic book. It is found twice in the rest of the Bible, viz. Deut. xxix. 19 (whence Jeremiah, who loves to awaken the tones of that book, repeats it—cp. *Hengst.* Christolog. iii. 534), and in Ps. lxxxi. 12. It is almost always rendered *imagination* (once *lust*) in the Text of our Authorized Version, and *stubbornness*, or *hardness*, in the margin; and here is one instance among many of the superiority of some of the marginal renderings over those which are in the Text. The *marginal renderings* (at least in many instances) are as much a part of our Authorized Version as the Text is; and perhaps it may be allowable to express an opinion that, in justice to our Translators, and also for the benefit of readers of the English Version, the marginal renderings ought to be printed in all editions of our Bibles.

¹⁸ *Judah shall walk with the house of Israel*] Being found together in the Church of Christ. See below, on Ezek. xxxvii. 16, 17. 22—28. Hos. i. 11. This is fulfilled in Christ, Who unites the Twelve Tribes in one body in Himself (*S. Jerome*; and cp. *S. Justin Martyr*, c. Tryphon. § 24.

— *the land—I have given—your fathers*] All lands are

¹⁹ But I said, How shall I put thee among the children, and give thee 'a † pleasant land, † a goodly heritage of the hosts of nations? and I said, Thou shalt call me, 'My father; and shalt not turn away † from me.

²⁰ Surely as a wife treacherously departeth from her † husband, so 'have ye dealt treacherously with me, O house of Israel, saith the LORD.

²¹ A voice was heard upon "the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the LORD their God.

²² * Return, ye backsliding children, and " I will heal your backslidings. Behold, we come unto thee; for thou art the LORD our God. ²³ z Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: "truly in the LORD our God is the salvation of Israel. ²⁴ b For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters. ²⁵ We lie down in our shame, and our confusion covereth us: ' for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and d have not obeyed the voice of the LORD our God.

IV. ¹ If thou wilt return, O Israel, saith the LORD, " return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove. ² b And thou shalt swear, The LORD liveth, ' in truth, in judgment,

Before
CHRIST
about
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r Ps. 106. 24.
Ezek. 20. 6.
Dan. 8. 9. &
11. 16, 41, 45.
† Heb. land of
desire.
† Heb. an herit-
age of glory, or,
beauty.
s Isa. 63. 16.
† Heb. from
after me.
† Heb. friend.
t Isa. 48. 8.
ch. 5. 11.
u Isa. 15. 2.
x ver. 14.
Hos. 14. 1.
y Hos. 6. 1. &
14. 4.
z Ps. 121. 1, 2.
a Ps. 3. 8.
b ch. 11. 13.
Hos. 9. 10.

c Ezra 9. 7.

d ch. 22. 21.

a ch. 3. 1, 22.
Joel 2. 12.

b Deut. 10. 20.
Isa. 45. 23. &
65. 16.

See ch. 5. 2. c Isa. 48. 1. Zech. 8. 8.

promised to Abraham, "the heir of the World," in Christ (Rom. iv. 13). The Jews will one day find their home in the Holy Land of the Catholic Church. See *S. Jerome* here.

Hence it is declared in what follows, that "they will have a goodly heritage among the nations." Whenever men enter the Church of God, which sprang forth from Sion (see above, on Ps. lxxxvii. 1—5), where Christ suffered, and where the Holy Ghost was given to the Apostles, who were the Patriarchs of the spiritual Israel, they come to Jerusalem, which is now universally diffused in the Catholic Church of God throughout the world. Cp. *A Lapide* here.

^{19.} *How shall I put thee?* Rather, *How will I set thee?* Cp. Isa. xiv. 4. Ps. lxxiii. 19. God speaks in a tone of admiration at the fulfilment of His own promise of the conversion of the Jews to Christ, and of their union with Christianized Nations in all parts of the world.

— *a goodly heritage of the hosts of nations* [Literally, *a heritage, the glory of the hosts of the nations*: namely, the Universal Church of God, a spiritual army, formed of the collected hosts of all Nations. This is rendered by some (*Michaelis, Gesen., Hitzig, Graf, Nägel.*) *the ornament of ornaments* (the chief ornament) *of the nations*. But the former interpretation seems preferable.

^{21.} *A voice* [The prophet, whose inner ear is quickened by the Spirit, catches the far-off sounds of the future penitential mourning of the Jewish Nation for its rejection of Christ; and he re-echoes that voice of weeping and supplication. Compare, below, xxxi. 9; l. 4. Ezek. xxxix. 23—29. Zech. xii. 11—14.]

— *upon the high places* [Where they had worshipped idols.

^{23.} *Truly* [Israel takes up the words (Hebr. *âcen*) of Jehovah in v. 20, where it is rendered *surely*. "Surely ye have forsaken Me" (said God). "Surely only delusion comes from the hills of our false gods" (is Israel's answer). "Surely we look for salvation to Thee alone."

— *in vain—mountains* [Surely for delusion from the high places (is) the clamorous multitude (Hebr. *hâmôn*) of the mountains. The votaries of Baal and other false gods assemble themselves with tumultuous crowds and vociferous adoration on idolatrous high places (v. 21), like the Priests at Carmel (1 Kings xviii. 26—28). But though they are numerous and clamorous, yet what they do, tends only to deceit, and to the delusion of all who trust in them. But the One True God, Who dwells in the solemn stillness and awful solitude of the Holy of Holies in Zion, He, and He alone, is our help.

^{24.} *shame hath devoured* [Shame, that is, the idols worshipped by Israel, which trusted in them for help and honour;

but they proved their *shame*. *Shame*, an abstract word, is used for the concrete (as above, v. 6: cp. xi. 13). Cp. Hos. ix. 10, where *bosheth* (*shame*) corresponds to *Baal*; and see above, at 2 Sam. ii. 8, the note on the name *Ish-bosheth*.

^{25.} Israel, when penitent, will say, "We lie down in our *shame*, and our confusion covereth us." Our idol-worship, in which we gloried, as in a spiritual garment of joy, will be to us a robe of mourning (Ps. xxxv. 26; cix. 29); and we shall lie down in it in shame, as in sackcloth and ashes.

This has been already fulfilled in the abandonment of idolatry by Israel. See the penitential confession of Ezra (ix. 6, 7).

May God speed the blessed consummation of this prophecy to Israel!

GOD'S CALL OF ISRAEL TO REPENTANCE.

CH. IV. 1. *If thou wilt return—then shalt thou not remove* [Rather, *then be not removing*, but be thou steadfast in thy repentance.

Repent in deed, not in show. The word rendered *remove* by our Translators is *nûd*, which is applied to the waving of a reed in the wind (1 Kings xiv. 15), and to the flitting of a bird (Ps. xi. 1. Prov. xxvi. 2), cp. Gen. iv. 12, where the word is applied to Cain as a vagabond, and see below, xviii. 16; xlviii. 27, where this verb is used.

^{2.} *thou shalt swear, The LORD liveth* [Thou shalt swear, not by thine idols (Amos viii. 14, Zeph. i. 5), but by the Lord; and thou shalt swear, not with vain oaths, but for such causes, and with such conditions, as constitute a righteous oath.

On *swearing*, as an act of worship, see above, Deut. x. 20. Ps. lxiii. 12, and the notes below, on Matt. v. 34: xxvi. 63. 72. Heb. vi. 16. James v. 12, 13; and on what constitutes a *good* oath, as contrasted with a bad one, see Matt. xiv. 9, and *Bp. Sanderson*, iv. 360; v. 210. 330, and the Expositors of the Thirty-Nine Articles, Art. xxxix., where reference is made to these words of Jeremiah, *Thou shalt swear the Lord liveth*, and thou shalt confess the Lord, and condemn idols, by which Israel had sworn, and which are *dead*, whereas the LORD *liveth*.

Observe, a good Oath has always these three concomitants—*Truth, Judgment, and Justice*. If these are wanting, an Oath becomes a perjury (*S. Jerome*). "Juramentum, ut sit licitum, tres habere debet comites; 1^{mo}. *veritatem*, ne sit mendax; 2^{do}. *judicium*, ne sit incautum; 3^{tio}. *justitiam*, ne sit iniquum, ne cui noceamus. Si quid horum trium desit, non est juramentum sed perjurium" (*A Lapide, Aquinas*).

Here, therefore, is a protest against such unrighteous Oaths

Before
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Gen. 22. 18.
Ps. 72. 17.
Gal. 3. 8.
e Isa. 45. 25.
1 Cor. 1. 31.
f Hos. 10. 12.
g Matt. 13. 7, 22.
h Deut. 10. 16.
& 30. 6.
ch. 9. 26.
Rom. 2. 28, 29.
Col. 2. 11.

i ch. 8. 14.

|| Or, *strengthen*.

k ch. 1. 13, 14, 15.
& 6. 1, 22.
† Heb. *breaking*.
12 Kings 24. 1.
ch. 5. 6.
Dan. 7. 4.
m ch. 25. 9.
n Isa. 1. 7.
o ch. 2. 15.
o Isa. 22. 12.
ch. 6. 26.

p Ezek. 14. 9.
2 Thess. 2. 11.
q ch. 5. 12.
& 14. 13.

r ch. 51. 1.
Ezek. 17. 10.
Hos. 13. 15.

|| Or, *a fuller
wind than those*.
s ch. 1. 16.
† Heb. *utter
judgments*.

and in righteousness; ^d and the nations shall bless themselves in him, and in him shall they ^e glory.

³ For thus saith the LORD to the men of Judah and Jerusalem, ^f Break up your fallow ground, and ^g sow not among thorns. ^{4 h} Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings. ⁵ Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, ⁱ Assemble yourselves, and let us go into the defenced cities. ⁶ Set up the standard toward Zion: || retire, stay not: for I will bring evil from the ^k north, and a great † destruction. ^{7 i} The lion is come up from his thicket, and ^m the destroyer of the Gentiles is on his way; he is gone forth from his place ⁿ to make thy land desolate; and thy cities shall be laid waste, without an inhabitant. ⁸ For this ^o gird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us. ⁹ And it shall come to pass at that day, saith the LORD, *that* the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

¹⁰ Then said I, Ah, Lord GOD! ^p surely thou hast greatly deceived this people and Jerusalem, ^q saying, Ye shall have peace; whereas the sword reacheth unto the soul.

¹¹ At that time shall it be said to this people and to Jerusalem, ^r A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse, ¹² *Even* || a full wind from those *places* shall come unto me: now also ^s will I † give sentence against them. ¹³ Behold, he shall

as those which are now imposed by the Bishop of Rome on all other Bishops; and against such an Oath as "the Solemn League and Covenant" (which was treasonable against God and the King), and of which an abjuration was therefore required by the Act of Uniformity, at the Restoration of Charles II.

— *the nations shall bless themselves in him*] In the Lord Christ. In Him, not Israel only, but all Nations, shall be blessed. Cp. on Ezek. xvii. 15.

³. *Break up your fallow ground*] Make a thorough reformation. Plough up, not a part only, but the whole of your Civil and Ecclesiastical estate, which is now lying barren and unfruitful; and sow the good seed in the spiritual soil cleared of weeds and thorns. The Lord here repeats by Jeremiah the words which He had spoken to Israel by Hosea (x. 12) "Sow to yourselves in righteousness; break up your fallow ground" (cp. Matt. xiii. 7).

⁴. *Circumcise yourselves*] Trust not in the outward ceremonies of your religion; but circumcise the foreskins of your hearts. Here is another reference to the Pentateuch (Deut. x. 16; xxx. 6); and an anticipation of the true Circumcision not made with hands, the Circumcision of the Spirit, given in the Gospel; see Rom. ii. 28. Col. ii. 11, and the Collect and Epistle and Proper Lesson of the Church on the Festival of the Circumcision, January 1.

— *because of the evil of your doings*] Another quotation from the Mosaic Law (Deut. xxviii. 20), and often repeated with solemn emphasis by Jeremiah (xxi. 22; xxiii. 3. 22; xxvi. 3).

PRESENT JUDGMENTS ON THE WICKED ARE EARNESTS OF THE FUTURE JUDGMENT.—THEREFORE REPENT.

The Prophet foresees the invasion of the Chaldaean armies, and the consequent alarm in Jerusalem. The fulfilment of this prophecy is a warning to the Jews and to all Nations, that the rest of the prophecies of Jeremiah, and other writers of Holy Scripture concerning the Universal Judgment, will be fulfilled also.

⁵. *let us go into the defenced cities*] For protection from the enemy.

⁶. *Set up the standard toward Zion*] That the inhabitants of Judah may flee to it for refuge from the invaders.

In a spiritual sense, this may be applied to the work of the Christian Zion, in her preparation for the battle against Sin and Satan. As an Ancient Father says, "Hoc audiat Jerusalem, in qua confessio fidei est, et in qua pax Christi habitat; haereticorum bella consurgunt, Christi munimenta nos teneant. Levate Crucis signum in specula, sublimitate Ecclesiae: ad Christi auxilium currite. *Malum ego adduco ab Aquilone, verum Nabuchadonosor, qui idecirco in mundo a Me esse permititur, ut vestra fortitudo comprobetur*" (S. Jerome).

⁷. *The lion*] The King of Babylon. Cp. Dan. vii. 4.

¹⁰. *thou hast greatly deceived this people*] By their false prophets, whom they preferred to Thy prophets, and whom Thou, O God, didst use as Thy instruments for punishing those who forsook Thee, the God of Truth, and resorted to them who were prophets of lies. Compare v. 18 and *Theodore* here, and the history in 1 Kings xxii. 15—24. 2 Thess. ii. 11, "God shall send them a strong delusion that they should believe the lie;" which are the best comments on this passage, to which some groundless exceptions have been taken by some sceptical writers (see *Dr. Waterland*, "Scripture Vindicated," vi. 234—237).

^{11, 12}. *A dry wind—not to fan, nor to cleanse—shall come unto me*] The wind of the fury of the invading army (says the Lord) shall come unto Me: it obeys My Voice; I summon it, to do My pleasure. Do not imagine that the Chaldeans will conquer My people by their own prowess. No, I empower them, and I command them to do My will, and execute My judgments on Israel for rebellion against Me. *I* (not Nebuchadnezzar) will give sentence (or will utter judgments) against them.

The wind here described, and to which the Chaldaean army is compared, is not a refreshing breeze, but a dry parching wind; it comes from the *bare cliffs of the wilderness* on the N.E. of Palestine; and it comes, not as a wind which winnows away chaff, and purifies a threshing-floor, but as a blast that consumes every thing.

come up as clouds, and 'his chariots *shall be* as a whirlwind: " his horses are swifter than eagles. Woe unto us! for we are spoiled.

¹⁴ O Jerusalem, * wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee? ¹⁵ For a voice declareth ^v from Dan, and publisheth affliction from mount Ephraim. ¹⁶ Make ye mention to the nations; behold, publish against Jerusalem, *that* watchers come ^z from a far country, and give out their voice against the cities of Judah. ¹⁷ ^a As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the LORD.

¹⁸ ^b Thy way and thy doings have procured these *things* unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart.

¹⁹ My ^c bowels, my bowels! I am pained at [†] my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. ²⁰ ^d Destruction upon destruction is cried; for the whole land is spoiled: suddenly are ^e my tents spoiled, *and* my curtains in a moment. ²¹ How long shall I see the standard, *and* hear the sound of the trumpet? ²² For my people is foolish, they have not known me; they *are* sottish children, and they have none understanding: ^f they *are* wise to do evil, but to do good they have no knowledge.

²³ ^g I beheld the earth, and, lo, *it was* ^h without form, and void; and the heavens, and they *had* no light. ²⁴ ⁱ I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. ²⁵ I beheld, and, lo, *there was* no man, and ^k all the birds of the heavens were fled. ²⁶ I beheld, and, lo, the fruitful place *was* a wilderness, and all the cities thereof were broken down at the presence of the LORD, *and* by his fierce anger.

²⁷ For thus hath the LORD said, The whole land shall be desolate; ^l yet will I not make a full end. ²⁸ For this ^m shall the earth mourn, and ⁿ the heavens above be black: because I have spoken *it*, I have purposed *it*, and

Before
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t Isa. 5. 28.
u Deut. 28. 49.
Lam. 4. 19.
Hos. 8. 1.
Hab. 1. 8.
x Isa. 1. 16.
James 4. 8.
y ch. 8. 16.

z ch. 5. 15.

a 2 Kings 25. 1, 4.

b Ps. 107. 17.
Isa. 50. 1.
ch. 2. 17, 19.

c Isa. 15. 5. &
16. 11. & 21. 3.
& 22. 4.
ch. 9. 1, 10.
See Luke 19. 42.
† Heb. *the walls*
of my heart.
d Ps. 42. 7.
Ezek. 7. 26.
e ch. 10. 20.

f Rom. 16. 19.

g Isa. 24. 19.
h Gen. 1. 2.
i Isa. 5. 25.
Ezek. 38. 20.

k Zeph. 1. 3.

l ch. 5. 10. 18. &
30. 11. & 46. 28.
m Hos. 4. 3.
n Isa. 5. 30. &
50. 3.

15. *from Dan*] The northern regions of Palestine, through which the Chaldaëans will come to Jerusalem (cp. i. 14). The word *Dan* has almost always an inauspicious and foreboding sense in Holy Scripture.

Spiritually, what comes from Dan, is a foreshadowing of the last Antichristian conflict. See above, on Gen. xlix. 17. Judg. xviii. 30, and below, on Rev. vii. 1.

16. *Make ye mention to the nations*] God will not conceal from the Nations that His own People are to be punished by Heathens. No; He commands it to be publicly proclaimed, in order that the Nations may not imagine that the God of Israel has been vanquished, because His People are destroyed; but that they may know that the Chaldaëans, the greatest Nation of the Heathen World, are the vassals of the Lord God of Israel, in the execution of His will on His own People, for rebelling against Him, and that they may take warning from this example.

17. *As keepers of a field*] Who are vigilant to guard what is under their superintendence. They are enemies unremitting in their watch, but it is to besiege and destroy. For the fulfilment of this prophecy, see 2 Kings xxv. 1—3.

18. *this is thy wickedness, because it is bitter*] Rather, this is thy wickedness (that is, thy wickedness is here seen in its miserable results); *yea, it is bitter, yea, it reaches, even pierces thy heart*. Thine own wickedness is as it were the dart, which is hurled back upon thee by God's hand, and transfixes thy vitals. Cp. ii. 17. 19. "Quicquid mali nobis accidit, nostro accidit vitio, qui dulce Domini in amaritudinem vertimus, et cogimus savire nolentem" (S. Jerome).

19. *My bowels!*] Do not suppose, says the prophet, that I exult over thee, O my Country! No, I feel for thee, from the bottom of my heart. Cp. ix. 1. Isa. xvi. 11. Hab. iii. 16, and especially the tender ejaculations of our Blessed Lord weeping

over Jerusalem, when about to reject and crucify Him (Luke xix. 42); and St. Paul's sympathetic effusion of sorrow for his brethren, who scorned and denounced him as a renegade and apostate (Rom. ix. 1, 2).

— *my very heart*] Literally, *the walls of my heart*. Thy heart, or Jerusalem, is pierced (v. 18). Thy walls will be rent asunder by the crash of the besiegers; the *walls of my heart* are burst at the sight; and it bleeds for thy wounds as my own. Therefore he speaks of the tents of Jerusalem as "*my tents*" (v. 20).

21. *the standard*] The signal-flag (as the trumpet is the signal-sound) to call the fugitives together, in order that they may rally against the enemy, in a place of defence.

23. *I beheld the earth, and, lo, it was without form, and void*] A confused ruin, like the Earth before its present creation; see the note at Gen. i. 2, whence Jeremiah has adopted these words (*thohu va-bohu*).

Jeremiah, like Isaiah (ii. 1—21; xiii.—xxiv.), proceeds from speaking of *local* judgments, to describe the *Universal* Judgment to come on the whole earth; and thus the prophets prepared the way for the grandest and clearest of all prophecies, uttered by the Lord of all the Prophets, first concerning the impending judgment on Jerusalem, and, secondly, concerning His Own Second Coming, and the Judgment of the World (Matt. xxiv.).

There is an interesting passage in S. Jerome's commentary here, describing the desolate condition of the most fruitful parts of Palestine (where he was then living), in consequence of its sins.

24. *moved lightly*] Were shaken and faltered. Cp. Isa. xxi. 18—20.

25. *the birds*] Cp. Zeph. i. 2, 3.
C 2

Before
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o Num. 23. 19.
ch. 7. 16.

p 2 Kings 9. 30.
Ezek. 23. 40.
† Heb. eyes.
q ch. 22. 20, 22.
Lam. 1. 2, 19.

r Isa. 1. 15.
Lam. 1. 17.

° will not repent, neither will I turn back from it. ²⁹ The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city *shall be* forsaken, and not a man dwell therein. ³⁰ And *when thou art* spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, ^p though thou rentest thy [†] face with painting, in vain shalt thou make thyself fair; ^q *thy* lovers will despise thee, they will seek thy life. ³¹ For I have heard a voice as of a woman in travail, *and* the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, *that* bewaileth herself, *that* ^r spreadeth her hands, *saying*, Woe is me now! for my soul is wearied because of murderers.

a Ezek. 22. 30.
b Gen. 18. 23, &c.
Ps. 12. 1.
c Gen. 18. 26.
d Tit. 1. 16.
e ch. 4. 2.
f ch. 7. 9.

V. ¹ Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, ^a if ye can find a man, ^b if there be *any* that executeth judgment, that seeketh the truth; ^c and I will pardon it. ² And ^d though they say, ^e The LORD liveth; surely they ^f swear falsely.

g 2 Chron. 16. 9.
h Isa. 1. 5. &
9. 13.
ch. 2. 30.
i ch. 7. 28.
Zeph. 3. 2.

³ O LORD, are not ^g thine eyes upon the truth? thou hast ^h stricken them, but they have not grieved; thou hast consumed them, *but* ⁱ they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

k ch. 8. 7.

⁴ Therefore I said, Surely these *are* poor; they are foolish: for ^k they know not the way of the LORD, *nor* the judgment of their God. ⁵ I will get me unto the great men, and will speak unto them; for ^l they have known the way of the LORD, *and* the judgment of their God: but these have altogether ^m broken the yoke, *and* burst the bonds.

m Ps. 2. 3.
n ch. 4. 7.
o Ps. 104. 20.
Hab. 1. 8.
Zeph. 3. 3.
|| Or, deserts.
p Hos. 13. 7.

⁶ Wherefore ⁿ a lion out of the forest shall slay them, ^o and a wolf of the ^{||} evenings shall spoil them, ^p a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, *and* their backslidings [†] are increased.

† Heb. are strong.

q Josh. 23. 7.
Zeph. 1. 5.
r Deut. 32. 21.
Gal. 4. 8.
s Deut. 32. 15.
t Ezek. 22. 11.

⁷ How shall I pardon thee for this? thy children have forsaken me, and ^q sworn by *them* ^r that are no gods: ^s when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. ⁸ ^t They were *as* fed horses in the morning: every one

29. every city] Rather, *the whole city* (Nägel).

30. rentest thy face with painting] Rather, *enlargest thine eyes with paint*; the paint which was used to give greater fullness, lustre, and fire to the eye. Jerusalem, on the eve of her destruction, tricking out and bedizening herself with gaudy tawdriness, to allure or overawe her lovers, is here compared to Jezebel. See the notes above, on Jezebel's history, especially in her last hour, 2 Kings ix. 30, and below, on Ezek. xxiii. 40.

CH. V.] All the foregoing and following prophecies, fraught with words of warning and woe to Jerusalem, ought to be applied by Christendom to herself, as a solemn call to repentance and holiness of life: "Quicquid juxta historiam de Jerusalem discimus et Judeâ, referamus ad Ecclesiam Dei" (S. Jerome).

THE CORRUPT STATE OF JERUSALEM.

3. O LORD, are not *thine eyes upon the truth*?] Dost not Thou look for Truth in Thy People? Yes; but Thou dost not find it. No; but only lies. So our Blessed Lord looked for fruit on the leafy fig-tree, which symbolized the Jerusalem of His days; but He found none, and therefore He withered it. See below, on Matt. xxi. 19, 20; and Mark xi. 13—20.

— *thou hast stricken them, but they have not grieved*] Cp. Isa. ix. 13.

5. *but these have altogether broken the yoke*] That is, but even these—even the great men, who are instructed in the Law, and ought to teach others (Micah iii. 1)—they too have broken its yoke. Cp. ii. 20.

6. *wolf of the evenings*] Rather, *of the deserts*, as in the margin. The Chaldeans are compared to lions, wolves, and leopards, as combining in themselves the various qualities of savage animals and beasts of prey, in their onslaught on Jerusalem.

7. *when I had fed them to the full*] This rendering is supported by many manuscripts and versions (Sept., Vulg., Syriac, Arabic, and Targum), and is adopted by many Expositors, ancient and modern, Hebrew and Christian. As to the sense, compare v. 28. Deut. xxxii. 15. Neh. ix. 25. Hos. xiii. 6.

But the preponderance of existing MSS. is in favour of another meaning, viz. *I made them to swear*, which is adopted by most recent interpreters, as Neumann, Graf, Nägel. That is, I received them into covenant with Myself: I betrothed Israel to Myself in spiritual wedlock; but Israel was faithless to Me, and committed spiritual fornication.

— *they—assembled themselves by troops in*] Or, *they rushed furiously into*; literally, they broke into by cutting a way for themselves. Cp. Micah v. 1. Gesen. 157.

8. *fed horses in the morning*] Or, *pampered horses in the morning*. So Castalio, Munster, Junius, Tremellius, and Gesen. p. 822, deriving the last word from *shâcam*, to rise

"neighed after his neighbour's wife. ⁹ * Shall I not visit for these things? saith the LORD: ^y and shall not my soul be avenged on such a nation as this?

¹⁰ ^z Go ye up upon her walls, and destroy; ^a but make not a full end: take away her battlements; for they *are* not the LORD's. ¹¹ For ^b the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD. ¹² ^c They have belied the LORD, and said, ^d *It is not he*; neither shall evil come upon us; ^e neither shall we see sword nor famine: ¹³ And the prophets shall become wind, and the word *is* not in them: thus shall it be done unto them.

¹⁴ Wherefore thus saith the LORD God of hosts, Because ye speak this word, ^f behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them. ¹⁵ Lo, I will bring a ^g nation upon you ^h from far, O house of Israel, saith the LORD: it *is* a mighty nation, it *is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say. ¹⁶ Their quiver *is* as an open sepulchre, they *are* all mighty men. ¹⁷ And they shall eat up thine ⁱ harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword. ¹⁸ Nevertheless in those days, saith the LORD, I ^k will not make a full end with you.

¹⁹ And it shall come to pass, when ye shall say, ^l Wherefore doeth the LORD our God all these things unto us? then shalt thou answer them, Like as ye have ^m forsaken me, and served strange gods in your land, so ⁿ shall ye serve strangers in a land *that is* not yours. ²⁰ Declare this in the house of Jacob, and publish it in Judah, saying, ²¹ Hear now this, O ^o foolish people, and without ^p understanding; which have eyes, and see not; which have ears, and hear not: ²² ^q Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand *for* the ^a bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? ²³ But this people hath a revolting and a rebellious heart; they are revolted and gone. ²⁴ Neither say they in their heart, Let us now fear the LORD our God,

Before
CHRIST
about
612.

u ch. 13. 27.
x ver. 29.
ch. 9. 9.
y ch. 44. 22.
z ch. 39. 8.
a ch. 4. 27.
ver. 18.
b ch. 3. 20.
c 2 Chron. 36. 16.
ch. 4. 10.
d Isa. 28. 15.
e ch. 14. 13.

f ch. 1. 9.

g Deut. 28. 49.
Isa. 5. 26.
ch. 1. 15. & 6. 22.
h Isa. 39. 3.
ch. 4. 16.

i Lev. 26. 16.
Deut. 28. 31, 33.

k ch. 4. 27.

l Deut. 29. 24, &c.
1 Kings 9. 8, 9.
ch. 13. 22. &
16. 10.
m ch. 2. 13.
n Deut. 28. 48.

o Isa. 6. 9.
Ezek. 12. 2.
Matt. 13. 14.
John 12. 40.
Acts 28. 26.
Rom. 11. 8.
† Heb. heart,
Hos. 7. 11.
p Rev. 15. 4.
q Job 26. 10. &
38. 10, 11.
Ps. 104. 9.
Prov. 8. 29.

early in the morning. Others deduce it from *shúcdh* (an Arabic root), to rove and rage with lustful passion. Cp. *Gesen.* 821; *Fuerst*, 1378; and *Neumann, Graf, Nägel.* here; and see above, ii. 23. Prov. vii. 11.

10. *Go ye up upon her walls, and destroy; but make not a full end*] God shows His Omnipotence, first by sending the mighty power of Babylon as His vassal against Jerusalem (cp. v. 15—17; above, iv. 16); and next, by restraining Babylon from indulging its own vindictive passions, and from utterly destroying her inhabitants. Cp. v. 18. Amos ix. 7, 8, 9; and Rom. xi. 5.

12. *It is not he*] Rather, *he is not*. They who forsook the Everlasting One, and worshipped gods who were *nothings*, are regarded by God as denying His own existence. These words are remarkable, as showing what disobedience to God's will and word is in His sight. It is Deism, and even Atheism.

13. *wind*] Mere wind. They are not moved by the Holy Spirit, as the true prophets are (2 Pet. i. 21).

14. *I will make my words in thy mouth fire*] See above, i. 10. Isa. i. 31; x. 17. Obad. 18. Mal. iii. 2.

15. *I will bring a nation upon you from far*] God takes up here the words of Deuteronomy (xxviii. 49). Cp. Isa. v. 26. Hab. i. 6. Amos vi. 14; and *Kueper*, p. 12.

16. *Their quiver is as an open sepulchre*] Being filled with arrows which bring certain death. The opening of their quiver

is like the digging of a grave for Jerusalem,—a noble poetical figure, derived from Ps. v. 10: "Their throat is an open sepulchre."

17. *they shall eat up thine harvest*] Another reference to Deut. xxviii. 31, 33.

19. *Like as ye have forsaken me, and served strange gods*] Observe here also is a reference to Deut. iv. 28; xxviii. 64; xxix. 21—27.

21. *Hear now this, O foolish people*] Another adaptation of Deut. xxix. 3, 4; xxxii. 6.

22. *which have placed the sand for the bound of the sea*] God has placed the light loose sand as a check to the furious waves of the mighty Ocean. Cp. Job xxxviii. 11. Ps. civ. 9. So He can restrain the rage of the mightiest Nations by the weakness of a faithful remnant; as in the days of Hezekiah He checked and turned back the fury of Sennacherib and his innumerable host by the prayers of the King (2 Kings xix. 6. 14—20).

The sand of the Church of God is a barrier to the waves of the World.

23. *a revolting and a rebellious heart*] Here is a reference to the Mosaic Law concerning the *rebellious son* (see Deut. xxi. 18); as there was at the beginning of the chapter, and elsewhere (Jer. ii. 19), concerning the *faithless wife*. Israel is compared to both; and they must expect the punishment of both, unless they repent. Cp. *Kueper*, 15.

Before
CHRIST
about
612.
r Ps. 147. 8.
ch. 14. 22.
Matt. 5. 45.
Acts 14. 17.
s Deut. 11. 14.
Joel 2. 23.
t Gen. 8. 22.
u ch. 3. 3.
|| Or, *they pry
as fowlers lie in
wait.*
x Prov. 1. 11,
17, 18.
Hab. 1. 15.
|| Or, *coop.*
y Deut. 32. 15.
z Isa. 1. 23.
Zech. 7. 10.
a Job 12. 6.
Ps. 73. 12.
ch. 12. 1.
b ver. 9.
Mal. 3. 5.
|| Or, *Astonish-
ment and fithi-
ness.*
c Eccl. 23. 14.
Hos. 6. 10.
d ch. 14. 11. &
23. 25, 26.
Ezek. 13. 6.
|| Or, *take into
their hands.*
e Micah 2. 11.
about
612.
a Neh. 3. 14.
b ch. 1. 14. &
4. 6.
|| Or, *dwelling at
home.*
c 2 Kings 25. 1, 4.
ch. 4. 17.
d ch. 51. 27.
Joel 3. 9.
e ch. 15. 8.

' that giveth rain, both the ^a former and the latter, in his season : ' he reserveth unto us the appointed weeks of the harvest.

²⁵ ^u Your iniquities have turned away these *things*, and your sins have withholden good *things* from you. ²⁶ For among my people are found wicked men : || they ^x lay wait, as he that setteth snares ; they set a trap, they catch men. ²⁷ As a || cage is full of birds, so are their houses full of deceit : there-fore they are become great, and waxen rich. ²⁸ They are waxen ^y fat, they shine : yea, they overpass the deeds of the wicked : they judge not ^z the cause, the cause of the fatherless, ^a yet they prosper ; and the right of the needy do they not judge.

²⁹ ^b Shall I not visit for these *things* ? saith the LORD : shall not my soul be avenged on such a nation as this ? ³⁰ || A wonderful and ^c horrible thing is committed in the land ; ³¹ The prophets prophesy ^d falsely, and the priests || bear rule by their means ; and my people ^e love to have it so : and what will ye do in the end thereof ?

VI. ¹ O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in ^a Beth-haccerem : ^b for evil appeareth out of the north, and great destruction.

² I have likened the daughter of Zion to a || comely and delicate woman.

³ The shepherds with their flocks shall come unto her ; ^c they shall pitch their tents against her round about ; they shall feed every one in his place.

⁴ ^d Prepare ye war against her ; arise, and let us go up ^e at noon. Woe unto us ! for the day goeth away, for the shadows of the evening are stretched out.

⁵ Arise, and let us go by night, and let us destroy her palaces.

24. rain, both the former and the latter] The former rain in October and November, the latter in March and April. See above, on Deut. xi. 14. Cp. Deut. xxviii. 12.

— the appointed weeks] The seven weeks between Passover (the Barley Harvest) and Pentecost (the Wheat Harvest), which was called the Feast of Weeks. See Exod. xxiii. 16 ; xxxiv. 22. Deut. xvi. 9—16. Numb. xxviii. 26 ; and note on Ruth i. 22 ; and *Introd.* to Ruth, pp. 159, 160.

27. as a cage—full of deceit] As a cage, or coop, is full of birds, which the fowler has caught, so their houses are full of deceit, that is, of the produce of deceit,—of wealth gotten by fraud. Cp. Ps. cv. 44. Eccles. ii. 19, where the word "labour" is used for its fruits.

28. they are waxen fat] Another reference to Deut. xxxii. 15. — they overpass the deeds of the wicked] Rather, they overpass (by acts) the words of the wicked ;—they execute and surpass in deed all that bad men express in word.

30. A wonderful and horrible thing] Literally, *panic and horror*,—the abstract for the concrete. Cp. iii. 6.

31. by their means] Literally, *at their hand* (xxxiii. 13. 1 Chron. xxv. 2). The Priests, standing ready at the hand of the Prophets, execute the sins which the Prophets teach.

— in the end thereof] When the consequences of such a terrible apostasy are consummated in the outpouring of God's wrath and indignation upon your heads. Another reference to the Mosaic Law (Deut. xxviii. 16—67).

THE VISION OF THE CHALDEAN INVASION, AND OF THE PANIC OF JERUSALEM.

CH. VI.] The sins described in the foregoing chapter bring forth their proper fruit in the punishments foretold in the present.

1. ye children of Benjamin] Who dwell in Jerusalem. Josh. xv. 8. 63 ; xviii. 16. Judges i. 21.

— Tekoa] About twelve Roman miles south of Jerusalem, and six south of Bethlehem. *S. Jerome*, dwelling at Bethlehem, says, "Thecuam viculum in monte situm et duodecim millibus a Jerusalem separatam quotidie oculis cernimus." It is now called *Tekua*, situated on a hill covered with ruins (*Robinson*). Cp. 2 Sam. xiv. 2. Amos i. 1.

The trumpet is to be blown in Tekoa, in order to gather together the fugitives who were endeavouring to escape from the Chaldean armies coming down upon them from the North.

— Beth-haccerem] *House of the vineyard*, probably near Tekoa (cp. Neh. iii. 14), supposed by some to have stood on a spot now called *Frankenberg* (*Pococke, Robinson*).

2. I have likened—delicate woman] This sentence, obscure in itself, becomes clear, when we refer to the passage of Deuteronomy where the same words occur, and which the Prophet had in his mind, but which was too terrible to quote ; he contents himself therefore with a passing allusion to it. See Deut. xxviii. 54—56, "*The tender and delicate woman*" (observe the words adopted here), "her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one." Zion herself is *that woman* ! Cp. *Kueper* 17.

The objection made by some to the rendering *I have likened* (which is adopted by *Fulg.* and in substance *Syriac, Kimchi, Abarbanel, Pagnini, Tremellius, Piscator, Nägel.*, and others) is, that in the original there is no preposition equivalent to the English *to* ; but such a preposition, though usual, is not indispensable. Cp. Isaiah xxxviii. 13. Ezek. xxxii. 2. See *Nägel.* here, and *Fuerst*, 331.

3. The shepherds] The Chaldean armies are compared to armed nomad shepherds, invading a country with their cattle (like the Midianites in Judges vi. 3—6), and devouring every thing before them like locusts. Cp. Num. xxii. 4. Isa. vii. 25.

— every one in his place] Literally, *every one his hand*, namely, whatever comes in his way, he consumes it all.

4. Prepare ye war] Literally, *consecrate war*. War is here called a holy work, because it is done by the retributive justice of God, using the Chaldeans as His instruments to punish Jerusalem for her sins. Cp. below, li. 27, 28, "*Prepare ye*" (literally, *consecrate ye*) "*nations against her* ;" and Isa. xiii. 3, "I have commanded my sanctified ones ;" where the same verb is used as here, "*Sanctificate bellum* ; Domini enim imperium est" (*S. Jerome*).

— at noon] In the heat of the day, without a moment's delay. Cp. xv. 8.

— the shadows of the evening are stretched out] The Chaldean invaders are impatient, because they have not yet executed their work of destruction, and daylight is waning ;

⁶ For thus hath the LORD of Hosts said, Hew ye down trees, and || cast a mount against Jerusalem: this is the city to be visited; she is wholly oppression in the midst of her.

⁷ ^f As a fountain casteth out her waters, so she casteth out her wickedness: ^g violence and spoil is heard in her; before me continually is grief and wounds.

⁸ Be thou instructed, O Jerusalem, lest ^h my soul † depart from thee; lest I make thee desolate, a land not inhabited.

⁹ Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grapegatherer into the baskets.

¹⁰ To whom shall I speak, and give warning, that they may hear? behold, their ⁱ ear is uncircumcised, and they cannot hearken: behold, ^k the word of the LORD is unto them a reproach; they have no delight in it. ¹¹ Therefore I am full of the fury of the LORD; ^l I am weary with holding in: I will pour

it out ^m upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with

him that is full of days. ¹² And ⁿ their houses shall be turned unto others, with their fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD. ¹³ For from the least of them even

unto the greatest of them every one is given to ^o covetousness; and from the prophet even unto the priest every one dealeth falsely. ¹⁴ They have ^p healed also the † hurt of the daughter of my people slightly, ^q saying, Peace, peace; when there is no peace.

¹⁵ Were they ^r ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the LORD. ¹⁶ Thus saith the LORD, Stand ye in the ways, and see, and ask for the ^s old paths, where is the good way, and walk therein, and ye shall find ^t rest for your souls. But they said, We will not walk therein.

Before
CHRIST
about
612.

|| Or, pour out
the engine of
shot.

f Isa. 57. 20.

g Ps. 55. 9, 10, 11.
ch. 20. 8.

Ezek. 7. 11, 23.
h Ezek. 23. 18.
Hos. 9. 12.

† Heb. be loosed,
or, disjointed.

i ch. 7. 26.

Acts 7. 51.

See Exod. 6. 12.

k ch. 20. 8.

l ch. 20. 9.

m ch. 9. 21.

n Deut. 28. 30.

ch. 8. 10.

o Isa. 56. 11.

ch. 8. 10. &

14. 18. & 23. 11.

Micah 3. 5, 11.

p ch. 8. 11.

Ezek. 13. 10.

† Heb. bruise,

or, breach.

q ch. 4. 10. &

14. 13. & 23. 17.

r ch. 3. 3. & 8. 12.

s Isa. 8. 20.

ch. 18. 15.

Mal. 4. 4.

Luke 16. 29.

t Matt. 11. 29.

"Et jam summa procul villarum culmina fumant,
Majoresque cadunt altis de montibus umbræ"
(*Virg. Eclog. i. 83*, quoted by *S. Jerome* here).

6. *Hew ye down trees*] Here is another reference to Deuteronomy (xx. 20). Jerusalem, the city of God, is become as an idolatrous city, and is to be treated as the idolatrous cities of Canaan were treated by her forefathers at His command.

— *a mount*] A rampart made of the trees cut down, and the earth heaped up from the trench around her, from which the besiegers assailed her. Cp. Deut. xx. 20. 2 Kings xix. 32. Below xxxii. 24.

This prophecy, like others in the Hebrew Scriptures (see on Isaiah i. 1), not only foretells the siege by the Chaldeans, but reaches forward to the later destruction of Jerusalem by the Roman armies. Compare our Blessed Lord's words predicting that catastrophe, Luke xix. 43.

— *to be visited*] To be punished—God's decree has gone out against her.

7. *As a fountain casteth out her waters*] This seems the right rendering. The objection alleged by some, that the word (*bôr*), rendered *fountain*, signifies only a dug cistern or pit, is hardly to be sustained. The word (*bôr*) is applied to the well at Bethlehem, 2 Sam. xxiii. 15, 16. 1 Chron. xi. 17; and another cognate substantive has often that sense. See Ps. xxxvi. 8; lxxviii. 26. Prov. x. 11; xviii. 4. Above, ii. 13; ix. 1; xvii. 13. Zech. xiii. 1. Cp. *Nägelsbach*, p. 57.

— *before me continually is grief and wounds*] Which thou hast inflicted. Mine eye, says God, is ever upon them, though thou thinkest it not.

9. *remnant*] Heb. *sheerith*. The word which is used by Isaiah for remnant is *shear*; but later Prophets use *sheerith*.

— *turn back thine hand as a grapegatherer into the baskets*] God says this to the Chaldeans, and He delivers a prophecy, which was remarkably fulfilled in their numerous successive

invasions of Judah, and in the deportations of the inhabitants of Jerusalem, till the City was at last destroyed utterly. The Babylonians were like grape-gatherers, who, when they think they have finished the vintage, afterwards espy more grapes that had escaped their notice, and gather them into their baskets (this seems to be the true rendering of the word, cp. Gen. xl. 16, 17. Deut. xxviii. 5) in successive gleanings, and store them there, till eventually they have made a clear riddance.

God in His Law had provided that the gleanings of the vineyard were to be left for the orphan and the widow (Deut. xxiv. 21); but His people have broken the Law, and the enemy will make a clean riddance of the Vineyard of the Lord of Hosts and carry all away.

As to the metaphor, we may compare the words of *Naevius* (quoted by *Servius* in *Virgil*, Georg. i. 266).

"Quod tu, mi gnat, quæso ut in pectus tuum
Demitte, tanquam in fuscina vindemitor."

11. *I will pour it out upon the children abroad—young men—aged*] Compare ix. 20, 21; xv. 17; xviii. 21. Lam. i. 20; ii. 21. In all these places Jeremiah adopts the language of Deuteronomy xxxii. 21 (*Kueper*, 18).

14. *slightly*] In a light and perfunctory manner, as if it were a mere scratch on the surface of the skin, instead of being a festering sore in the very vitals of the body. They have applied to it superficial palliatives, instead of probing the wound and cleansing it of its black gore. Cp. viii. 11; and Ezek. xiii. 10; and Isa. i. 6; and below, xxiii. 14. 17; xxviii. 2, 3, and 9. Lam. ii. 14.

15. *Were they ashamed—abomination*] Rather, *they were reduced to ignominy, for they committed abomination; yea* (such was their disgrace) *they did not blush, they did not know how to be ashamed.*

16. *Stand ye in the ways—ask for the old paths—and ye shall find rest for your souls*] Our Blessed Lord refers to

Before
CHRIST
about
612.
u Isa. 21. 11. &
58. 1.
ch. 25. 4.
Ezek. 3. 17.
Hab. 2. 1.
x Isa. 1. 2.
y Prov. 1. 31.

¹⁷ Also I set "watchmen over you, *saying*, Harken to the sound of the trumpet. But they said, We will not hearken.

¹⁸ Therefore hear, ye nations, and know, O congregation, what *is* among them. ¹⁹ *Hear, O earth: behold, I will bring evil upon this people, *even* ^y the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

z Ps. 40. 6. &
50. 7, 8, 9.
Isa. 1. 11. & 66. 3.
Amos 5. 21.
Micah 6. 6, &c.
a Isa. 60. 6.
b ch. 7. 21.

²⁰ ^z To what purpose cometh there to me incense ^a from Sheba, and the sweet cane from a far country? ^b your burnt offerings *are* not acceptable, nor your sacrifices sweet unto me.

c ch. 1. 15. &
5. 15. & 10. 22. &
50. 41, 42, 43.

d Isa. 5. 30.

e ch. 4. 31. &
13. 21. & 49. 24.
& 50. 43.

²¹ Therefore thus saith the LORD, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish. ²² Thus saith the LORD, Behold, a people cometh from the ^c north country, and a great nation shall be raised from the sides of the earth. ²³ They shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice ^d roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion. ²⁴ We have heard the fame thereof: our hands wax feeble: ^e anguish hath taken hold of us, *and* pain, as of a woman in travail. ²⁵ Go not forth into the field, nor walk by the way; for the sword of the enemy *and* fear *is* on every side.

f ch. 4. 3.
g ch. 25. 34.
Micah 1. 10.
h Zech. 12. 10.

i ch. 1. 18. &
15. 20.
k ch. 5. 23.
l ch. 9. 4.
m Ezek. 22. 18.

²⁶ O daughter of my people, ^f gird *thee* with sackcloth, ^g and wallow thyself in ashes: ^h make thee mourning, *as for* an only son, most bitter lamentation: for the spoiler shall suddenly come upon us. ²⁷ I have set thee *for* a tower *and* ⁱ a fortress among my people, that thou mayest know and try their way. ²⁸ ^k They *are* all grievous revolvers, ^l walking with slanders: *they are* ^m brass and iron; they *are* all corrupters. ²⁹ The bellows are burned, the lead is

these words and applies them to Himself, Matt. xi. 29. "Come unto Me—and ye shall find rest for your souls." "Per Patriarchas et Prophetas veniamus ad Eum Qui dicit, Ego sum VIA" (John xiv. 6). "Standum est in Prophetis et interrogandum de semitis antiquis (quæ multorum sanctorum trita sunt vestigiis) quæ sit bona Via in Evangelio, et ambulandum in eâ" (S. Jerome).

17. watchmen] Prophets.

18. O congregation] Heb. *edáh*, a word usually applied in the Hebrew Scriptures to God's own people Israel; but since they have rejected Him, it is here transferred to the Heathen. God of old gathered Israel together as His congregation (Lev. iv. 13; viii. 3, &c.) to the Tabernacle and the Temple; but now He has disfranchised them; and He gathers together the congregation of the Nations to do His work against them in punishing His rebellious people; He appeals to the Gentiles and to the Earth (v. 19; cp. Deut. iv. 26) as His witnesses and ministers.

20. To what purpose—Sheba] Ye, O house of Israel, suppose yourselves to be *My congregation*, and boast yourselves to be "the Temple of the Lord" (vii. 4); but since ye have rejected Me, I have disinherited you, and I have summoned the Nations against you: and henceforth all your offerings and sacrifices are loathsome abominations in My sight. Cp. 1 Sam. xv. 22. Isa. i. 11. Amos v. 25. Micah vi. 6, 7.

On Sheba in Southern Arabia, whence frankincense came to Palestine, see Job vi. 19. Ps. lxxii. 15. Isa. lx. 6. Ezek. xxvii. 22. Cp. Virgil, *Æn.* i. 497 (quoted by S. Jerome here), "Centumque Sabæo Ture calent aræ." Cp. Georg. i. 57, "Molles sua tura Sabæi."

— sweet cane] For the holy anointing oil. Exod. xxx. 23. Cant. iv. 14. Isa. xliii. 24. Ezek. xxvii. 19.

22—24.] These words are repeated below, chap. i. 41—43, and are thus applied to *Babylon*: see the note on that passage.

25. and—is] These words, not in the original, would be better omitted. "The sword of the enemy (is) terror on every side." The sword, like a terrible wild beast, follows and hunts you, its

prey, wherever you go; it turns on every side, like the flaming sword of the cherubim which kept the entrance of Paradise from our first Parents after the Fall (Gen. iii. 24).

27. I have set thee for a tower] Rather, for a prover, or refiner of metals. The word here used and rendered *tower*, is from *báchan* to try, to prove (whence in a secondary sense, to spy out, speculati, and thence its derivative sense, a watch-tower), and this verb is used in this sense of trying and proving in ix. 7, "I will melt them, and try them." Cp. vi. 27; xii. 3. Job xxiii. 10. Zech. xiii. 9. Isa. xxviii. 16; and Gesen. 111.

The Prophet Jeremiah was set by God to be a touch-stone, to try the people, and to prove what manner of spirit they were of. If they received his word, they were sterling ore; if not, they were reprobate silver, mere dross.

In a larger sense, the Written Word, and also the Incarnate Word, are set for the trial of the world, "that the thoughts of many hearts may be revealed." See on Luke ii. 34. Matt. xxi. 44. 2 Cor. ii. 15.

— and a fortress] Hebr. *mibetsar*, the same word as in i. 18, where the prophet is compared to a fenced city. Cp. xlviii. 18. Lam. ii. 2. 5, where it is rendered *stronghold*. That passage is the best comment on the present. The prophet is a touch-stone, and he must himself expect to be tried by afflictions, and to be assailed by many adversaries (cp. xviii. 18); but let him not fear, he is a firm-set stone, an impregnable rock, fortified and fenced against all attacks by the protection of God.

28. walking with slanders] Compare ix. 4, a reference to Lev. xix. 16.

— brass and iron] Not silver and gold. Cp. Ezek. xxii. 18. 29. The bellows are burned] Vain are all the efforts of prophetic preaching, which was like bellows that blew the fire for the purpose of purifying the people and smelting the dross from the ore. See Ezek. xxii. 18—24; and xxiv. 13, which are the best commentary on this passage.

The Chaldee Targum thus comments on the words, "As the bellows of the refiner are burnt in the midst of the fire, so the voice of the Prophet is silenced which said, 'Turn ye to My Law.' And as the lead which melts in the fire, so the words of the prophets who prophesy to them are made of

“The temple of the Lord.” JEREMIAH VI. 30. VII. 1—11. *Spiritual pride and hypocrisy.*

consumed of the fire; the founder melteth in vain: for the wicked are not plucked away. ^{30 n} || Reprobate silver shall *men* call them, because the LORD hath rejected them.

Before
CHRIST
about
612.
n Isa. 1. 22.
|| Or, *Refuse
silver.*
about
600.
a ch. 26. 2.

VII. ¹ The word that came to Jeremiah from the LORD, saying, ^{2 a} Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all *ye of* Judah, that enter in at these gates to worship the LORD.

³ Thus saith the LORD of hosts, the God of Israel, ^b Amend your ways and your doings, and I will cause you to dwell in this place.

^{4 c} Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, *are* these.

b ch. 18. 11. &
26. 13.

c Micah 3. 11.

⁵ For if ye thoroughly amend your ways and your doings; if ye thoroughly ^d execute judgment between a man and his neighbour; ⁶ if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, ^e neither walk after other gods to your hurt: ^{7 f} then will I cause you to dwell in this place, in ^g the land that I gave to your fathers, for ever and ever.

d ch. 22. 3.

e Deut. 6. 14, 15.
& 8. 19. & 11. 28.
ch. 13. 10.
f Deut. 4. 40.
g ch. 3. 18.

⁸ Behold, ^h ye trust in ⁱ lying words, that cannot profit. ^{9 k} Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and ^l walk after other gods whom ye know not; ^{10 m} and come and stand before me in this house, ⁿ which is called by my name, and say, We are delivered to do all these abominations? ¹¹ Is ^o this house, which is called by my name, become a ^p den of robbers in your eyes? Behold, even I have seen *it*, saith the LORD.

h ver. 4.
i ch. 5. 31. &
14. 13, 14.
k 1 Kings 18. 21.
l Hos. 4. 1, 2.
m Zeph. 1. 5.
n Exod. 20. 3.
o ver. 6.
p Ezek. 23. 39.
q Heb. *where-
upon my name
is called.*
r ver. 11, 14, 30.
ch. 32. 34. &
34. 15.
o Isa. 56. 7.

p Matt. 21. 13. Mark 11. 17. Luke 19. 46.

none effect, and the People are not profited by the teaching of their Preacher, and do not repent of their sins.”

— *the lead is consumed of the fire*] *The lead*, which was used in the process of liquefaction of silver (*S. Jerome, Vatablus, Tirinus, Menochius, Junius, Lowth*), and which is a symbol of other means employed by God in the work of national purgation of Israel, *is consumed in the fire* and lost.

30. *Reprobate silver*] Compare Isaiah i. 22. Ezek. xxii. 18.

REPROOF OF SPIRITUAL PRIDE AND HYPOCRISY.

CH. VII. 2. *to worship the LORD*] *To bend before Him*. Ye bend your bodies before God, with sanctimonious bowings and lowly prostrations; but where is the worship of your *hearts* and of your *lives*? *That* is what He desires; not to bow your heads as a bulrush before Him (Isa. lviii. 5), but to obey Him.

4. *The temple of the LORD*] These words are repeated three times, as being the common sing-song of the people, which they carolled lightly and jovially, without any thought of their sins, and of the punishment for them that was hanging over their heads. *The temple of the Lord are these* (Heb. *hemmah*, the third person plural, pronoun masculine). Is not the Lord among us? No evil can come upon us.

A similar feeling animated the disciples of Christ, when they pointed out to our Lord on the Mount of Olives, at the Passover, the splendour and solidity of the Temple at Jerusalem, and the vast number of worshippers flocking into it (Matt. xxiv. 1). But that leafy fig-tree, which made so fair a show, but bore no fruit, was soon to be withered for its hypocrisy and barrenness by the breath of Christ. So it was in the days of Jeremiah.

These words may be applied, with an ancient Father, to Christian times. “The Prophet here warns all who are in the Church of Christ, not to place their confidence in the splendour of sacred edifices, or in gilded roofs and in pavements inlaid with marble, and not to say, ‘The temple of the Lord, the temple of the Lord, the temple of the Lord [are these].’ The true temple of the Lord is that in which the true Faith dwells, and holy conversation, and the quire of Christian Virtues. If ye put away evil deeds and false doctrines, I will dwell with you, saith the Lord” (*S. Jerome*).

To have been at Jerusalem, says *S. Jerome* (ad Paulinum), is nothing; but it is something to have lived well there. Whether you are at Jerusalem, or in Britain, the court of heaven is equally open to you. It is a great thing to be a Christian, not to seem to be: “Non magna loquimur, sed vivimus.” “*Ἀμεινον σιωπᾶν καὶ εἶναι, ἢ λαλοῦντα μὴ εἶναι*” (*S. Ignatius*). “Better is it to be silent, and to be a reality, than to talk, and be unreal.”

There was no security in heaven or in paradise (says *S. Bernard*). In heaven angels fell; in Paradise Adam fell. In the school of Christ Himself Judas fell. Let no one flatter himself with hopes derived from the place where he is. It is not the place which hallows the man, but it is the man who hallows the place.

8. *ye trust in lying words, that cannot profit*] Ye say that ye are “the temple of the Lord,” and cannot be destroyed.

What avails it to enter the church of God with confidence, unless the heart and the hands are clean? That these precepts and warnings are to be applied to Christian times, no man can doubt. Whenever men rely on their present prosperity, and defy God, and think that His eye is not upon them, there they may take this warning to themselves (*S. Jerome*).

11. *a den of robbers*] *Ζηλιαῖον ληστῶν*, *Sept.* Words adopted by our Lord in Matt. xxi. 13. Mark xi. 17. Luke xix. 46, and marking the parallel between the moral condition of Jerusalem in the days of Jeremiah and of Christ Himself. The word rendered *robbers* (Heb. *paritsim*), like the Greek *λησταί*, has a far wider signification than our English word *robbers*, and generally implies not only acts of fraud, but of violence and bloodshed (*Gesen.* 691). The full meaning of it was displayed in all its atrocious enormity, by the factious and ruthless bands of *sicarii*, in the latter days of Jerusalem, who brought ruin and desolation upon the Temple and the miserable Nation. See below, on Matt xxiv. 15.

The following remarks, by an eminent English writer on Prophecy, refer to this prediction of Jeremiah:—

With Solomon's distant foresight of the ruin of the Temple, on account of the sins of the people who worshipped in it (1 Kings ix. 7, 8. 2 Chron. vii. 20), must be joined what later Prophets foretold, when that ruin was near at hand. Jeremiah had his mission on this particular subject: he received, not only a prophecy to deliver, but a charge to deliver that prophecy in a singular manner, fitted to the occasion. “The word

Before
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about
600.

q Josh. 18. 1.
Judg. 18. 31.
r Deut. 12. 11.
s 1 Sam. 4. 10, 11.
Ps. 78. 60.
ch. 26. 6.
t 2 Chron. 36. 15.
ver. 25.
ch. 11. 7.
u Prov. 1. 24.
Isa. 65. 12. &
66. 4.
x 1 Sam. 4. 10, 11.
Ps. 78. 60.
ch. 26. 6.
y 2 Kings 17. 23.
z Ps. 78. 67, 68.
a Exod. 32. 10.
ch. 11. 14. &
14. 11.
b ch. 15. 1.

c ch. 44. 17, 19.
|| Or, frame, or,
workmanship
of heaven.
d ch. 19. 13.

¹² But go ye now unto ^a my place which *was* in Shiloh, ^r where I set my name at the first, and see ^s what I did to it for the wickedness of my people Israel. ¹³ And now, because ye have done all these works, saith the LORD, and I spake unto you, ^t rising up early and speaking, but ye heard not; and I ^u called you, but ye answered not; ¹⁴ therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to ^x Shiloh. ¹⁵ And I will cast you out of my sight, ^y as I have cast out all your brethren, ^z even the whole seed of Ephraim.

¹⁶ Therefore ^a pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: ^b for I will not hear thee.

¹⁷ Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? ¹⁸ ^c The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the || queen of heaven, and to ^d pour out drink offerings unto other gods, that they may provoke me

that came to Jeremiah from the Lord, saying, *Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord.* Thus saith the Lord of hosts, the God of Israel, amend your ways and your doings, and I will cause you to dwell in this place. *Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these. . . .* Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before Me in *this house, which is called by My name*, and say, We are delivered to do all these abominations? *Is this house, which is called by My name, become a den of robbers in your eyes?* Behold, even I have seen it, saith the Lord. But go ye now unto My place which was in Shiloh, where I set My name at first, and see *what I did to it* for the wickedness of my people Israel. And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; Therefore *will I do unto this house, which is called by My name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.* And I will cast you out of My sight, as I have cast out all your brethren, even the whole seed of Ephraim. Therefore *pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to Me: for I will not hear thee*" (Jerem. ch. vii.). Compare ch. xxvi.

Jeremiah was sent to stand *in the gate of the Temple*, and there proclaim, in the concourse of public resort, *to the worshippers* who entered, *its approaching desolation*. The energy and pathos of the moral lesson which is incorporated with this prediction render it one of the most instructive parts of the book of prophecy. For when those worshippers looked to that place as their protecting sanctuary, whatever their life and practice—when they "came there and stood before God," with the pollution of every broken commandment upon them, and, confiding in the externals of religion and the privileges annexed to that seat of worship, cried, "The temple of the Lord, The temple of the Lord, The temple of the Lord"—then was the time that their false religion was exposed; then came the denunciation of prophecy levelled at the fortress of their trust, that holy place which their pollutions had desecrated from its service. "I will do unto this house, which is called by My name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh."

On account of this prediction, Jeremiah was questioned and arraigned before the Priests, the Prophets, and all the Princes of the land (ch. xxvii.).

The public place where it is said to have been uttered (viz. *the Gate of the Temple*), and the commotion which it excited, verify the fact that it was so spoken.

The approaching *destruction* of the Temple was thus foretold by Jeremiah. But the subsequent *rebuilding* of it had been previously foreshown by Isaiah, as a part of the restoration appointed to come by the hand of Cyrus. "That saith of Cyrus, He is My shepherd, and shall perform all My pleasure, even saying to Jerusalem, Thou shalt be built, and to the Temple, *Thy foundation shall be laid*" (Isa. xlv. 28). And as Jeremiah's clear and open prediction announced the ruin of the First Tem-

ple, so the prediction of CHRIST, spoken equally in sight of the place, announced in a similar manner the desolation of the Second.

From all which particulars put together, we deduce this fact—that *every part of the history of the Temple* was made a subject of Prophecy. For it was God's own institution, at its first building. Hence the fitness why its fall should be solemnly and publicly foretold. Its restoration was by His command. Hence the equal fitness of the second prediction of its final ruin. And in neither case was the event foreshown by *allusion* or by *obscure, remote intimation*; but in each the prophecy was *open*, and delivered *within view of the devoted place* (Davison on Prophecy, p. 162).

APPEAL TO THE HISTORY OF SHILOH.

^{12.} *go ye now unto my place which was in Shiloh*] Go ye to Shiloh, where God's Tabernacle and Ark once were; and take warning from it, and learn that no religious privileges can save a Nation from ruin, unless it obeys God's Law. The Ark and Tabernacle were placed in Shiloh, in the Tribe of Ephraim (about twelve miles south of Sichem, and twenty north of Jerusalem, now *Seilân*), by Joshua, when Israel took possession of the Land of Promise; and there they remained, till, in the evil days of Eli the Priest, the people, presumptuously *relying on the Ark*, as a pledge of God's presence and protection (as, in the days of Jeremiah, they *trusted in the Temple* of the Lord), carried it with them to battle against the Philistines, by whom it was taken, and Hophni and Phinehas the Priests, Eli's sons, were slain; and Eli the Priest, hearing of the capture of the Ark, fell backward and died; and the wife of Phinehas the Priest cried *Ichabod*, and expired; and Shiloh was destroyed, and the Tabernacle was separated from the Ark; and during all the time of Samuel and David, the Ark remained separated from the Tabernacle. See the summary of the history in the notes above on Josh. xviii. 1, and *Introd.* to Samuel, p. x. 1 Sam. iv. 10, 11. 2 Sam. vi. 1—17, and 1 Chron. xvi. 39. 2 Chron. i. 3, and Ps. lxxviii. 60—68; cxxxii. 6.

^{15.} *the whole seed of Ephraim*] The Ten Tribes of Israel (2 Kings xvii. 6. 23), called *Ephraim* from their head (Isa. vii. 2. Hos. iv. 17; v. 9; xii. 1).

^{18.} *to make cakes to the queen of heaven*] The Phœnician Astarte. See 2 Kings xxi. 3. 5; xxiii. 12, 13; and below, xix. 13, and on xlv. 19, the Moon goddess (*Herod.* iii. 8. *S. Jerome* here).

— *cakes*] Heb. *cavânim*, made for her, as offerings; they were of a lunar form, and called *moons* (*Graf*), and seem to have been similar to the Egyptian *nudehs* made for the goddess *Neith*. Cp. *Pfeiffer*, Dubia, 394. *Fuerst*, 645. *Gesen.* 387. *Graf*, 119, 120. *Nägel*, 68.

S. Epiphanius (Hær. 79) tells us that the Collyridian heretics were so called because they made little round cakes (*collyridas*) as offerings to the Blessed Virgin Mary; who is even now adored by some as "Regina Cœli," or "Queen of heaven," in their hymns. "Damnat ipse hanc Collyridianorum idolatriam" (says *A Lapide* here).

^{18.} *that they may provoke me to anger*] Rather, *that they may grieve me*. See what follows. *Do they not grieve*

to anger. ¹⁹ "Do they provoke me to anger? saith the LORD: *do they not provoke themselves to the confusion of their own faces?*"

²⁰ Therefore thus saith the Lord God; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

²¹ Thus saith the LORD of hosts, the God of Israel; 'Put your burnt offerings unto your sacrifices, and eat flesh. ²² "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, † concerning burnt offerings or sacrifices: ²³ but this thing com-

Before
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about
600.
e Deut. 32. 16, 21.

f Isa. 1. 11.
ch. 6. 20.
Amos 5. 21.
See Hos. 8. 13.
g 1 Sam. 15. 22.
Ps. 51. 16, 17.
Hos. 6. 6.
† Heb. concern-
ing the matter of.

themselves? They hurt themselves to their own confusion by their idolatry.

Here is another reference to Deuteronomy, xxxii. 16. 21.

21. *Put your burnt offerings*] I will not accept them. Take away your burnt-offerings which ye are about to lay upon Mine altar as a whole burnt sacrifice to Me. I will have none of them (cp. vi. 20); put them on your own tables, and eat them yourselves. They are not burnt-offerings, holy to God, but they are mere *flesh*, to be eaten by man. So our Lord says to the Jews concerning the Temple, "*your house*" (it is no longer *God's*, for ye have profaned it by your sins, and therefore He has forsaken it) "*is left unto you desolate*" (Matt. xxiii. 38. Luke xiii. 35).

"I SPAKE NOT CONCERNING SACRIFICES."

22. *I spake not—concerning burnt offerings or sacrifices*] Levitical Sacrifices, Rites, and Ceremonies are not the principal things in God's sight, but *obedience* holds the first place. This is evident from the fact, that in the day when God led His people out of Egypt, He said nothing concerning sacrifice, but commanded them to *obey* His voice. There is a special reference here to the words of God to Moses *before* the Levitical Law was given (Exod. xix. 4—6). "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you to Myself. Now therefore, *if ye will obey My voice* indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me *above all people*: . . . and ye shall be a kingdom of priests, and an holy nation." The national priesthood of Israel consisted in *obedience* to God.

The Levitical Law was not given from Mount Sinai as the Decalogue was; and it was not given till a year and more after the Exodus (see above, on Lev. i. 1); and it was *not* given in order to be *observed in the wilderness*, but to be complied with when the Israelites should have come into Canaan. See above, on Num. xv. 2. Deut. xii. 1.

Do not imagine (says God by the Prophet) that when I gave to your fathers the Levitical Law, I commanded them to bring burnt offerings and sacrifices *as such*; as if sacrifices themselves were what I desired. Do not suppose that I "eat bull's flesh, or drink the blood of goats" (Ps. l. 3). No. I instituted them to be tests and exponents of your faith, and love, and obedience to Me; and without the inward *sacrifice of yourselves*—of your own hearts and wills—all sacrifices are vain, yea, they are loathsome and abominable. Cp. 1 Sam. xv. 22. Ps. xl. 8; li. 17. Prov. xxi. 27. Isa. i. 11; lviii. 3; lvi. 3. Mic. vi. 6—8. Hos. vi. 6. Matt. ix. 13. The true sacrifice which I require is Obedience to My will and word; if that is absent, ye cease to be My people, your Temple and City will be a desolation, and ye will be outcasts from My presence.

The allegation of some recent critics (*Hitzig, Graf*), reviving the exploded objections of English Deists, such as *Tindal* (see *Waterland*, vi. 237), that it is evident from this passage of Jeremiah that the Book of *Leviticus* could not have existed in Jeremiah's age, is grounded on a misunderstanding of this passage, and on a misapprehension of the inner meaning of the Levitical Code; and is a striking proof of the blindness by which the eyes of even some celebrated Biblical philologists are clouded, who are slaves of the letter of Scripture, and do not read it by the light of the Spirit (2 Cor. iii. 6). Such criticism as this may learn a good deal even from the Jewish Church, which instructed its people in the spiritual nature of the Levitical Law, by appointing this passage (vii. 21—viii. 3, and ix. 23, 24) to be used as a *Haphtarah*, or Prophetical Proper Lesson, with Lev. vi. 1—viii. 36, which contains the Law of burnt-offering and sin offering, &c., and of consecration.

Still more may such criticism be instructed by the ancient Fathers of the Christian Church, *S. Barnabas*, Ep. 5. 2, *S. Justin Martyr*, c. Tryphon. § 22, and especially *S. Irenæus*, iv. 32 (ed. *Grabe*), where is an excellent comment on this passage. The Christian Fathers argue also from such words as these (showing that there was no essential virtue or moral efficacy in these sacrifices), that God designed them to be transitory, and that they have now been fulfilled in Christianity.

We may cite here also the judicious remarks of an English Theologian on this passage (*Dr. Waterland*, *Scripture Vindicated*, p. 238):—

"The thing which God required and insisted upon was *obedience to His voice* in every thing; and He laid no stress upon *sacrifices* any further than as considered as *parts of true obedience*. Sacrifices, separate from true holiness, or from a sincere love of God, were not the service which God required, for *hypocritical* services are *no services*, but abominations in His sight. He expected, He demanded, *religious, devout, sacrifices*, while His people brought Him only outside *compliments* to flatter Him, empty *formalities* to affront and dishonour Him. These were not the things which God *spoke of* or *commanded*; the sacrifices He spoke of were pure sacrifices, to be offered up with a clean and upright heart. Those He required, and those only He would accept of, as real duty and service. The mere *opus operatum*, or outward work of offering up sacrifices, from a corrupt heart, was *no sacrificing to God*, any more than the *fasting* for strife and debate was *fasting to God* (see Zech. vii. 5. Isa. lviii. 4—7). Such sacrifices God detested, being a semblance only of duty, and not the duty required; a corruption and profanation of a holy rite, rather than a just and proper conformity to it. Sacrifices so profaned carried more of *human corruption* than of *Divine institution* in them, being a kind of *mock worship* which man had contrived, and not the true worship which God had enjoined.

"Enough, I presume, hath been said to take off the Objector's cavils against the text. But for the further preventing some mistakes which others have fallen into, in relation to the same words, I may just observe,—

"1. That such as have drawn an argument from this text to prove that sacrifices have been owing to *human* invention, not to *Divine* appointment, have mistaken the point. Sacrifices were of *Divine* institution; but the *corruption* of them is of *human* devising. God appointed *religious and devout sacrifices*, and men invented *hypocrisy and deceit*, debasing the true worship, which was of *Divine* original, into formal and empty worship, which, in reality, is no worship.

"2. I may next observe, that such as argue from the same text for *moral* duties, in opposition to *positive*, are as widely mistaken as the former; for the text, in its true and full intent, condemns *moral* performances as much as *positive*, whenever separate from or opposed to true filial obedience. *Obedying God's voice* is the one thing requisite, and is what God commands and insists upon in all services, whether of a *moral* or *positive* nature. *Moral* performances are of no value but when they are really parts of sincere obedience towards God. If men are temperate in diet, chaste in their conversation, just in their dealings, or the like, only for worldly views, for health, or safety, or out of ostentation and vain-glory, or for fear of human laws, such morality, being all outside show or secular convenience, is not true morality, nor the obedience which God requires. Or if men give alms, and are strict observers of some *moral* precepts, in hopes thereby to compound with God, to be excused from other duties, and to procure, as it were, a licence to sin, such moral performances are nothing worth; they are not the *true* services which God requires, but are as empty and superficial as the *opus operatum* in *positive* duties. On the other hand, it

Before
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n Exod. 15. 26.
Deut. 6. 3.
ch. 11. 4, 7.
i Exod. 19. 5.
Lev. 26. 12.
k Ps. 81. 11.
ch. 11. 8.
l Deut. 29. 19.
Ps. 81. 12.
|| Or, *stubbornness*.
† Heb. *were*.
m ch. 2. 27. &
32. 33.
Hos. 4. 16.
n 2 Chron. 36. 15.
ch. 25. 4. &
29. 19.
o ver. 13.
p ver. 24.
ch. 11. 8. &
17. 23. & 25. 3, 4.
q Neh. 9. 17, 29.
ch. 19. 15.
r ch. 16. 12.
s Ezek. 2. 7.
t ch. 5. 3. &
32. 33.
|| Or, *instruction*.
u ch. 9. 3.
x Job 1. 20.
Isa. 15. 2.
ch. 16. 6. &
48. 37.
Micah 1. 16.
y 2 Kings 21. 4, 7.
z Chron. 33. 4,
5, 7.
ch. 23. 11. &
32. 34.
Ezek. 7. 20. &
8. 5, 6, &
Dan. 9. 27.
z 2 Kings 23. 10.
ch. 19. 5. &
32. 35.
a Ps. 106. 38. b See Deut. 17. 3. † Heb. *came it upon my heart*.

manded I them, saying, ^h Obey my voice, and ⁱ I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. ²⁴ ^k But they hearkened not, nor inclined their ear, but ^l walked in the counsels *and* in the || imagination of their evil heart, and [†] ^m went backward, and not forward.

²⁵ Since the day that your fathers came forth out of the land of Egypt unto this day I have even ⁿ sent unto you all my servants the prophets, ^o daily rising up early and sending *them*: ²⁶ ^p yet they hearkened not unto me, nor inclined their ear, but ^q hardened their neck: ^r they did worse than their fathers. ²⁷ Therefore ^s thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

²⁸ But thou shalt say unto them, This is a nation that obeyeth not the voice of the LORD their God, 'nor receiveth || correction: ^u truth is perished, and is cut off from their mouth.

²⁹ ^x Cut off thine hair, *O Jerusalem*, and cast it away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath. ³⁰ For the children of Judah have done evil in my sight, saith the LORD: ^y they have set their abominations in the house which is called by my name, to pollute it. ³¹ And they have built the ^z high places of Tophet, which is in the valley of the son of Hinnom, to ^a burn their sons and their daughters in the fire; ^b which I commanded *them* not, neither [†] came it into my heart.

must be owned, that whenever *positive* duties are so performed as to become *true obedience*, they are as valuable in God's sight as any *moral* performances whatever, because *obeying God's voice* is all in all. *Obedience* was the thing insisted upon with Adam, with Abraham, with Saul, and with many others, in *positive* instances; and God laid as great a stress upon obedience there, as in any *moral* instances whatsoever. To conclude, then, *moral* performances, without the obedience of the heart, are nothing; and *positive* performances, without the like obedience, are nothing; but the sincere *obeying* of God's voice in both is true religion and true morality" (Dr. Waterland, Works, vol. vi. p. 238).

Compare *Nägelsbach* here, pp. 69, 70.

This passage of Jeremiah affords also a strong argument against another strange theory of modern days, viz., that the Book of Deuteronomy was forged by the Prophet Jeremiah (see above, *Introd.* to Deuteronomy, pp. 195—203). If Jeremiah had fabricated Deuteronomy in the name of Moses, in order to magnify the Levitical Ritual, he would not have spoken of that Ritual in such terms as he does here.

24. *imagination*] Stubbornness.

29. *Cut off thine hair*] In lamentation for thy sin and suffering. Cp. Isa. xv. 2; below, xvi. 6; xlvii. 5; xlviii. 37.

31. *And they have built the high places of Tophet*] In the valley of Hinnom, on the south of Jerusalem, to worship Molech. See above, on 2 Kings xxiii. 10. Isa. xxx. 33.

SINFULNESS OF WILL-WORSHIP.

— *which I commanded them not*] Hence it is justly concluded, that,—

(1) To *add* any thing to God's Word (as of necessity to salvation), and to *enforce* it as an *article of saving faith*; and

(2) To propose any thing as an object of *worship*, which God has not authorized,—is hateful in His sight.

The excellent remarks of *Hooker*, Eccl. Pol. ii. v., and ii. vi., may be cited here. "Since the Sacred Scriptures themselves afford oftentimes such arguments as are taken from Divine Authority both one way and other: 'The Lord hath commanded, therefore it must be;' and again, in like sort, 'He hath not, therefore it must not be,'—some certainty concerning this point seemeth requisite to be set down;

"God Himself can neither possibly err, nor lead into error. For this cause His testimonies, whatsoever He affirmeth, are

always Truth, and most infallible certainty (1 John i. 5. Heb. vi. 18).

"Yea, further, because the things that proceed from Him are perfect, without any manner of defect or maim, it cannot be but the words of His mouth are absolute, and lack nothing which they should have for performance of that thing whereunto they tend.

"Whereupon it followeth, that, *the end being known* whereunto He directeth His speech, the argument, even *negatively*, is evermore strong and forcible, concerning those things that are apparently requisite unto the same end. As, for example, God intending to set down sundry times that which in Angels is most excellent, hath not any where spoken so highly of *them* as He hath of our Lord and Saviour Jesus Christ; *therefore*, Angels are *not* in dignity *equal* unto Him. It is the Apostle St. Paul's argument (Heb. i. 5—13; ii. 5—8).

"The purpose of God was to teach His people both unto *whom* they should offer sacrifice, and *what* sacrifice was to be offered. To burn their sons in fire unto Baal He did *not* command them. He spake *no such thing*, *neither* came it into *His mind*; *therefore* this they ought not to have done.

"Which argument the *Prophet Jeremy* useth more than once, as being so effectual and strong, that although the things he reproveth were not only not commanded, but *forbidden* them, and *that* expressly (Lev. xviii. 21; xx. 3. Deut. xviii. 10), yet the Prophet chooseth rather to charge them with the *fault* of making *a law unto themselves*, than with the crime of transgressing a Law which God had made. For when the Lord hath once Himself precisely set down a form of executing that wherein we are to serve Him, the fault appeareth greater to do that which we are *not*, than not to do that which we are, commanded. In this, we seem to charge the Law of God with hardness only; in that, with foolishness; in this, we show ourselves weak and unapt to be doers of His will; in that, we take upon us to be controllers of His wisdom; in this, we fail to perform the thing which God seeth meet, convenient, and good; in that, we presume to see what is meet, convenient, and good better than God Himself. In these actions, therefore, the whole form whereof God hath of purpose set down to be observed, we may *not otherwise* do than *exactly as He hath prescribed*. In such things negative arguments are strong" (*Hooker*, ii. 6).

How solemn a protest the words of Jeremiah, thus admirably expounded by our great Theologian, supply against the *worship of the Blessed Virgin Mary*, and the *Invocation of Saints and Angels*, and other acts of *will-worship* (see Col. ii. 23),

³² Therefore, behold, ^c the days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: ^d for they shall bury in Tophet, till there be no place. ³³ And the ^e carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray *them* away. ³⁴ Then will I cause to ^f cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for ^g the land shall be desolate.

VIII. ¹ At that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves: ² and they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and ^a whom they have worshipped: they shall not be gathered, ^b nor be buried; they shall be for ^c dung upon the face of the earth. ³ And ^d death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

⁴ Moreover thou shalt say unto them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return? ⁵ Why *then* is this people of Jerusalem ^e slidden back by a perpetual backsliding? ^f they hold fast deceit, ^g they refuse to return. ⁶ ^h I hearkened and heard, *but* they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle. ⁷ Yea, ⁱ the stork in the heaven knoweth her appointed times; and ^k the turtle and the crane and the swallow observe the time of their coming; but ^l my people know not the judgment of the LORD.

Before CHRIST about 600.
c ch. 19. 6.
d 2 Kings 23. 10.
ch. 19. 11.
Ezek. 6. 5.
e Deut. 28. 26.
Ps. 79. 2.
ch. 12. 9. &
16. 4. & 34. 20.
f Isa. 24. 7, 8.
ch. 16. 9. &
25. 10. & 33. 11.
Ezek. 26. 13.
Hos. 2. 11.
Rev. 18. 23.
g Lev. 26. 33.
Isa. 1. 7. & 3. 26.
a 2 Kings 23. 5.
Ezek. 8. 16.
b ch. 22. 19.
c 2 Kings 9. 36.
Ps. 83. 10.
ch. 9. 22. & 16. 4.
d Job 3. 21, 22.
& 7. 15, 16.
Rev. 9. 6.
e ch. 7. 24.
f ch. 9. 6.
g ch. 5. 3.
h 2 Pet. 3. 9.
i Isa. 1. 3.
k Cant. 2. 12.
l ch. 5. 4, 5.

which are now too prevalent in Christendom, need not be pointed out to the thoughtful and reverent reader of Holy Scripture.

Particularly, these important principles may be applied to the question concerning *Prayers for the Dead*.

We are not here speaking of Prayers for the consummation of the bliss of the faithful departed, by the resurrection of their bodies; see on Rev. vi. 10, and the conclusion of the Prayer for the Church Militant on earth, and the collect in the Burial Office, "Almighty God, with Whom do live the spirits of them that depart hence in the Lord." Such Prayers are authorized and commanded. But we speak of prayers for individuals who are dead, and whose condition it is hoped to alter after death by the prayers of the living.

If to pray for the dead, in this sense, were a duty to be done by Christians, then, when we consider the great efficacy of prayer and the great value of an immortal soul, we may fairly conclude that we should have some command, either expressed or implied, from God Himself in Holy Scripture, to pray for the souls of the departed. But inasmuch as no such thing is commanded there, it is to be concluded, on the principles now stated, that Prayers for the Dead are *forbidden* in Scripture; and that to pray for the dead is an act of will-worship, which Scripture condemns. And, further, since the Church of England affirms, in her Sixth Article, that Holy Scripture *contains all things necessary to salvation*, and that nothing is to be required of any man to be received as an Article of Faith, which is not read therein, or cannot be proved thereby, it may be inferred that (whatever may have been said by some who have sat as judges in Ecclesiastical Courts) to pray for the dead, in the sense here specified, is forbidden by the Church of England.

^{32. they shall bury in Tophet} Where many died in the siege of Jerusalem, and in the famine. Cp. viii. 2; xix. 6; and Ezek. vi. 5: "I will lay the dead carcases of the children of Israel before their idols."

^{34. the voice of the bridegroom, and the voice of the bride} Words adopted in the Apocalypse (xviii. 23) to describe the future desolation of a corrupt Church, the mystical Babylon.

CH. VIII. 1. *At that time*] At the time of the siege of Jerusalem. Not only will they bury in Tophet, till there be no more room, such will be the carnage (vii. 32); but they who bury there will also open the graves of those who are buried, the kings and princes of Judah, and expose them to public contumely and shame in the eye of day. Perhaps the corpse of King Jehoiachin was then disinterred, and exposed to contempt. See below, xxii. 19.

^{2. they shall not be gathered} *They shall not be gathered in peace* to their forefathers. On the word *asaph* (*to gather*), here used, see above, on Isa. lvii. 1, compared with 2 Kings xxii. 20; and below, xxv. 33.

^{3. death shall be chosen} Cp. Rev. ix. 6.

^{6. rusheth} Like a torrent. Cp. Isa. xxx. 28. Ezek. xiii. 11. 13.

^{7. Yea, the stork} *Even the stork*. The Prophets upbraid God's people for their disobedience, by appealing to the animals of brute creation obeying the law of their being. Cp. Isa. i. 3. Prov. vi. 6, the instruction from the ant; and on Gen. vii. 8, 9, the reproof administered to the Antediluvians by the obedience of the animals going into the Ark; and on 1 Kings xvii. 4—6, the obedience of the ravens feeding Elijah,—a rebuke to Ahab, Jezebel, and others, seeking to destroy the Prophet; and note on Matt. vi. 25, our Lord's appeal to the ravens and lilies as an argument for trust in God. Cp. the noble passage in *Hooker*, I. iii. 2 (grounded on one in *Arnobius*, Adv. Gent. i. 2), summed up by the words, "See we not plainly that obedience of creatures unto the law of nature is the stay of the whole world?"

— *the crane and the swallow*] So *Syriac*. The swallow and crane (*Vulg.*), the swallow of the field, and sparrow (*Sept.*),

Before
CHRIS I
about
600.
m Rom. 2. 17.
|| Or, the false
pen of the scribes
worketh for false-
hood, Isa. 10. 1.
n ch. 6. 15.
|| Or, Have
they been
ashamed, &c.
† Heb. the
wisdom of what
thing.
o Deut. 28. 30.
ch. 6. 12.
Amos 5. 11.
Zeph. 1. 13.
p Isa. 56. 11.
ch. 6. 13.
q ch. 6. 14.
r Ezek. 13. 10.
s ch. 3. 3. & 6. 15.
|| Or, In gather-
ing I will con-
sume.
t Isa. 5. 1, &c.
Joel 1. 7.
u Matt. 21. 19.
Luke 13. 6, &c.

x ch. 4. 5.

y ch. 9. 15. &
23. 15.
|| Or, poison.
z ch. 14. 19.

a ch. 4. 15.

b Judg. 5. 22.
ch. 47. 3.
† Heb. the fulness
thereof.
c Ps. 58. 4, 5.
Eccles. 10. 11.

† Heb. upon.

† Heb. because
of the country of
them that are
far off. d Isa. 39. 3.

⁸ How do ye say, *We are wise*, ^m and the law of the LORD is with us? Lo, certainly || in vain made he *it*; the pen of the scribes is in vain. ^{9 n} || The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and † what wisdom is in them? ¹⁰ Therefore ° will I give their wives unto others, and their fields to them that shall inherit them: for every one from the least even unto the greatest is given to ^p covetousness, from the prophet even unto the priest every one dealeth falsely. ¹¹ For they have ^q healed the hurt of the daughter of my people slightly, saying, 'Peace, peace; when *there is* no peace. ¹² Were they ^r ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD. ¹³ || I will surely consume them, saith the LORD: *there shall be* no grapes ' on the vine, nor figs on the " fig tree, and the leaf shall fade; and *the things that* I have given them shall pass away from them.

¹⁴ Why do we sit still? ^x assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us ^y water of || gall to drink, because we have sinned against the LORD. ¹⁵ We ^z looked for peace, but no good came; and for a time of health, and behold trouble! ¹⁶ The snorting of his horses was heard from ^a Dan: the whole land trembled at the sound of the neighing of his ^b strong ones; for they are come, and have devoured the land, and † all that is in it; the city, and those that dwell therein. ¹⁷ For, behold, I will send serpents, cockatrices, among you, which *will not be* ^c charmed, and they shall bite you, saith the LORD. ¹⁸ When I would comfort myself against sorrow, my heart is faint † in me. ¹⁹ Behold the voice of the cry of the daughter of my people † because of them that dwell in ^d a far country:

where ἀγοῦ is a corruption of ἀγοῖπ. The two words occur only here, and Isa. xxxviii. 14, where see the note.

8. *Lo, certainly—in vain*] Rather, *certainly, lo! the lying pen of the scribes hath laboured only for lies*. Instead of teaching the Truth out of God's Law (as the scribe ought to do; cp. Ezra vii. 6. Neh. viii. 9. 13), the pen of the scribes has worked against it, and in the cause of falsehood. This was true in Jeremiah's time; and in our Blessed Lord's day (Matt. xxiii. 13—15. 23—25. 27—29); and is true, whenever those who ought to be Preachers of God's Word either hide it from the people, or pervert it to the cause of error, or abuse their sacred office, in the dissemination of fables instead of truth.

9. *taken*] Caught in their own net. Cp. vi. 11. Job. v. 13.

10—12.] See vi. 12—15.

13. *I will—consume them*] Literally, *I will thoroughly gather them, and take them away*; as grapes are gathered and taken away in the vintage. Cp. vi. 9; and below, v. 16.

— *there shall be no grapes*] The Vineyard of the Lord (the House of Israel, Isa. v. 7) shall be utterly stripped and wasted by the enemy.

— *the things that I have given them shall pass away from them*] Rather, *I have given them up to them who overrun them*; that is, into the hands of their enemies, who will despoil them. So *Venema, Rosen., Maurer, Hitzig*, and *Graf*.

Jerusalem will be destroyed for its sins; and its destruction will be wrought by Babylon, empowered and commissioned by God to execute His judgment upon her. See above, and what follows here: "The Lord our God hath given us water of gall to drink, because we have sinned against the Lord" (iv. 4—6; v. 10. 29; vi. 4. 6).

14. *let us enter into the defenced cities, and let us be silent*] We trusted in our fenced cities for refuge; *let us enter them now, in order (not to be saved, but) to be destroyed there; for*

the Lord God hath destroyed us. On the verb here used, *dāmāh*, to make desolate, see *Gesen.* 202; and cp. xxv. 37; xlix. 26; i. 30.

— *water of gall*] A poisonous plant (Hebr. *rōsh*). See above, on Deut. xxix. 18; xxxii. 33. Hos. x. 4, where it is rendered *hemlock*.

16. *from Dan*] On the north of Palestine, through which the Chaldean invaders came to Jerusalem. Cp. iv. 15; vi. 22.

— *strong ones*] War horses. Cp. xlvii. 3; i. 11.

17. *I will send*] Here the Lord Himself speaks. The rapid alternations of successive interlocutors in this passage (v. 13—22)—where sometimes God speaks (v. 13), sometimes the people (v. 14), and then the Lord again (v. 17), then the Prophet (vv. 18, 19), then the people again (v. 20), then the Prophet,—afford a specimen of that deep feeling, lively emotion, and loving sympathy, which are characteristic of Jeremiah, and make his prophecies to be a most sublime and beautiful portraiture of the passions of the human heart. Cp. below, on xvii. 1; and on xxii. 14; xxix. 19.

— *cockatrices*] Basilisks (Isa. xi. 8).

— *charmed*] By the enchanters of serpents. Cp. Ps. lvi. 5. Eccles. x. 11. Lane, "Egyptians," p. 383.

18. When *I would comfort myself*] Or rather, *My comfort is become anguish* (cp. v. 14); that is, where I looked for comfort, I find only sorrow: *my heart in me is faint*. The Prophet speaks in deep sympathy for his people. On the word rendered *comfort*, see *Gesen.* 446.

19. *Behold the voice of the cry—far country*] Rather, *Behold! the sound of the cry of the daughter of my people from a far country*. The Prophet already beholds the carrying away of some of the inhabitants of Jerusalem with Daniel and Ezekiel as captives into a far-off land, and he hears their voice saying, "Is not the Lord in Zion? has He forsaken her? Yes; because she has provoked Him by her idolatry."

Is not the LORD in Zion? is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities?

²⁰ The harvest is past, the summer is ended, and we are not saved. ²¹ For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me. ²² Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered? IX. ¹ Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

² Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men. ³ And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD. ⁴ Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders. ⁵ And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity. ⁶ Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the LORD.

⁷ Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people? ⁸ Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait. ⁹ Shall I not visit them for these things? saith the LORD: shall not my soul be avenged on such a nation as this?

¹⁰ For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through them; neither can men hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone. ¹¹ And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.

Before
CHRIST
about
600.

e Deut. 32. 21.
Isa. 1. 4.
f ch. 4. 19. & 9. 1.
& 14. 17.
g Joel 2. 6.
h Nahum 2. 10.
i Gen. 37. 25. &
43. 11.
ch. 46. 11. &
51. 8.
† Heb. gone up?
† Heb. Who will
give my head, &c.
a Isa. 22. 4.
ch. 4. 19. & 13. 17.
& 14. 17.
Lam. 2. 11. &
3. 48.
b ch. 5. 7, 8.
c Ps. 64. 3.
Isa. 59. 4, 13, 15.

d 1 Sam. 2. 12.
Hos. 4. 1.
e ch. 12. 6.
Micah 7. 5, 6.
† Or, friend.
f ch. 6. 28.

|| Or, mock.

g Isa. 1. 25.
Mal. 3. 3.
h Hos. 11. 8.
i Ps. 12. 2. &
120. 3.
ver. 3.
k Ps. 28. 3. &
55. 21.
† Heb. in the
midst of him.
|| Or, wait for
him.
l ch. 5. 9, 29.
m ch. 12. 4. &
23. 10.
Hos. 4. 3.
|| Or, pastures.
|| Or, desolate.

† Heb. from the
fowl even to, &c.
n ch. 4. 25.
o Isa. 25. 2.
p Isa. 13. 22. &
34. 13.
ch. 10. 22.
† Heb. desolation.

20. The harvest is past—we are not saved] Here the Prophet returns to the remnant still left in Jerusalem; they are not in a better condition than the exiles, and they say, "We looked to Egypt for help to save us from the Chaldeans, we have waited long, and now the summer season, when Kings go forth to war (2 Sam. xi. 1), is past, and no succour has come to us."

— I am hurt] Or, wounded.
— I am black] In sackcloth, mourning. Cp. Job v. 11; xxx. 28. Ps. xxxviii. 6; xlii. 9; xliii. 2, where it is translated by mourning.

So most modern Expositors here. But the Prophet seems to be describing a sudden inner emotion, producing an entire change in the countenance, rather than a deliberate act like that of putting on mourning apparel; and the word may be illustrated by Joel ii. 6. Nahum ii. 10, "All faces gather blackness."

22. Is there no balm in Gilead?] To heal the wounds of my people. On the balm or balsam of Palestine, especially Gilead, cp. Gen. xxxvii. 25; xliii. 11. Ezek. xxvii. 17; below, xlv. 11; li. 8. Dr. Thomson, "The Land and the Book," pp. 466, 467.

— why—not the health—recovered] Rather, Why is not the healing of the daughter of my people effected?

CH. IX. 1. Oh that my head were waters—that I might weep day and night for the slain of the daughter of my people! Lit. Who will give to my head waters? Who will give a lodging-place? &c. Observe the connexion with what goes before. In viii. 19, the Prophet had said, "Behold the voice of the cry of the daughter of my people;" and v. 21, For the hurt of the

daughter of my people I am hurt;" and v. 22, "Why is not the healing of the daughter of my people effected?" And now he bursts forth in an ejaculation of tender and passionate sympathy, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" Cp. v. 7.

3. they bend their tongues] They bend their tongues, their lie-bows (the conjunction as would be better omitted). Cp. Ps. xi. 2; lxiv. 3, 4.

7. I will melt them] As a refiner of silver. See vi. 29, 30. Isa. i. 25.

— how shall I do for the daughter of my people?] Literally, How can I do from the face of the daughter of my people? That is, on account of the boldness with which she declares her sin by her face, defying me with godless effrontery; how can I do otherwise than visit her with severe retribution? See v. 9.

8. an arrow shot out] Rather, a deadly arrow, causing a mortal wound. Cp. Isa. xxii. 13, where the same verb is used.

10. the habitations] Rather, the pastures with homesteads. Cp. Ps. xxiii. 2, where the same word occurs; the green pastures of Judah are laid waste by the ravages of the enemy. Cp. on vi. 3. Joel i. 19; ii. 22.

— burned up] Made bare and empty. Cp. ii. 15.

— both the fowl] Lit. from the fowl of heaven even to the cattle are fled—have vanished—such is the desolation.

11. dragons] Jackals. Cp. Isa. xiii. 22; xxxiv. 13; xxxv. 7; below, x. 22; xlix. 33.

Before
CHRIST
about
600.
q Ps. 107. 43.
Hos. 14. 9.

r ch. 3. 17. &
7. 24.
|| Or, *stubborn-
ness*.
s Gal. 1. 14.
t Ps. 50. 5.
u ch. 8. 14. &
23. 15.
Lam. 3. 15. 17.
x Lev. 26. 33.
Deut. 28. 64.
y Lev. 26. 33.
ch. 44. 27.
Ezek. 5. 2, 12.
z 2 Chron. 35. 25.
Job 3. 8.
Eccles. 12. 5.
Amos 5. 16.
Matt. 9. 23.
a ch. 14. 17.

b Lev. 18. 28.
& 20. 22.

c ch. 6. 11.

d ch. 8. 2. & 16. 4.

e Eccles. 9. 11.

f 1 Cor. 1. 31.
2 Cor. 10. 17.

g Micah 6. 8. &
7. 18.

h Rom. 2. 8, 9.
† Heb. *visit
upon*.

¹² q Who is the wise man, that may understand this? and *who is he* to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth *and* is burned up like a wilderness, that none passeth through?

¹³ And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; ¹⁴ but have 'walked after the || imagination of their own heart, and after Baalim, * which their fathers taught them: ¹⁵ therefore thus saith the LORD of hosts, the God of Israel; Behold, I will 'feed them, *even* this people, " with wormwood, and give them water of gall to drink. ¹⁶ I will *scatter them also among the heathen, whom neither they nor their fathers have known: ' and I will send a sword after them, till I have consumed them.

¹⁷ Thus saith the LORD of hosts, Consider ye, and call for ' the mourning women, that they may come; and send for cunning *women*, that they may come: ¹⁸ and let them make haste, and take up a wailing for us, that ' our eyes may run down with tears, and our eyelids gush out with waters. ¹⁹ For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because ' our dwellings have cast *us* out. ²⁰ Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation. ²¹ For death is come up into our windows, *and* is entered into our palaces, to cut off ' the children from without, *and* the young men from the streets. ²² Speak, Thus saith the LORD, Even the carcases of men shall fall ' as dung upon the open field, and as the handful after the harvestman, and none shall gather *them*.

²³ Thus saith the LORD, ' Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches: ²⁴ f but let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: g for in these *things* I delight, saith the LORD.

²⁵ Behold, the days come, saith the LORD, that h I will † punish all *them*

14. *imagination*] Stubbornness. See on iii. 17.

— *which their fathers taught them*] Their fathers taught them these things, not I; nay, I punished their fathers for this, yet they, the children, did not profit by the warning.

15. *wormwood*] See on Deut. xxix. 18.

— *water of gall*] See viii. 14.

16. *I will scatter them also among the heathen*] Another reference to Deut. xxviii. 64.

17. *mourning women—cunning women*] Women hired for the purpose of wailing, and skilful in the art. Cp. 2 Sam. i. 24. 2 Chron. xxxv. 25. Eccles. xii. 5, and on Matt. ix. 23. Mark v. 38. See also Lane's "Modern Egyptians," p. 512, and Dr. Thomson, "The Land and the Book," which show that the practice still continues in the East.

19. *our dwellings have cast us out*] Rather, *they* (the enemies) have cast down our dwellings to the ground. Cp. Dan. viii. 11, where the verb is used in this sense; and see Job viii. 7. Ezek. xix. 12, where it is so used (*Rashi, Rosenm., Graf, Nägelsbach*).

22. *the handful*] Or, *a shock of corn* (*Gesen.* 640). Such will be the multitude of the slain, that men will be weary of burying them (see vii. 32). There is no reference here to the practice of gleaning after the reaper, but to that of carrying away the sheaves to the threshing-floor; see the note above on the beautiful description in Job v. 26. The word *asaph*, to gather, is specially applied to burial (see viii. 2), as well as to harvesting.

23. *Thus saith the LORD*] This is the moral of the history of Jerusalem. She trusted in herself. She relied on her own wisdom, riches, and might, and would not know the Lord; and therefore she was destroyed. Thus she is a warning to every

Nation, and to every individual in every age; and therefore part of these words are adopted by the Apostle of Christ (1 Cor. i. 31. 2 Cor. x. 17), "He that glorieth let him glory in the Lord." Cp. *S. Augustine*, De Bono Persev. c. 14, and Serm. 46, c. 30, vol. v. p. 345, where he applies the words to Christian Pastors, whose duty it is not to trust in themselves, or to seek their own glory or profit, but to glory in the Lord. Cp. *Bp. Bull's* two sermons on this text, Works, i. 429. 450.

"THE DAYS COME."

The Prophet, as if with a foresight of this general application to the days of the MESSIAH, proceeds to speak of them in what follows, with the usual introductory preamble, *Behold, the days come*; on which phrase, familiar to Jeremiah, compare xvi. 14; xxiii. 5. 7; xxx. 3; xxxi. 27. 31. 38; xxxiii. 14; in all which places this formula introduces an announcement of divine blessings, or divine judgments, consequent on the ADVENT OF CHRIST.

TRUE AND FALSE CIRCUMCISION.

25. *I will punish all—circumcised with the uncircumcised*] I will punish the Circumcision, that is, the Jews, who are circumcised only in the flesh, but not in the ears (vi. 10), nor in the heart (iv. 4; cp. Lev. xxvi. 41, 42. Deut. x. 16; xxx. 6), as St. Stephen said (Acts vii. 51), "Ye stiff-necked and *uncircumcised* in heart and ears, ye do always resist the Holy Ghost." They gloried in their Circumcision (that is, in the letter of the Law), but did not remember that the true Circumcision which the Lord requires, is the circumcision of the heart. See Rom. ii. 25—29. Gal. v. 6. Col. ii. 11, which are the best comments on this passage. Therefore they are regarded as *uncir-*

which are circumcised with the uncircumcised; ²⁶ Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are † in the † utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are ^k uncircumcised in the heart.

X. ¹ Hear ye the word which the LORD speaketh unto you, O house of Israel:

Before
CHRIST
about
600.

† Heb. cut off
into corners, or,
having the corners
of their hair
polled.
i ch. 25. 23. &
49. 32.
k Lev. 26. 41.
Ezek. 44. 7.
Rom. 2. 28, 29.

cumcised, and will be punished with the enemies of Israel and of God—Ammon and Moab.

Jeremiah does not enter into the question (which has been made the subject of controversy by some Expositors here), whether the Egyptians were actually circumcised or no (on which see the note above, on Gen. xvii. 10, 11), but he combines Judah with Egypt, Edom, Ammon, and Moab, the bitterest enemies of God and His Church; and he tells the Jews that their Circumcision profits them nothing without Obedience, and that they have made themselves to be as the *uncircumcised* among the Nations by their apostasy from God.

It is asserted by ancient Interpreters (e.g. *Theodoret, S. Jerome*), that the Egyptians, Edomites, Moabites, and Ammonites were circumcised. It may be so; and the fact that their Circumcision did not profit them, nor prevent them from being enemies of God, and from being punished as such by God, shows that they are a warning to the Israelites (who gloried in their Circumcision), that their own destiny may be like theirs. See *S. Barnabas*, Epist. c. 9, and the notes of *Cotelerius*, and cp. *Justin Martyr*, c. Tryphon. § 28.

26. all that are in the utmost corners] Rather (as in the margin), they that have the corners of their hair polled (so *Sept.*, *Vulg.*, *Targum*, *Syriac*, *Arabic*, *Graf*, *Nägel*, and others; cp. xxv. 23, 24; xlix. 32), in honour of their heathen deities; a practice that the Israelites were forbidden to imitate. See on Lev. xix. 27, and *W. Lowth* here. The phrase, they have the corners of their head polled, represents that they are heathen, and opposed to the people of God. But God's own people became uncircumcised by apostasy; and they were reckoned by Him as no better than heathen votaries of false deities, because they had fallen away from the true God.

Observe the double penalty of Judah's defection from God. They gloried in the privilege of Circumcision; but by disobedience and by the uncircumcision of their hearts they forfeited its benefits, and became like the uncircumcised heathen, and made themselves on a par with those who polled the corners of their hair; i.e. who circumcised their heads, which was an idolatrous usage, forbidden by God's Law (Lev. xix. 28; xxi. 5).

Here is a solemn warning to all, that a mere formal observance of religious ceremonies, without spiritual holiness and dutiful obedience, is rejected and loathed by God, as no better than the abominations of idolatry.

— all these nations are uncircumcised] Rather, all the heathen are uncircumcised; even if they practise an actual circumcision, they are uncircumcised in God's sight, because of their heathenism; and Israel is no better, being uncircumcised in the heart. For "Circumcision profits nothing, unless men keep the Law; and he is not a Jew who is one outwardly, but he is a Jew who is one inwardly; and Circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. ii. 28. Cp. Phil. iii. 2, 3, and *Paginus* and *Vatablus* here, and *Kueper*, p. 24). As *S. Jerome* here says, Circumcision (which was given as a sign) profited nothing unless the commandments of God were kept by him that was circumcised, and was of no more avail than the circumcision of the hair, and of the beard, practised by the heathen. This explains the reference here to the polling of the corners of the hair; it is compared to the mere literal Circumcision of formal Israelites who heathenized themselves by disobedience.

"LEARN NOT THE WAY OF THE HEATHEN."—ISAIAH AND JEREMIAH.

CH. X.] The following section (vv. 1—16) has been rejected by some modern critics (*Movers*, *Hitzig*, *De Wette*) as spurious, and as composed subsequently to the time of Jeremiah; and has been attributed by them to the writer whom they have been pleased to designate as "the second Isaiah," and to whom they assign the latter portion of the Book of that Prophet. See above, *Introd.* to Isaiah, pp. xvii—xx; and *Prelim. Note* to Isa. xl. They allege that it is not connected with the context, but is an irrelevant and incoherent interpolation, and was designed by

the Interpolator, whom they suppose to have lived among the exiled Jews in Chaldaea, as a protest and warning against the seductive influences and delusions of Babylonish idolatry.

The theory which ascribes this section to a supposed "second Isaiah," has been combated on grounds of language by *Graf*, p. 171; cp. *Nägel*, p. 89, who however agree in regarding it as an interpolation. Another view is taken by *Ewald* and *Umbreit*, who suppose that the "second Isaiah" imitated this passage.

Its genuineness has been defended by *Kueper*, *Jeremias*, pp. 134. 175; *Keil*, *Einleit.* 255; *Umbreit*, p. 83; *Hävernick*, *Einleit.* 222.

The theory of the objectors to its genuineness seems to be based on a want of attention to the peculiar manner and style of the Hebrew Prophets, which is also characteristic of Christian Apostles, especially St. Paul. What has been said of him, that "he goes off at a word" (see the note below, on the remarkable example in Heb. vi. 20), and then, after a digression, returns to the main drift of his argument, is true also of the Prophets (as will be presently shown), particularly of Jeremiah.

The reason of this is obvious. The Prophet, being transported by the ecstasy of divine inspiration, imagines himself at a particular place. He is there; he speaks to those who are there; he sympathizes with them in their trials and difficulties; he, or rather the HOLY SPIRIT by him, gives them counsels and warnings; and having performed this prophetic function, he returns to the course of his argument.

So it is here.

In the foregoing chapter, he had uttered the Divine sentence to Judah: "I will scatter them among the heathen" (ix. 16); and he had said that all the heathen are uncircumcised (ix. 26: see note there); and with these words he had closed the chapter.

What, therefore, could be more natural, than that having his prophetic eye fixed upon Judah, scattered among the heathen, and mingled with the heathen who are uncircumcised, Jeremiah, whose heart was united with his people in loving sympathy, should fear that they would be familiarized with heathen usages, and be fascinated and overawed by heathen enchantments and idolatries, and would sink hopelessly into heathen debasement and demoralization? What more reasonable, than that he should break forth into this prophetic ejaculation, "Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed by them? For the customs of the people" (rather, of the peoples) "are vanity" (x. 2, 3). What could be more appropriate, than that he should endeavour to comfort and support them with the assurance, that although they were scattered among the heathen for their sins, yet this was a merciful discipline, designed for their correction, and improvement, and future restoration; and that it was a dispensation of the Love of God, the Creator of all things, the God of all the Nations (v. 10); and that He still regarded Israel with special affection; that "The portion of Jacob" is not like that of the heathen; that God is "the former of all things, and Israel is His inheritance: the Lord of Hosts is His Name" (v. 16).

They who revere the authority of the HOLY SPIRIT, speaking in the New Testament, and who accept the testimony of the ancient Hebrew and Christian Churches, and believe that the whole of the prophecies generally assigned to Jeremiah were written by him, and who reject the notion of a "second Isaiah" as a visionary figment of an arbitrary neologianism (see above, *Introd.* to Isaiah, pp. xvii—xxi; and *Prelim. Note* to Isaiah, ch. xl.), will enjoy great spiritual delight in observing that in this mode of handling his subject, Jeremiah treads in the footsteps of his great precursor, Isaiah; or, to speak more correctly, the HOLY SPIRIT, Who had spoken by Isaiah, shows the unity of His own prophetic design and work, by pursuing the same method in the prophecies of Jeremiah, as He had previously adopted in those of Isaiah.

Isaiah had foreseen and foretold the deportation of Judah to Babylon. In his prophetic vision he beheld his people there;

Before
CHRIST
about
600.

a Lev. 18. 3. & 20. 23.
† Heb. *statutes*, or, *ordinances* are *vanity*.
b Isa. 40. 19, 20. & 44. 9, 10, &c. & 45. 20.
c Isa. 41. 7. & 46. 7.
d Ps. 115. 5. & 135. 16.
Hab. 2. 19.
1 Cor. 12. 2.
e Ps. 115. 7.
f Isa. 46. 1, 7.
g Exod. 23. 11.
h Ps. 86. 8, 10.
i Rev. 15. 4.
|| Or, *it liketh thee*.
j Ps. 89. 6.
† Heb. *in one*, or, *at once*.
k Ps. 115. 8.
l Isa. 41. 29.
Hab. 2. 18.
Zech. 10. 2.
Rom. 1. 21, 22.
1 Dan. 10. 5.
m Ps. 115. 4.
† Heb. *God of truth*, *his*.
n 1 Tim. 6. 17.
† Heb. *king of eternity*.
o Ps. 10. 16.
† In the Chaldaean language.
p See Ps. 96. 5.
q ver. 15.
Isa. 2. 18.
Zech. 13. 2.
r Gen. 1. 1, 6, 9.
Ps. 136. 5, 6. ch. 51. 15, &c. s Ps. 93. 1.

² Thus saith the LORD, ^a Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

³ For the † customs of the people are vain: for ^b one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. ⁴ They deck it with silver and with gold; they ^c fasten it with nails and with hammers, that it move not. ⁵ They are upright as the palm tree, ^d but speak not: they must needs be ^e borne, because they cannot go. Be not afraid of them; for ^f they cannot do evil, neither also *is it* in them to do good.

⁶ Forasmuch as *there is none* ^g like unto thee, O LORD; thou *art* great, and thy name *is* great in might. ⁷ ^h Who would not fear thee, O King of nations? for || to thee doth it appertain: forasmuch as ⁱ among all the wise men of the nations, and in all their kingdoms, *there is none* like unto thee. ⁸ But they are † altogether ^k brutish and foolish: the stock *is* a doctrine of vanities. ⁹ Silver spread into plates is brought from Tarshish, and ^l gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing: they are all ^m the work of cunning men. ¹⁰ But the LORD *is* the † true God, he *is* ⁿ the living God, and an † ^o everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

¹¹ † Thus shall ye say unto them, ^p The gods that have not made the heavens and the earth, *even* ^q they shall perish from the earth, and from under these heavens. ¹² He ^r hath made the earth by his power, he hath ^s established

he saw the temptations to which they would be exposed by their admixture with heathenish idolatries; he contemplated them as dazzled with the splendour, and awe-struck with the grandeur of the heathen temples of Babylon, and with the strange and gorgeous magnificence of the deities who were there worshipped, and as liable to be beguiled by the voluptuous and sensual allurements, the music, the revelries, and the orgies of Chaldaean festivals; he endeavoured to provide a remedy against these evils by reiterated prophetic episodes *on the vanity of idols*, and on the *majesty of the God of Israel*, and on His peculiar favour to *His own chosen People*, even *in their captivity*; and he foretold the *overthrow of Babylon*, and of all its false gods, and the *restoration of Israel* by Cyrus to their own land, and the future glory of Israel in CHRIST. See Isa. xl. 18—20; xli. 7—14. 23; xlv. 9—28; xlv. 20—25; xlv. 1—13; xlix. 13—17.

Thus Isaiah had discharged the duty of a true Prophet, in providing instruction, warning, and comfort for future generations.

Isaiah's mantle fell on Jeremiah; and a similar work is done by Jeremiah here.

Thus one portion of Holy Scripture supports or illustrates another. Isaiah protects Jeremiah against the cavils of that arbitrary Criticism, which would deprive him of his own prophecies, and would expunge the present section as an incoherent interpolation. Jeremiah here imitates Isaiah, and, in his turn, supplies an additional argument for the genuineness of that portion of Isaiah which has been impugned by the same scepticism. Both these two Prophets are seen joined together (under the inspiration of the Holy Spirit, who enlightened their eyes to behold distant events), in affording providential cautions and consolations to Israel in their future captivity, and in teaching a lesson of faith, hope, and obedience to all nations and individuals in times of public and private distress.

^{2. signs of heaven} Observed by Chaldaean astrology. Cp. Isa. xlv. 25; xlvii. 13.

^{3. the customs of the people} Rather, *the statutes* (contrasted with God's statutes) of the peoples (contrasted with God's people) are *vanity*, contrasted with God's Truth.

— *with the axe*] Hebr. *maatsad*. This word occurs only here, and in Isa. xlv. 12. See the note there, where that Prophet is describing the fabrication of an idol (and where it is rendered *tongs* in our Version). Here is additional evidence that Jeremiah is imitating Isaiah. Cp. *Kueper*, p. 134.

^{3, 4. one cutteth a tree—they fasten it with nails—that it}

move not] An imitation of Isaiah (xli. 7; xlv. 10. 11. 16, 17; xlv. 17: “Quanta idolorum potentia, quæ stare nequeant nisi clavus et malleis compingantur!” (*S. Jerome*).

^{5. They are upright as the palm tree} Rather, they are like a pillar of turned work (Hebr. *mikshah*: *Gesen.* 505). The word *mikshah* is also used for a garden of cucumbers (*ibid.*); and the sense here is supposed by some to be, they are like a pillar in a garden of cucumbers (*Movers, Graf, Nägel.*); and this seems to have been the rendering adopted by the Author of the Apocryphal Book of Baruch, called “The Epistle of Jeremy to the Captives of Babylon,” which throws much light on this chapter; and who compares the idols of Babylon to “a scarecrow in a garden of cucumbers” (*Baruch* vi. 70).

— *Be not afraid of them—they cannot do—good*] Another imitation of Isa. xli. 23, “Do good, or do evil, that we may be dismayed.”

^{6. none like unto thee} Another reference to Isa. xli. 24, where the Hebr. *mécin* (nothing: see *Gesen.* 39; *Fuerst*, 76), is used as it is here.

^{7. Who would not fear thee, O King of nations?} Words adopted by the saints in glory in the Apocalypse (see below, on Rev. xv. 3, 4), who have triumphed over the mystical Babylon. A remarkable coincidence. Jeremiah here has his eye fixed on God's People in captivity at the literal Babylon, and is encouraging them with words of comfort and instruction.

— *for to thee doth it appertain*] To Thee, and to Thee alone, Lord, is it fitting that all Nations should render homage and fear,—not to idols.

^{8. the stock is a doctrine of vanities} Rather, they are a doctrine of vanities (of non-entities, such as idols: cp. 1 Cor. viii. 4). Cp. St. Paul's expression, *doctrine of devils*, 1 Tim. iv. 1; they are mere wood, a mere stock or stump of a tree.

^{9. Tarshish}] Tartessus, in Spain. See on 1 Kings x. 22; xxii. 48. Ps. xlviii. 7. Isa. ii. 16. Ezek. xxvii. 12.

— *Uphaz*] Probably Ophir (*Syriac, Targum, Gesen., Graf*). Cp. on 1 Kings ix. 28; x. 11.

^{11. Thus shall ye say}] This verse is written in Chaldee, in order that it may be used by the Jewish captives in Babylonia, as a profession of their own faith, and as a protest against Chaldaean idolatry. Cp. *Kueper*, 175. In this verse the two verbs, *abad* (to perish), and *abad* (to make, Chaldee), are combined by a paronomasia, as they are in Isa. lx. 12, where *abad* signifies to serve (*Kueper*, 134).

^{12—16}] Compare Isa. xlv. 15, 16. These verses (12—16) are repeated in the prophecy concerning Babylon (li. 15—19).

the world by his wisdom, and 'hath stretched out the heavens by his discretion. ¹³ ^u When he uttereth his voice, *there is a* || multitude of waters in the heavens, and *he causeth the vapours to ascend from the ends of the earth; he maketh lightnings || with rain, and bringeth forth the wind out of his treasures. ¹⁴ ^v Every man || is ^z brutish in *his* knowledge: ^a every founder is confounded by the graven image: ^b for his molten image *is* falsehood, and *there is* no breath in them. ¹⁵ They *are* vanity, and the work of errors: in the time of their visitation ^c they shall perish. ¹⁶ ^d The portion of Jacob *is* not like them: for he *is* the former of all *things*; and ^e Israel *is* the rod of his inheritance: ^f The LORD of hosts *is* his name.

¹⁷ ^g Gather up thy wares out of the land, O †inhabitant of the fortress. ¹⁸ For thus saith the LORD, Behold, I will ^h sling out the inhabitants of the land at this once, and will distress them, ⁱ that they may find *it so*.

¹⁹ ^k Woe is me for my hurt! my wound is grievous: but I said, ^l Truly this is a grief, and ^m I must bear it. ²⁰ ⁿ My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they *are* not: *there is* none to stretch forth my tent any more, and to set up my curtains. ²¹ For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered. ²² Behold, the noise of the bruit is come, and a great commotion out of the ^o north country, to make the cities of Judah desolate, and ^p a den of dragons,

²³ O LORD, I know that the ^q way of man *is* not in himself: *it is* not in man that walketh to direct his steps. ²⁴ O LORD, ^r correct me, but with judgment; not in thine anger, lest thou †bring me to nothing. ²⁵ ^s Pour out thy fury

Before
CHRIST
about
600.

t Job 9. 8.
Ps. 104. 2.
Isa. 40. 22.
u Job 38, 34.
|| Or, noise.
x Ps. 135. 7.
|| Or, for rain.
y ch. 51. 17, 18.
|| Or, is more
brutish than to
know.
z Prov. 30. 2.
a Isa. 42. 17. &
44. 11. & 45. 16.
b Hab. 2. 18.
c ver. 17.
d Ps. 16. 5. &
73. 26. & 119. 57.
ch. 51. 19.
e Lam. 3. 24.
f Deut. 32. 9.
Ps. 74. 2.
g Isa. 47. 4. &
51. 15. & 54. 5.
h ch. 31. 35. &
32. 18. & 50. 34.
i See ch. 6. 1.
j Ezek. 12. 3. &c.
† Heb. inhabit-
tress.
h 1 Sam. 25. 29.
ch. 16. 13.
i Ezek. 6. 10.
k ch. 4. 19. &
8. 21. & 9. 1.
l Ps. 77. 10.
m Micah 7. 9.
n ch. 4. 20.
o ch. 1. 15. &
4. 6. & 5. 15. &
6. 22.
p ch. 9. 11.
q Prov. 16. 1. &
20. 24.
r Ps. 6. 1. &
38. 1.
ch. 30. 11.
† Heb. diminish
me.
s Ps. 79. 6.

13. his treasures] The chambers where He keeps the wind and storm, as treasures locked up in a storehouse. Cp. Job xxxviii. 22. Ps. cxxxv. 7, the author of which has adopted these words of Jeremiah. The word *ôtsar* is rendered *storehouse* in Mal. iii. 10.

14. Every man is brutish in his knowledge] Or, by his knowledge (*Sept., Vulg.*), as contrasted with God's wisdom. That this is the true rendering (rather than the rendering of some recent interpreters, "without knowledge"), appears from the parallel clause, "*every founder is confounded by his graven image.*" In both clauses the same preposition is used in the original for *by*. All the result of their knowledge and art is,—that they are confounded and perish by means of their own devices and works. Cp. Isa. i. 29; xlii. 17; xlv. 16. Jonah ii. 8; below, li. 17.

16. The portion of Jacob is not like them] Therefore, though Israel be scattered among the heathen, yet let them not learn the ways of the heathen (v. 2); but let them remember their own privileges as God's People, and let them cleave to Him as their King, and He will restore them to their inheritance. Cp. Isa. xliii. 3. 14; xlvii. 1—5, where the Prophet contrasts the future destiny of Israel with that of Babylon.

Here is another reference to Deut. xxxii. 9.

17. Gather up thy wares—O inhabitant of the fortress] Rather, *Take up thy bundle from the earth, thou that sittest in thy distress, caused by the siege* (*Vulg., Syriac*). Take it up, and go forth as a captive exile from Jerusalem into a foreign land.

The Prophet returns from his digression, and resumes the thread of his prophecy, and addresses the inhabitants of Jerusalem, whom he had warned of the coming siege and captivity in the foregoing chapter (ix. 16—19). There is another reference here to Deuteronomy (Deut. xxviii. 52, 53). Cp. below, v. 18: "I will distress them."

18. I will sling] The same figure as in Isa. xxii. 17, 18.

— *at this once]* At this time. I, Who have spared Jerusalem so often, and have rescued her from her enemies, especially in the days of Ahaz and Hezekiah (2 Kings xvi. 5; xviii. 13), will now deliver her into their hands. Since mercy has availed nothing for her correction, I will now resort to judgment.

— *that they may find]* Their punishment is a visitation of Love. They will not lose by it, but find; they will find in their affliction what they have lost in their prosperity; they will cast

away their pride and vain glory, and will find repentance and faith; they will throw away their idols, and will find Me,—the only true God. The meaning is explained by Jeremiah himself in xxix. 10—14, speaking of the captives at Babylon turning to God: "Ye shall seek Me, and find Me, and I will be found of you, saith the Lord; and I will turn away your captivity."

Here, again, Jeremiah adopts the words of Deuteronomy (see Deut. iv. 29. 31): "If thou shalt seek the Lord, thou shalt find Him. When thou art in tribulation, if thou turn to the Lord thy God, He will not forsake thee;" and Ps. lxxviii. 34: "When He slew them, they sought Him;" and Hosea iii. 5: "The children of Israel shall return, and seek the Lord, and David their king, and shall fear the Lord and His goodness in the latter days."

This prophecy will be fully accomplished, when the veil will be taken from the eyes of the Jews, and they shall turn to the Lord (2 Cor. iii. 14—16), and shall look on Him Whom they have pierced (Zech. xii. 10).

19. Woe is me] Jerusalem speaks, and acknowledges that all this has come upon her for the sins of her rulers. She owns the punishment to be just; she bows her head in patient resignation, and says, "*Truly, this is my grief*" (the grief which is due to me), "and *I will bear it.*"

20. My tabernacle] My pastoral tent, to which Jerusalem, the Church of God, is compared by the Prophets (Isa. liv. 2), where the word here used is rendered *tent*, as it is in the latter part of the verse. Cp. Lam. ii. 4.

22. north country] Babylonia (vi. 22; ix. 11).

— *dragons]* Jackals.

23. O LORD, I know] The Prophet speaks in the name of the Nation, and prays for it, and thus shows that his denunciations of God's judgments upon it are not uttered in a spirit of sternness, but of love.

— *it is not in man]* Here is a strong testimony to the absolute necessity of divine grace, and the utter helplessness of human will without it: "Certum est nos velle cum volumus, sed Deus facit ut velimus bonum. Certum est nos facere cum facimus, sed et Ille facit ut faciamus" (*S. August., De Gratia*, c. 16, quoted by *Nägel.*). And this assertion of Jeremiah is coupled with prayer to God, where the human will and divine grace work together.

25. Pour out thy fury—name] Words adopted from the

Before
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about
600.

t Job 18, 21.

1 Thess. 4, 5.

2 Thess. 1, 8.

u ch. 8, 16.

about
608.

a Deut. 27, 26.
Gal. 3, 10.

b Deut. 4, 20.

1 Kings 8, 51.

c Lev. 26, 3, 12.

ch. 7, 23.

d Deut. 7, 12, 13.

Ps. 105, 9, 10.

† Heb. *Amen*,
Deut. 27, 15—26.

e Rom. 2, 13.

James 1, 22.

f ch. 7, 13, 25, &
35, 15.

g ch. 7, 26.

h ch. 3, 17, &

7, 24, & 9, 14.

|| Or, *stubborn-*
ness.

i Ezek. 22, 25.
Hos. 6, 9.

k Ezek. 20, 18.

upon the heathen 'that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and "devoured him, and consumed him, and have made his habitation desolate.

XI. ¹ The word that came to Jeremiah from the LORD, saying, ² Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem; ³ and say thou unto them, Thus saith the LORD God of Israel; ^a Cursed *be* the man that obeyeth not the words of this covenant, ⁴ which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, ^b from the iron furnace, saying, ^c Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God: ⁵ That I may perform the ^d oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered I, and said, † So be it, O LORD.

⁶ Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, ^e and do them. ⁷ For I earnestly protested unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, ^f rising early and protesting, saying, Obey my voice. ⁸ ^g Yet they obeyed not, nor inclined their ear, but ^h walked every one in the || imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not.

⁹ And the LORD said unto me, ⁱ A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. ¹⁰ They are turned back to ^k the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and

Psalmist (Ps. lxxix. 6, 7), where *kingdom* is substituted for *families*; and the words "and devoured and consumed him" are omitted.

— *habitation*] Pasture and homestead (Hebr. *nāveh*). Cp. 2 Sam. vii. 8. Isa. lxx. 10; below, xxiii. 3. Ezek. xxxiv. 4. The Prophet keeps up the pastoral metaphor of vv. 20, 21.

THE BREACH OF THE COVENANT BY JUDAH.

CH. XI.] The prophecies of Jeremiah are *not* arranged in the order of time, but they have an inner coherence and organization which is far nobler than that of mere chronological sequence. This inner connexion is generally marked (as in the Psalms, and as in Isaiah) by *catchwords*, expressive of leading ideas and dominant truths, which link one prophecy to another.

What, it may be asked, is the connexion here?

In the foregoing prophecy we heard the alarm of the noise, and of the great commotion out of the north country, *to make the cities of Judah desolation*. The Prophet now proceeds to declare the cause of this desolation. It is due, not to the failure of God's love, and not to any power of God's enemies to hurt God's people, as long as they are faithful to Him, but to the disloyalty of God's people, and to the breach of their covenant with Him. Therefore, "*The cities of Judah will be made desolate*" (x. 22); "*his habitation, or pasture, will be made desolate*" (x. 25).

Observe how the word *Judah* is taken up and repeated in this prophecy. "Speak unto the men of *Judah*" (v. 2). "Proclaim all these words in the cities of *Judah*" (v. 6). "A conspiracy is found among the men of *Judah*" (v. 9). "The house of *Judah* have broken My covenant" (v. 10). "The cities of *Judah* shall cry unto the gods unto whom they offer incense; for according to the number of *thy cities* were thy gods, O *Judah*" (vv. 12, 13). "The Lord of hosts that planted thee, hath pronounced evil against thee, for the evil of the house of *Judah*" (v. 17).

The connexion, therefore, of this prophecy with the foregoing is obvious; and here is one specimen among many of the harmonious symmetry in which the prophecies of Jeremiah are

woven together, which have been described by some in modern times, as a mere incoherent congeries of materials, loosely thrown together at random without any method or system, because their order is not the mechanical order of an Almanack.

2. *Hear ye the words of this covenant*] This covenant which I made with your fathers, and which was renewed by Judah in Jeremiah's days, under King Josiah, in his eighteenth year, when the Book of the Law was found in the Temple; see 2 Kings xxiii. 1—3, where the language is the same as here. "The King stood by a pillar and made a covenant before the Lord, to perform the words of this covenant that were written in this Book; and the people stood to the covenant." See *Lightfoot, Graf*, and others.

A great part of this chapter consists of an appeal to the Mosaic Law, particularly to Deuteronomy (see the references in the margin, especially to Deut. xxvii., and see Deut. xxviii. 29); and the Prophet shows that God had there given solemn warnings of the punishments which they were incurring, by the breach of the covenant with Him.

3. *Cursed be the man*] He adopts the words of Deuteronomy (xxvii. 15—26).

4. *the iron furnace*] Another reference to Deuteronomy (Deut. iv. 20), where Egypt, in which God's people were tried with sore affliction (Isa. xlviii. 10), is compared to a furnace in which iron is melted. Cp. 1 Kings viii. 51. Ezek. xxii. 18.

5. *So be it*] Hebr. *Amen*. Another reference to Deuteronomy (xxvii. 15—26), "All the people shall say, *Amen*." Jeremiah is their representative.

8. *I will bring*] Rather, *I brought* (*Vulg., Targum*, and the modern interpreters). The sense is, *I brought upon* your fathers the punishment which I had denounced against them for disobedience; and yet ye have not profited by the warning, but have imitated the sins of your forefathers (v. 10).

9. *A conspiracy*] Literally, *a binding together* (*Gesen. 747*). I made a covenant with them whereby they bound themselves to Me, and I bound Myself to them; but they have bound themselves together against Me. On the word *kesher*, here used, cp. 2 Kings xi. 14. Isa. viii. 12. Ezek. xxii. 25.

the house of Judah have broken my covenant which I made with their fathers.

¹¹ Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able † to escape; and † though they shall cry unto me, I will not hearken unto them. ¹² Then shall the cities of Judah and inhabitants of Jerusalem go, and ^m cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their † trouble. ¹³ For according to the number of thy ⁿ cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that † shameful thing, even altars to burn incense unto Baal. ¹⁴ Therefore ° pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their † trouble.

¹⁵ † What hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and † the holy flesh is passed from thee? || when thou doest evil, then thou ° rejoicest. ¹⁶ The LORD called thy name, † A green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken. ¹⁷ For the LORD of hosts, ° that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

¹⁸ And the LORD hath given me knowledge of it, and I know it: then thou shewedst me their doings. ¹⁹ But I was like a lamb or an ox that is brought to the slaughter; and I knew not that ° they had devised devices against me, saying, Let us destroy † the tree with the fruit thereof, ° and let us cut him off

Before
CHRIST
about
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† Heb. to go forth of.
1 Ps. 18. 41.
Prov. 1. 28.
Isa. 1. 15.
ch. 14. 12.
Ezek. 8. 18.
Micah 3. 4.
Zech. 7. 13.
m Deut. 32. 37.
38.
† Heb. evil, n ch. 2. 28.
† Heb. shame, ch. 3. 24.
Hos. 9. 10.
o Exod. 32. 10.
ch. 7. 16. & 14. 11.
1 John 5. 16.
† Heb. evil, p Ps. 50. 16.
Isa. 1. 11, &c.
† Heb. What is to my beloved in my house.
q Ezek. 16. 25, &c.
r Hag. 2. 12, 13, 14.
Tit. 1. 15.
|| Or, when thy evil is.
s Prov. 2. 14.
t Ps. 52. 8.
Rom. 11. 17.
u Isa. 5. 2.
ch. 2. 21.

x ch. 18. 18.

† Heb. the stalk with his bread.
y Ps. 83. 4.

¹³ that shameful thing] Hebr. *Bôsheth*, shame (the name of contempt for Baal). See 2 Sam. ii. 8; xi. 21. Hos. ix. 10. Cp. note on Isa. xix. 18.

¹⁵ What hath my beloved to do in mine house, seeing she hath wrought lewdness] Rather, What hath my beloved (my favoured people, whom I made the special object of my care, xii. 7. Cp. Deut. xxxiii. 12. Hos. xi. 1—4), to do in My house? —to work wickedness. Cp. above, Isa. i. 12. "Who hath required this at your hand, to tread My courts?" to trample the courts of My house with your feet, when your heart is far from Me, and is given up to work wickedness. Cp. vii. 10.

—with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest] Rather (according to the sense offered by the Sept., Vulg., Arabic; cp. Buxtorf, Maurer, Graf), will thy cries (or prayers), and the holy flesh (offered by thee, cp. vii. 21, on the word flesh), take away from thee thy wickedness, that thou art so joyous? Will the offerings of prayers with a hypocritical lip-service, and the oblation of flesh on the altar, without any self-devotion of the heart, be able to take away thy sin? No, it will not. Cp. Eccles. xi. 10. Jonah iii. 6.

The Sept. had in their MSS. the word *rannim*, cries (or prayers) for *rabbim*; and that seems to be the true reading. And the words *mealaic-ci*, which are thus disjointed in the Masoretic text, are to be joined as one word, and signify from thee (Sept., Ewald, Meier, Graf, Nügel.).

¹⁶ The LORD called thy name, A green olive tree—fruit] A name adopted by the Holy Spirit, speaking by St. Paul (Rom. xi. 17. Cp. Ps. lii. 9. Isa. xvii. 6; xxiv. 13. Hos. xiv. 6).

—a great tumult] Or storm.

JEREMIAH A TYPE OF CHRIST.

All Christian Churches are agreed, that under the person of Jeremiah, we are to understand things to be said by Christ, to Whom the Father showed what He ought to speak, and to Whom He declared the designs of the Jews; and Who, when "He was led as a lamb to the slaughter, did not open His mouth" (Isa. liii. 7. S. Jerome).

Observe, therefore, the progress of the prophecy. God reveals by Jeremiah that the punishment of Jerusalem at the hands of the Chaldeans is due to their breach of the covenant

with Him; and the prophecy reaches onward to the destruction of Jerusalem by the Romans for the rejection of Christ.

We shall have frequent occasion to remark this typical character of Jeremiah. See what follows in this chapter; and cp. xxxvii. 16; xxxviii. 6—13, and especially in the "Lamentations," which have ever been connected by the Christian Church with the Passion of Christ. See below, *Introduction to Lamentations*.

¹⁸ the LORD hath given me knowledge] The Lord taught me, and I learnt it. As Jeremiah was informed by God of the sufferings that awaited him from his own people at Anathoth, so Christ, the Eternal Son, Who was in the bosom of His Father from eternity (John i. 18), and to Whom the Father sheweth all things (John v. 20), when "He came unto His own, and His own received Him not" (John i. 11), knew all things that would befall Him (John xviii. 4).

¹⁹ a lamb or an ox] Rather, a tame sheep brought to the slaughter, to which Christ Himself is compared by Isaiah (liii. 7).

—I was like a lamb—brought to the slaughter] Remarkable words, representing Jeremiah as a figure of Christ, concerning Whom it is said, "He is brought as a lamb to the slaughter" (Isa. liii. 7). See Justin Martyr, c. Tryphon. p. 232. Tertullian, c. Jud. c. 107; c. Marcion, iii. 19; iv. 4. S. Cyprian, c. Jud. ii. 15.

—I knew not] I wist not, and I did not observe, did not take heed. Being himself without guile, he did not suspect their guile. Cp. note on Acts xxiii. 5.

—Let us destroy the tree with the fruit] Literally, with the bread; its produce for food (cp. v. 17. Isa. xxviii. 28). Let us destroy him root and branch.

In a secondary and spiritual sense, these words also may be applied to those who conspired against Christ, Whom Jeremiah typified in His sufferings from His own people, and Whom the Jews conspired to destroy together with His doctrine (cp. Luke xx. 14), that heavenly fruit which grew on the tree of the Cross. Christ Himself, on His way to His crucifixion, speaking of the Jews, eager to destroy Him, describes Himself as a green tree, and compares them to a dry tree, ready for the fire. See on Luke xxiii. 31.

—let us cut him off from the land of the living] So of Christ it is said by Isaiah, He was cut off out of the land of the

Before
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z Ps. 27. 13. &
116. 9. & 142. 5.
a 1 Sam. 16. 7.
1 Chron. 28. 9.
Ps. 7. 9.
ch. 17. 10. &
20. 12.
Rev. 2. 23.
b ch. 12. 5. 6.
c Isa. 30. 10.
Amos 2. 12. &
7. 13. 16.
Micah 2. 6.
† Heb. visit
upon.

d ch. 23. 12. &
46. 21. & 48. 44.
& 50. 27.
Luke 19. 44.
a Ps. 51. 4.
|| Or, let me
reason the case
with thee.
b Job 12. 6. &
21. 7.
Ps. 37. 1. 35. &
73. 3. &c.
ch. 5. 28.
Hab. 1. 4.
Mal. 3. 15.
† Heb. they
go on.
c Isa. 29. 13.
Matt. 15. 8.
Mark 7. 6.
d Ps. 17. 3. &
139. 1.
e ch. 11. 20.
† Heb. with thee.
f James 5. 5.
g ch. 23. 10.
Hos. 4. 3.
h Ps. 107. 34.
i ch. 4. 25. &
7. 20. & 9. 10.
Hos. 4. 3.
k Josh. 3. 15.
1 Chron. 12. 15.
ch. 49. 19. &
50. 44.
l ch. 9. 4. & 11. 19. 21.

from ^z the land of the living, that his name may be no more remembered.
²⁰ But, O LORD of hosts, that judgest righteously, that ^a triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.

²¹ Therefore thus saith the LORD of the men of Anathoth, ^b that seek thy life, saying, ^c Prophecy not in the name of the LORD, that thou die not by our hand: ²² Therefore thus saith the LORD of hosts, Behold, I will [†] punish them: the young men shall die by the sword; their sons and their daughters shall die by famine: ²³ And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, *even* ^d the year of their visitation.

XII. ¹ Righteous ^a art thou, O LORD, when I plead with thee: yet || let me talk with thee of *thy* judgments: ^b Wherefore doth the way of the wicked prosper? *wherefore* are all they happy that deal very treacherously? ² Thou hast planted them, yea, they have taken root: [†] they grow, yea, they bring forth fruit: ^c thou art near in their mouth, and far from their reins. ³ But thou, O LORD, ^d knowest me: thou hast seen me, and ^e tried mine heart [†] toward thee: pull them out like sheep for the slaughter, and prepare them for ^f the day of slaughter. ⁴ How long shall ^g the land mourn, and the herbs of every field wither, ^h for the wickedness of them that dwell therein? ⁱ the beasts are consumed, and the birds; because they said, He shall not see our last end.

⁵ If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and *if* in the land of peace, *wherein* thou trustedst, *they wearied thee*, then how wilt thou do in ^k the swelling of Jordan?

⁶ For even ^l thy brethren, and the house of thy father, even they have dealt

living" (Isa. liii. 8). All that happened to the Prophet Jeremiah, who was specially the suffering Prophet, was a foreshadowing of what would happen to the Great Prophet of Whom Moses spake, "the Man of sorrows;" and we should read these narratives concerning Jeremiah with comparatively little profit, unless we saw here a prophetic adumbration of Christ. "Let us follow this rule, in interpreting these prophecies" (says S. Jerome here); "Almost all things that the Prophets did and suffered were figurative of Christ; and whatever was fulfilled in Jeremiah, was a prophecy concerning the Lord Himself."

— *that his name may be no more remembered*] Words derived from the Psalms (Ps. lxxxiii. 4).

^{20. let me see thy vengeance}] Jeremiah, the human type, *fails* in some things where CHRIST, the Divine Antitype, *excels*. Jeremiah imprecates vengeance on his enemies, Christ prays for them (Luke xxiii. 34).

^{21. Prophecy not—that thou die not by our hand}] The men of Anathoth quote Deuteronomy against Jeremiah (Deut. xiii. 1—11), which the Jews thought they were obeying, when they killed Christ (see the note on that passage: cp. Deut. xviii. 20—22). Cp. below, xii. 6, "Even thy brethren, and the house of thy father, have dealt treacherously with thee;" words very applicable to the treatment received from His own people, by Jeremiah's Divine Antitype, Jesus Christ.

^{23. Even the year}] Or, in the year.

THE WICKED, THOUGH PROSPEROUS FOR A TIME, WILL NOT GO UNPUNISHED.—APPLICATION TO JERUSALEM.

CH. XII. 1. Righteous art thou—when I plead with thee] If I enter into an argument with Thee, O God, concerning Thy providential dispensations, Thou wilt prove Thyself to be righteous. This I own; nevertheless, suffer me to engage in a discussion with Thee concerning them. Why dost Thou allow the wicked to prosper, and to oppress the godly? On this question, see above, on Job xxi. 7—17. Ps. xxxvii. 1—35; lxxiii. 3. 5. 7; xcii. 7. Habak. i. 13, and Dr. G. Fothergill's Sermons on this text, i. 403—444.

3. But thou, O LORD, knowest me] Thou knowest that I do

not deserve the persecutions that I suffer at the hands of the wicked, who prosper, and persecute Thy servants.

— *prepare them for the day of slaughter*] Literally, *consecrate them*, as victims to be offered upon the altar of Thy justice. God's righteous retribution on the ungodly is compared by the Prophet to a sacrifice. See on Isa. xxxiv. 6.

^{4. He shall not see our last end}] The proposition is a general one, and means something more than that Jeremiah, who had prophesied the destruction of Jerusalem, should not live to see it, and that they would survive him. It is the atheistical boast of the impious, in their prosperity, that God Himself (so far from punishing them) would never see their destruction. Cp. Sept., Rosen., Ewald. On the pronoun *He*, thus used for God, see xiii. 21; xxiii. 31. It is frequently so used in the Book of Job (xii. 13; xiii. 15; xxvi. 6).

GOD'S ANSWER TO JEREMIAH.

5. If thou hast run with the footmen] All that thou dost suggest is true; yea, more, thou thyself must look to be the object of special hate and persecution from the prosperous sinners of Jerusalem, and of thy own country, Anathoth. If thou faintest now, when thou art only engaged in a *race with footmen*, what wilt thou do when thou art matched *against horsemen*? Therefore count the cost. If thou art to be God's Prophet indeed, thou must expect yet harder struggles than these. But look up to Me for strength, and I will support thee.

— *if in the land of peace—Jordan*] Rather, *in the land of peace* (or safety) *thou trustest*; but *what wilt thou do in the overflowings of Jordan*. Thou now findest thyself secure among thy friends, like a bird in its nest, or an animal in its lair, on the dry bank of the stream; but what wilt thou do, when the swelling stream of hostile persecution suddenly comes upon thee from the neighbouring strand of thy own kindred and brotherhood (see v. 6), and sweeps along with its foaming flood, and threatens to drown thee with its inundation? Will not the "overflowings of ungodliness" make thee afraid, when "the great waterfloods" threaten to drown thee? (Ps. xviii. 3; lxxix. 16). On the rapid rise and overflow of the river Jordan in the spring, see the notes above, on Josh. iii. 15.

treacherously with thee; yea, || they have called a multitude after thee: ^m believe them not, though they speak † fair words unto thee.

⁷ I have forsaken mine house, I have left mine heritage; I have given † the dearly beloved of my soul into the hand of her enemies. ⁸ Mine heritage is unto me as a lion in the forest; it || † crieth out against me: therefore have I hated it. ⁹ Mine heritage *is* unto me as a || speckled bird, the birds round about *are* against her; come ye, assemble all the beasts of the field, || " come to devour. ¹⁰ Many ^o pastors have destroyed ^p my vineyard, they have ^q trodden my portion under foot, they have made my † pleasant portion a desolate wilderness. ¹¹ They have made it desolate, *and being* desolate 'it mourneth unto me; the whole land is made desolate, because ^s no man layeth *it* to heart. ¹² The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the *one* end of the land even to the *other* end of the land: no flesh shall have peace. ¹³ 'They have sown wheat, but shall reap thorns: they have put themselves to pain, *but* shall not profit: and || they shall be ashamed of your revenues because of the fierce anger of the LORD.

¹⁴ Thus saith the LORD against all mine evil neighbours, that " touch the inheritance which I have caused my people Israel to inherit; Behold, I will * pluck them out of their land, and pluck out the house of Judah from among them. ¹⁵ ^y And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, ^z and will bring them again, every man to his heritage, and every man to his land. ¹⁶ And it shall come

Before
CHRIST
about
608.

|| Or, they cried
after thee fully.
m Prov. 26. 25.

† Heb. good

things.

† Heb. the love.

|| Or, galleth.

† Heb. giveth out

his voice.

|| Or, taloned.

|| Or, cause them

to come.

n Isa. 56. 9.

ch. 7. 33.

o ch. 6. 3.

p Isa. 5. 1. 5.

q Isa. 63. 18.

† Heb. portion

of desire.

r ver. 4.

s Isa. 42. 25.

t Lev. 26. 16.

Deut. 28. 38.

Michah 6. 15.

Hag. 1. 6.

|| Or, ye.

u Zech. 2. 8.

x Deut. 30. 3.

ch. 32. 37.

y Ezek. 28. 25.

z Amos 9. 14.

6. *they have called a multitude after thee*] Rather, *they have cried after thee with a full mouth*, plenâ voce, cp. iv. 5, where the word here used, the Hebrew *mâlê, full*, is applied to the *wind*; and see Nah. i. 10, where it is used adverbially, as here. The metaphor is continued. The stream of persecution will rise and overflow upon thee with a *full tide*, and will war against thee with all the force of its waves.

7. *I have forsaken mine house*] Here is God's answer to the Prophet's question. The punishment of the wicked may be slow in coming, for God is very merciful, but it will come at last. Jerusalem may seem to be prosperous now, but I will send her enemies, the Chaldeans, against her.

This was realized to the full in the time of Jeremiah's Divine Antitype, Jesus Christ. Then Jerusalem, like the leafy fig-tree, displayed its luxuriant foliage, and seemed to be flourishing in prosperity and power. And it persecuted Christ, as it had persecuted Jeremiah. But this was of short duration. It was withered like the barren fig-tree, and Christ said, "*Your house is left unto you desolate*" (Matt. xxiii. 38), as here.

8. *Mine heritage—as a lion—it crieth*] Jerusalem, the royal city, the city of the Temple, and the Altar (*ariel*, the Lion of God; see on Isa. xxix. 2), and its Sacrifices, is become a *Lion unto Me, against Me*; a savage beast of prey, and it roars against Me, its Maker, and its God.

9. *Mine heritage is unto me as a speckled bird*] Jerusalem is like a parti-coloured bird (cp. Judg. v. 30, on the word here used), differing in plumage from other birds, which congregate against it and peck it, and hunt it to death. Jerusalem, which roars against Me in its proud impiety, will be reduced to the miserable condition of a speckled bird, and be surrounded and destroyed by the armies of Chaldean invaders, flocking together, with their flapping wings, against it. See i. 15; xxv. 9, and see what follows here.

— *come to devour*] Bring them to devour her. Cp. Isa. lvi. 9. Ezek. xxxix. 17. Rev. xix. 17, 18.

10. *Many pastors*] The Chaldean invaders, who will devour God's vineyard, Jerusalem (Isa. v. 7. Ps. lxxx. 15), as hordes of nomad shepherds consume all the pastures of the land which they overrun with their flocks and herds. Cp. vi. 3.

12. *through the wilderness*] Rather, *in the wilderness*, the pasture-land, Hebr. *midbar*.

— *the sword of the LORD*] Babylon is God's sword, and it is He Who draws it against Jerusalem.

13. *they shall be ashamed of your revenues*] This change of the pronoun from the third to the second person, is common with Jeremiah, and gives great force to his language (see xvii. 1, 2). There is a bitter irony in "*your revenues*," those revenues which *ye* have chosen for yourselves, in opposition to My command, and in preference to My service and favour, they shall be the cause of your shame. Cp. Isa. lv. 2 Hab. ii. 15. Rom. vi. 21.

14. *against all mine evil neighbours*] Especially the Edomites, Moabites, and Ammonites, which were akin in origin to Israel, and neighbours to Jerusalem, but which exulted in her fall. See above, on Ps. cxxxvii. 7. Isa. xxxiv. 5, 6; lxiii. 1; below, Ezek. xxv. 5—12. Obad. 1—15. Let not the Moabites imagine, that because God has punished Jerusalem for her sins, therefore they are justified in invading His inheritance, and taking possession of it. No; if this is their temper toward Israel and Israel's God, they also will be plucked up.

RESTORATION OF ISRAEL.

15. *I—will bring them again, every man to his heritage*] A remarkable passage, as showing *what* the true character of the *restoration of Israel* and of all other Nations is to be. It is spiritual; it is to be consummated in Christ and in His Church. All Nations will find their fatherland there. God's promise is not, that Edomites shall actually return to Edom, and that Moabites shall actually return to the land of Moab, and that Ammonites shall return to the land of Ammon, and all Israel to the land of Israel, and *every man to his own heritage*, in a literal sense. No; but the promise is, that Jerusalem will extend herself into all the world by the preaching of the Gospel, and that all Nations, Jew and Gentile, will be invited to *return* to God, their reconciled Father, in their common home in Christ and His Church. See above, on Ps. lxviii. 17. Isa. ii. 2; lix. 20, and chaps. lx.—lxii.; lxx. 10; lxxvi. 12; and below, on Ezek. xxxvi. 21—26; xxxvii. 15—28. Heb. xii. 22, "Ye are come to Mount Zion," and Rev. xiv. 1, where all true believers are represented as standing on Mount Zion.

Thus the prophecy is fulfilled. Israel has been *plucked up* on account of its sins, from its place from among the Nations, literally, *from the midst* of the Nations (v. 14). But by God's mercy in Christ, Israel is restored, and all the Nations of the world are planted in the *midst* of God's People Israel (v. 16), because Christ came of Israel, and the Law went forth from Zion, and the Gospel was preached by the Apostles, who were

Before
CHRIST
about
608.

a ch. 4. 2.
b Eph. 2. 20, 21.
1 Pet. 2. 5.
c Isa. 60. 12.

about
602.

to pass, if they will diligently learn the ways of my people, ^a to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be ^b built in the midst of my people. ¹⁷ But if they will not ^c obey, I will utterly pluck up and destroy that nation, saith the LORD.

XIII. ¹ Thus saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water. ² So I got a girdle according to the word of the LORD, and put it on my loins. ³ And the word of the LORD came unto me the second time, saying, ⁴ Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock. ⁵ So I went, and hid it by Euphrates, as the LORD commanded me. ⁶ And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there. ⁷ Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing. ⁸ Then the word of the LORD came unto me, saying,

⁹ Thus saith the LORD, After this manner ^a will I mar the pride of Judah, and the great pride of Jerusalem. ¹⁰ This evil people, which refuse to hear my words, which ^b walk in the || imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing. ¹¹ For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house

a Lev. 26. 19.

b ch. 9. 14. &
11. 8. & 16. 12.
|| Or, stubborn-
ness.

Jews, and were inspired by the Holy Ghost given at Sion; whence they went forth to baptize all nations; and thus Jerusalem is universalized in the Catholic Church of Christ.

PROPHECY OF JUDGMENT ON JERUSALEM, TO BE CARRIED AWAY TO BABYLON.

CH. XIII.] Here follow two prophecies of judgment: one, on the Hebrew Nation in its corporate character, represented by a *girdle*; the other, on individuals, represented by *earthen bottles*, filled with wine, the emblem of God's wrath.

JUDGMENT ON JERUSALEM, REPRESENTED BY A LINEN GIRDLE.

1. *a linen girdle*] The symbol of the Hebrew Nation, bound like a girdle for an ornament, and in closest intimacy, near the very heart of God. See v. 11. It is represented as of *linen* (not leather, 2 Kings i. 8), on account of its *sacred* character. The vestments of Priests were of linen (Exod. xxviii. 39. Lev. xvi. 4: cp. note on Ezek. xl. 3; xlv. 17); and Israel was by its calling and profession "a holy nation,"—"a kingdom of priests." See Exod. xix. 6.

The girdle, which is joined to the loins of God Himself, is the People of Israel, which was taken up by Him as linen, when yet unbleached, from the earth, and had neither softness nor whiteness in itself, and yet, by God's mercy, was made to cleave to Him; and when it had sinned, it was carried to the Euphrates (as in the prophecy here), and hidden there, and seemed to be lost for a time (*S. Jerome*).

— *put it not in water*] Lest it may be thought that the girdle has been made damp, and marred, and spoilt by thee, and by Me, Who have chosen thee to be My minister. For another reason also the girdle was not to be put in water, in order to show that it was not for any merit of their own, but of God's mere grace and favour, that He chose Israel, and united it to Himself, when Israel was as yet unclean, and not washed from sin. See Deut. ix. 4—6; and *S. Jerome*, quoted in the foregoing note.

4. *arise, go to Euphrates*] Literally (as *Cyril* and *Theodore* rightly affirm), not in a vision, as many Expositors have thought. Cp. above, on Isa. xx. 1, 2; below, xix. 1; on Ezek. iv. 1—5; xii. 1—11. Hos. i. 2; and *Dr. Waterland*, Script. Vind. p. 240; and *Nägelsbach* here, p. 108.

It is to be regretted that the genuineness of the reading *Euphrates* here has been questioned by some modern critics, who would destroy the meaning of the act of the Pro-

phet; and that this arbitrary scepticism has received some countenance from an English historian of the last days of Jerusalem.

It is not said that Jeremiah went to the Euphrates *solely* for this purpose, or that he was to go *twice*. There were many reasons why Jeremiah should go to Babylon. He might be sent to see the exiles, and comfort them; perhaps to hold converse with other prophets, Ezekiel and Daniel, and to receive comfort from them. And when he had been there some time, then he received a commission to go and see what the condition of the girdle was (v. 7).

The allegation that these things were done merely in a vision, seems at variance with the plain letter of the sacred text.

The act of Jeremiah, undertaking a long journey at God's command, would be a visible and edifying example of obedience, and a practical rebuke to the Hebrew People for their disobedience to God; and the journey itself, by its length and difficulty, would be a proof of the Prophet's earnestness, and of the seriousness of the matter in which he was engaged; and the sight of the girdle brought from Babylon, "marred, and profitable for nothing," would be far more impressive and permanent in its effect upon the people, than any mere transitory narrative of a vision, which would soon evaporate in the uttering of it.

9. *After this manner will I mar the pride of Judah, and the great pride of Jerusalem*] By carrying them captive to Euphrates, the river of Babylon (Ps. cxxxvii. 1). It is not said, that God would destroy the Nation itself by carrying them to Babylon. No; they would be carried there for *their good* (see on xv. 11; and xxiv. 5); but He would *mar* their *pride*,—their *great pride*,—and thus bring them to repentance, and prepare them for restoration.

11. *so have I caused to cleave unto me the whole house of Israel*] Being united to Me in the tenderest ties of love, even of spiritual wedlock. Cp. Isa. liv. 5.

In a spiritual sense, every soul which is born in sin, and then united to God in Baptism, is like this linen girdle; and every one who has thus been brought near to God, and made to cleave to Him in spiritual union, may derive a cheering encouragement, and also a solemn warning to himself from this history. "It is good for me to cleave to God," says the Psalmist (Ps. lxxiii. 27. *S. Jerome*). When we sin, the girdle is cast away by God from His loins, and is hidden in the Euphrates, where are the enemies of Israel, and is marred (*Origen*, Hom. xi.). In another, and still larger sense (says *Origen*), the girdle made of flax, which is dark, and comes

of Judah, saith the LORD; that ^e they might be unto me for a people, and ^d for a name, and for a praise, and for a glory: but they would not hear.

¹² Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

¹³ Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, ^e with drunkenness. ¹⁴ And 'I will dash them † one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, † but destroy them.

¹⁵ Hear ye, and give ear; be not proud: for the LORD hath spoken. ¹⁶ ^g Give glory to the LORD your God, before he cause ^h darkness, and before your feet stumble upon the dark mountains, and, while ye ⁱ look for light, he turn it into ^k the shadow of death, and make it gross darkness. ¹⁷ But if ye will not hear it, my soul shall weep in secret places for *your* pride; and ^l mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive.

¹⁸ Say unto ^m the king and to the queen, Humble yourselves, sit down: for your || principalities shall come down, *even* the crown of your glory. ¹⁹ The cities of the south shall be shut up, and none shall open *them*: Judah shall be carried away captive all of it, it shall be wholly carried away captive.

²⁰ Lift up your eyes, and behold them ⁿ that come from the north: where is the flock *that* was given thee, thy beautiful flock? ²¹ What wilt thou say when he shall † punish thee? for thou hast taught them *to be* captains, and as chief over thee: shall not ^o sorrows take thee, as a woman in travail? ²² And if thou say in thine heart, ^p Wherefore come these things upon me? For the greatness of thine iniquity are ^q thy skirts discovered, and thy heels || made bare.

²³ Can the Ethiopian change his skin, or the leopard his spots? *then* may

Before
CHRIST
about
602.
c Exod. 19. 5.
d ch. 33. 9.

e Isa. 51. 17, 21.
& 63. 6.
ch. 25. 27. &
51. 7.
f Ps. 2. 9.
† Heb. a man
against his
brother.
† Heb. from de-
stroying them.

g Josh. 7. 19.
h Isa. 5. 30. &
8. 22.
Amos 8. 9.
i Isa. 59. 9.
k Ps. 44. 19.

l ch. 9. 1. &
14. 17.
Lam. 1. 2, 16. &
2. 13.

m See 2 Kings
24. 12.
ch. 22. 26.
|| Or, head tires.

n ch. 6. 22.

† Heb. visit
upon.

o ch. 6. 24.

p ch. 5. 19. &
16. 10.

q Isa. 3. 17. &
47. 2, 3.
ver. 26.
Ezek. 16. 37,
38, 39.
Nahum 3. 5.
|| Or, shall be
violently taken away.

from the earth, and unwashed, may be regarded as a symbol of the Church, taken in all its sinfulness by God's mercy from the Heathen World.

— *for a praise, and for a glory*] As the girdle of Aaron was to him. See Exod. xxviii. 2, where the same word is used for *glory*, as here.

JUDGMENT ON INDIVIDUALS. REPRESENTED BY EARTHEN BOTTLES.

^{12.} *Every bottle shall be filled with wine*] Every earthen flagon (cp. xlviii. 12)—the inhabitants of Jerusalem, her kings, her priests and prophets—will be filled with the wine of the intoxicating beverage of God's wrath (see xxv. 15. Isa. xxviii. 7; li. 17. Ezek. xxiii. 31. Ps. lx. 3; lxxv. 8), given them as a punishment for the pride, and cruelty, and impiety, which they drank greedily as wine. Cp. Rev. xiv. 8; xviii. 3, where the Harlot drinks the wine of her own fornication, and gives it to others, and intoxicates herself and them with it (xvii. 2; xviii. 6); and therefore God gives her the cup of His wrath, and she reels under it. Cp. Rev. xiv. 10; xvi. 19; xix. 15.

— *Do we not certainly know*] An answer of the Rulers of Jerusalem sneering and scoffing at the Prophet, and taking up his words in a tone of derision. Cp. below, on Ezek. xi. 3. 7, where is a similar instance of sceptical mockery.

^{14.} *I will dash them one against another*] And shatter them to atoms, like a potter's vessel (Ps. ii. 9: cp. xix. 11; xlviii. 12).

^{16.} *gross darkness*] A reference to the denunciations of Deuteronomy against Israel (xxviii. 29).

^{17.} *mine eye shall weep sore*] Another proof that though Jeremiah's language might seem stern and severe, it was uttered with the tenderest emotions of sympathy and love.

^{18.} *the queen*] The queen mother. The Hebrew kings generally married women who were not of royal race, but were subjects; and had many wives. Hence the position of a *Queen Consort* was an inferior one, but that of a *Queen Mother* was of considerable influence. See above, on 1 Kings xv. 13. 2 Kings x. 13. 2 Chron. xv. 16. Cp. 1 Kings ii. 19. Below, xxix. 2; the reference is to King Jehoiachin (Coniah) and his mother. See xxii. 26. 2 Kings xxiv. 12. Cp. *Pusey* on Daniel, p. 265.

— *your principalities*] Rather, your *head-gear*, your *head-tires*, as in the margin.

^{19.} *The cities of the south shall be shut up*] Even the cities to the *south* of Jerusalem shall be strictly besieged. Cp. Josh. vi. 1. Since the army of the Chaldeans came from the *north*, this prophecy concerning the cities of the *south* implies that Jerusalem was either already in their hands, or unable to make any resistance.

^{20.} *where is the flock*] Where, O Sion, is thy flock? Jerusalem, the capital city, the head of the Hebrew Church, is personified as a Shepherdess; and God asks her, Where is the flock, the beautiful flock, which He had committed to her charge? It is ravaged by robbers, and devoured by wild beasts (the Chaldeans coming from the north), by reason of her sins.

^{21.} *thou hast taught them to be captains—as chief over thee*] Thou, the head of Judah, O Sion, by thy sins, hast armed and equipped the Chaldeans as captains and governors (Hebr. *alluphim*: cp. Zech. ix. 7; xii. 5, 6) against thyself *to be head over thee*. If thou hadst been true to God, they would have had no power against thee. Cp. Lam. i. 5.

^{23.} *Can the Ethiopian change his skin*] It is not meant that F

Before
CHRIST
about
602.

† Heb. *taught*.
r Ps. 1. 4.
Hos. 13. 3.
s Job 20. 29.
Ps. 11. 6.
t ch. 10. 14.
u ver. 22.
Lam. 1. 8.
Ezek. 16. 37. &
23. 29.
Hos. 2. 10.
x ch. 5. 8.
y Isa. 63. 7.
ch. 2. 20. &
3. 2. 6.
Ezek. 6. 13.
† Heb. *after*
when yet?
about
601.

† Heb. *the words*
of the dearths,
or, restraints.
a Isa. 3. 26.
b ch. 8. 21.
c See 1 Sam. 5. 12.
d Ps. 40. 14.
e 2 Sam. 15. 30.

f ch. 2. 24.

g Ps. 25. 11.

h ch. 17. 13.

i Isa. 59. 1.
k Exod. 29. 45,
46.
Lew. 26. 11, 12.
† Heb. *thy name*
is called upon us.
Dan. 9. 18, 19.
l See ch. 2. 23,
24, 25.
m Hos. 8. 13. &
9. 9.
n Exod. 32. 10.
ch. 7. 16. &
11. 14.
o Prov. 1. 28.
Isa. 1. 15. &
58. 3.
ch. 11. 11.
Ezek. 8. 18.
Micah 3. 4. Zech. 7. 13. p ch. 6. 20. & 7. 21, 22. q ch. 9. 16.

ye also do good, that are † accustomed to do evil. ²⁴ Therefore will I scatter them † as the stubble that passeth away by the wind of the wilderness. ²⁵ This is thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in † falsehood. ²⁶ Therefore † will I discover thy skirts upon thy face, that thy shame may appear. ²⁷ I have seen thine adulteries, and thy † neighings, the lewdness of thy whoredom, and thine abominations † on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? † when shall it once be?

XIV. ¹ The word of the LORD that came to Jeremiah concerning † the dearth.

² Judah mourneth, and † the gates thereof languish; they are † black unto the ground; and † the cry of Jerusalem is gone up. ³ And their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty; they were † ashamed and confounded, † and covered their heads. ⁴ Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads. ⁵ Yea, the hind also calved in the field, and forsook it, because there was no grass. ⁶ And † the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because there was no grass.

⁷ O LORD, though our iniquities testify against us, do thou it † for thy name's sake: for our backslidings are many; we have sinned against thee. ⁸ O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? ⁹ Why shouldest thou be as a man astonied, as a mighty man † that cannot save? yet thou, O LORD, † art in the midst of us, and † we are called by thy name; leave us not. ¹⁰ Thus saith the LORD unto this people, † Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; † he will now remember their iniquity, and visit their sins. ¹¹ Then said the LORD unto me, † Pray not for this people for their good. ¹² When they fast, I will not hear their cry; and † when they offer burnt offering and an oblation, I will not accept them: but † I will consume them by the sword, and by the famine, and by the pestilence.

Israel cannot repent, and be converted, (for what then would be the sense and purpose of Jeremiah's mission, and of that of other Prophets, calling them to repentance, and promising them pardon from God if they repented?) but that it is necessary for them to resort to God for *grace*, which can overcome natural hindrances. Compare our Lord's words (Matt. xix. 24—26).

²⁶ *Therefore will I* Literally, *Therefore will I also*. Thou hast discovered thyself to others in spiritual harlotry (cp. Isa. lvii. 8); therefore *I, also*, in my turn, will discover thee in shame, as harlots are exposed to ignominy. Cp. Ezek. xvi. 36, 37—39; xxiii. 18. 29. Hos. ii. 10.

²⁷ *thy neighings* To be understood literally and spiritually. Cp. v. 8; and ii. 20—24; iii. 2. 6.

CH. XIV. 1. *concerning the dearth* Literally, *the restraints* (plural); the heaven being restrained from giving rain, and the earth being restrained from bearing fruit, and the people being reduced to great straitness and distress. This dearth was sent to Jerusalem for its sins; perhaps in the time of a siege.

At the present day (says *S. Jerome*) Jerusalem has only one fountain, that of Siloam. A lack of rain not only produces a dearth of crops, but a failure of water to drink.

² *they (the gates) are black unto the ground* The gates of Judah, that is, all who enter into them and go out of them, are

clothed in mourning; and *they sit down* on the ground in sorrow. Cp. Job ii. 8. 13. Isa. iii. 26; xv. 3; above, viii. 21; xiii. 18. Ps. xxxv. 14.

³ *their little ones* Their inferiors (cp. xlvi. 4. Ps. lxxviii. 27), as Dives would have sent Lazarus for water to cool his tongue (Luke xvi. 24).

— *covered their heads* In sorrow and shame (2 Sam. xv. 30; xix. 4. Esther vi. 12).

⁴ *chapt* Literally, *broken* (*Gesen.* 316. *Graf.* 210).

⁵ *the hind—calved* Even the hind, that specially loves its offspring (*Bochart*) which it brings forth with difficulty (Job xxxix. 1. Ps. xxix. 9), even she forsakes her fawn, because there is no grass.

⁶ *dragons* Jackals, which belong to the wolf tribe, and are very ravenous (cp. ix. 11; x. 22). Others (as *Ludolph*, *Lowth*, *Hitzig*, *Graf*) suppose the word here used to signify *crocodiles*, or rather, sea monsters, which raise their heads out of the water, panting for air; and this seems the true sense. Cp. Job vii. 12. Isa. xxvii. 1; li. 9. Lam. iv. 3. Ezek. xxix. 3; xxxii. 2.

⁸ *turneth aside* So *Gesen.*, *Hitzig*, *Ewald*, *Graf*; and this seems a preferable rendering to that of some interpreters translating it *stretcheth out his tent* (in order to pitch it for a night's lodging); a solitary traveller would not carry a tent with him.

¹³ ^r Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you † assured peace in this place. ¹⁴ Then the LORD said unto me, ^s The prophets prophesy lies in my name: ^t I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. ¹⁵ Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, ^u yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed. ¹⁶ And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; ^x and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

¹⁷ Therefore thou shalt say this word unto them; ^y Let mine eyes run down with tears night and day, and let them not cease: ^z for the virgin daughter of my people is broken with a great breach, with a very grievous blow. ¹⁸ If I go forth into ^a the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest || go about into a land that they know not.

¹⁹ ^b Hast thou utterly rejected Judah? hath thy soul lothed Zion? why hast thou smitten us, and ^c there is no healing for us? ^d we looked for peace, and there is no good; and for the time of healing, and behold trouble! ²⁰ We acknowledge, O LORD, our wickedness, and the iniquity of our fathers: for ^e we have sinned against thee. ²¹ Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: ^f remember, break not thy covenant with us. ²² ^g Are there any among ^h the vanities of the Gentiles that can cause rain? or can the heavens give showers? ⁱ art not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these things.

XV. ¹ Then said the LORD unto me, ^a Though ^b Moses and ^c Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth. ² And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; ^d Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity. ³ And I will ^e appoint over them four † kinds, saith the LORD: the sword to slay, and the dogs to tear, and ^f the fowls of the heaven, and the beasts of the earth, to devour and destroy. ⁴ And † I will cause

Before
CHRIST
about
601.

r ch. 4. 10.
† Heb. peace of
truth.
s ch. 27. 10.
t ch. 23. 21. &
27. 15. & 29. 8, 9.

u ch. 5. 12, 13.

x Ps. 79. 3.

y ch. 9. 1. &
13. 17.
Lam. 1. 16. &
2. 18.
z ch. 8. 21.

a Ezek. 7. 15.

|| Or, make merchandise against a land, and men acknowledge it not, ch. 5. 31.
b Lam. 5. 22.
c ch. 15. 18.
d ch. 8. 15.

e Ps. 106. 6.
Dan. 9. 8.

f Ps. 74. 2, 20. & 106. 45.

g Zech. 10. 1, 2.
h Deut. 32. 21.

i Ps. 135. 7. & 147. 8.

Isa. 30. 23.
ch. 5. 24. & 10. 13.

a Ezek. 14. 14, &c.
b Exod. 32. 11, 12.

Ps. 99. 6.
c 1 Sam. 7. 9.

d ch. 43. 11.
Ezek. 5. 2, 12.
Zech. 11. 9.

e Lev. 26. 16, &c.
† Heb. families.

f Deut. 28. 26.
ch. 7. 33.

† Heb. I will give them for a removing.

18. go about] Literally, as itinerant merchants, travelling for the sake of trade (*Gesen.* 583). The result of their covetousness and apostasy (by which they sought to enrich themselves, see xii. 13), will be this, that they will be obliged to wander to and fro, as pedlars and hucksters, in a strange land, which they knew not, and which will not deign to know them.

20. We acknowledge, O LORD, our wickedness] The happy results of the Captivity and wanderings of Judah in a strange land are here anticipated. They are humbled by their sorrow, and turn with penitential self-abasement to the Lord, and pray to Him for pardon and peace. Compare above, on Isa. lxiv. 7—11; and below, xvi. 19, 20.

22. can the heavens give showers?] Of their own will, without God's command. No. Here is an answer to the Pantheist, who identifies Nature with God.

— art not thou he] That givest rain? See *Nägels* 117.

MOSES AND SAMUEL.

CH. XV. 1. Though Moses and Samuel] God had said before

to Jeremiah, "Pray not for this people" (xiv. 11), and now He says, that even though Moses and Samuel, who had prevailed most powerfully with Him by their prayers (*Exod.* xvii. 11; *xxxii.* 11. *Num.* xiv. 13. *Ps.* cvi. 23. 1 *Sam.* vii. 8; viii. 6; xii. 16—23; xv. 11. *Ps.* xcix. 6. *Ecclus.* xlv. 16), stood together before Him and prayed for Jerusalem, He would not hearken to them; cp. *Ezek.* xiv. 14, where Noah, Daniel, and Job are joined together in a similar manner, as intercessors with God.

— cast them out of my sight] Drive them forth from My Temple and from My City (see v. 2). I will not accept the offerings of this people.

2. to death] Pestilence (cp. xiv. 12. *Ezek.* xiv. 21; *xxxiii.* 27. *Rev.* ii. 23; vi. 8). So the plague was called the "black death" in the middle ages (*Graf*).

4. I will cause them to be removed] Rather, I will make them to be a horror to all kingdoms; an object of shuddering and dread (see the use of the word, xxiv. 9; xxix. 18; *xxxiv.* 17), so that every one who sees them shall shudder (*Jarchi*).

Before
CHRIST
about
601.

g Deut. 28. 25.
ch. 24. 9.
Ezek. 23. 46.
h 2 Kings 21.
11, &c. & 23. 26.
& 24. 3, 4.
i Isa. 51. 19.
† Heb. *to ask
of thy peace?*
k ch. 2. 13.
l ch. 7. 24.
m Hos. 13. 14.
|| Or, *whatsoever
is dear.*
n Isa. 9. 13.
ch. 5. 3.
Amos 4. 10, 11.
|| Or, *against the
mother city a
young man
spoiling, &c. or,
against the
mother and the
young men.*
o 1 Sam. 2. 5.
p Amos 8. 9.

q Job 3. 1, &c.
ch. 20. 14.

|| Or, *I will
intreat for thee,
enemy for thee.*
r ch. 39. 11, 12.
& 40. 4, 5.

s Ps. 44. 12.
ch. 17. 3.

t ch. 16. 13. &
17. 4.
u Deut. 32. 22.

x ch. 12. 3.
y ch. 11. 20. &
20. 12.

them to be ^e removed into all kingdoms of the earth, because of ^h Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.

⁵ For ⁱ who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside [†] to ask how thou doest? ⁶ ^k Thou hast forsaken me, saith the LORD, thou art ^l gone backward: therefore will I stretch out my hand against thee, and destroy thee; ^m I am weary with repenting. ⁷ And I will fan them with a fan in the gates of the land; I will bereave *them* of || children, I will destroy my people, *since* ⁿ they return not from their ways. ⁸ Their widows are increased to me above the sand of the seas: I have brought upon them || against the mother of the young men a spoiler at noonday: I have caused *him* to fall upon it suddenly, and terrors upon the city. ⁹ ^o She that hath borne seven languisheth: she hath given up the ghost; ^p her sun is gone down while *it was* yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

¹⁰ ^q Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; *yet* every one of them doth curse me. ¹¹ The LORD said, Verily it shall be well with thy remnant; verily || I will cause ^r the enemy to entreat thee *well* in the time of evil and in the time of affliction. ¹² Shall iron break the northern iron and the steel? ¹³ Thy substance and thy treasures will I give to the ^s spoil without price, and *that* for all thy sins, even in all thy borders. ¹⁴ And I will make *thee* to pass with thine enemies ^t into a land *which* thou knowest not: for a ^u fire is kindled in mine anger, *which* shall burn upon you.

¹⁵ O LORD, ^x thou knowest: remember me, and visit me, and ^y revenge me

— *because of Manasseh the son of Hezekiah*] The impious son of a good father, and therefore more culpable. The sins of Manasseh (2 Kings xxi. 11; xxiii. 26; xxiv. 3), being imitated by his successors (see xvi. 12), will bring down God's wrath upon Judah and Jerusalem.

⁵. *to ask how thou doest*] To inquire of thy welfare.

⁷. *I will fan them*] And scatter them as chaff swept by the wind from the threshing-floor. Cp. Isa. xxx. 24; xli. 16. Ezek. v. 12.

⁸. *against the mother of the young men*] Jerusalem will perish with her sons, by the hand of the spoilers, the Chaldeans.

⁹. *She that hath borne seven*] Jerusalem, which was proud of her offspring (cp. 1 Sam. ii. 5), she is confounded (cp. Lam. i. 1).

¹⁰. *Woe is me*] Alas! that I have been born to be only a Prophet of sorrow, and to be an object of strife to the *whole earth*, or rather, to the *whole land* of Judah, to my own country and kindred.

— *I have neither lent*] I have neither been an usurious lender (see on Exod. xlii. 25. Deut. xxiii. 19. Ps. xv. 6), nor a fraudulent borrower, and yet all my own people curse me.

¹¹. *The LORD said*] This formula, introducing a sentence, is found only here, and below (xlv. 25), and in no other prophetic Book. It is adopted by St. Luke (xi. 39; xii. 42; xviii. 6; xxii. 31), and by no other Evangelist.

^{11—14}. *Verily it shall be well*] These four verses are somewhat obscure, and will be best considered together.

The sense seems to be this. The Lord does not vouchsafe to give a direct answer to the Prophet's complaints and murmurings, concerning his own condition and calling. By this silence He administers a tacit rebuke to Jeremiah, for speaking in a spirit of sullenness and discontent, and He turns aside to Jerusalem, and explains His dispensations towards her, and thus by implication He replies to Jeremiah. He says to her (v. 11), *I will afflict thee for good* (cp. xxiv. 5; and on the word rendered *afflict*, Hebr. *shavar*, lit. *to twist*, see Gesen. 851, Fuerst, 1447, Nägel. 119), and *I will make thine enemy to entreat thee*, i. e. to ask thy prayers.

This was fulfilled in the kind treatment that the Hebrew

captives received from their conquerors, even Nebuchadnezzar in the case of Daniel and the three children; and of Belshazzar, and of Cyrus, Darius, Ahasuerus, and Artaxerxes, in succession, after the days of Nebuchadnezzar (see above, *Introd.* to Ezra and Nehemiah, and to Esther). Even the captive King of Judah, Jehoiachin, was treated kindly at Babylon by Evil-Merodach. See 2 Kings xxv. 27—30; below, lii. 31—34.

The Prophet answers, Can this be true? *Can iron break the northern iron and steel?* Can the Hebrew Nation have any power against the mighty power of the northern realm of Chaldaea? See i. 15; xiii. 20, and on the hardness of northern iron from the Chalybes, who were connected with Chaldaea. See *Strabo*, xii. 826; *Winer*, R. W. B. ii. 512; *Wright*, in Dr. Smith's B. D. ii. 1376.

No; answers the Lord, this will not be done by their own power. The iron of Jerusalem will not break the iron and steel of Babylon. On the contrary, turning to Jerusalem, He says, *I will give thy substance to the spoil for thy sins, and will make thee to pass into a land which thou knowest not.* But yet, I who scatter thee for thy sins in My wrath, will chasten thee for *thy good* (v. 11). Thus God always tempered judgment with mercy in His dealings with His People.

¹⁴. *I will make thee to pass with thine enemies into a land*] Or (with a slight variation in the Hebrew text, as read in some MSS., and as authorized by *Sept.*, *Syriac*, *Arabic*, *Targum*), *I will make thee* (Jerusalem) *to serve thine enemies in a land which thou knowest not* (and so *Eichhorn*, *Dahler*, *Ewald*, *Hitzig*, *Graf*. Cp. xvii. 4, and also ix. 16; xvi. 13).

¹⁵. *O LORD, thou knowest*] Be it so, says the Prophet; but, he adds, in a spirit of impatience, if Thou art kind to Thy people, do not forget me, but revenge me of my adversaries. Jeremiah, like Jonah, is sometimes betrayed into a spirit of murmuring against God for His kindness to the wicked against whom he himself has been commissioned by God to prophecy; and he imagines himself to be overlooked and slighted by Him Who sent him to prophecy, and in Whose service he has encountered danger and suffered privation; and to be gratuitously exposed to contumely from some who taunted him on the supposed failure of his prophecies.

of my persecutors; take me not away in thy longsuffering: know that ^z for thy sake I have suffered rebuke. ¹⁶ Thy words were found, and I did ^a eat them; and ^b thy word was unto me the joy and rejoicing of mine heart: for [†] I am called by thy name, O LORD God of hosts. ¹⁷ ^c I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation. ¹⁸ Why is my ^d pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me ^e as a liar, and ^f as waters that [†] fail?

¹⁹ Therefore thus saith the LORD, ^g If thou return, then will I bring thee again, and thou shalt ^h stand before me: and if thou ⁱ take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them. ²⁰ And I will make thee unto this people a fenced brasen ^k wall: and they shall fight against thee, but ^l they shall not prevail against thee: for I *am* with thee to save thee and to deliver thee, saith the LORD. ²¹ And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

XVI. ¹ The word of the LORD came also unto me, saying,

² Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place. ³ For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land; ⁴ they shall die of ^a grievous deaths; they shall not be ^b lamented; neither shall they be buried; *but* they shall be ^c as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their ^d carcasses shall be

Before
CHRIST
about
601.
z Ps. 69. 7.
a Ezek. 3. 1, 3.
Rev. 10. 9, 10.
b Job 23. 12.
Ps. 119. 72, 111.
† Heb. *thy name*
is called upon me.
c Ps. 1. 1. &
26. 4, 5.
d ch. 30. 15

e See ch. 1. 18, 19.
f Job 6. 15, &c.
† Heb. *be not*
sure?
g Zech. 3. 7.
h ver. 1.
i Ezek. 22. 26. &
44. 23.

k ch. 1. 18. &
6. 27.
l ch. 20. 11, 12.

a ch. 15. 2.
b ch. 22. 18, 19.
& 25. 33.
c Ps. 83. 10.
d ch. 8. 2. & 9. 22.
e Ps. 79. 2.
f ch. 7. 33. &
34. 20.

In the character of Jeremiah, as represented by himself (candidly and ingenuously displaying his own infirmities, and gaining credence thereby), there is a struggle of conflicting passions; of tender love for his country, mingled with indignant zeal for God, and for His offended Majesty, and also with personal consciousness of the wrongs suffered by himself at the hands of his countrymen, for the faithful and courageous discharge of his prophetic functions; and with apprehension of the bitter sarcasms to which he will be exposed, if the prophecies which he has uttered in the Lord's Name, of impending ruin to Jerusalem, should not be fulfilled.

All this is perfectly true to nature, while it gives a special interest, such as does not belong to any other writings, to the prophecies of Jeremiah, and it will account for the sudden transitions and abrupt changes of passionate vehemence, which are characteristic of these prophecies.

¹⁸ *wilt thou be—unto me as a liar*] *A deceitful brook*, which is full in winter, and dried up in summer. See on Job vi. 15—19. Isa. lviii. 11. Micah i. 14.

Jeremiah complains that God had sent him to prophesy, and had assured him that he would be protected, and that his prophecies would soon be verified. How then was it to be explained, that they to whom he had prophesied were still prosperous, and had power to persecute him, the messenger of God? Cp. xvii. 15. The stream of God's favour, which had flowed in a full current of love toward him, seemed suddenly to have been dried up, and he was left to perish with thirst. God, Who had warned him that he must expect to be persecuted, even by his own kindred (xii. 5, 6), but that he would be impregnable (i. 18), answers this question in what follows; and Jeremiah himself acknowledges that the man who trusts in God is "like a tree planted by the water side, whose leaf is ever green." See the beautiful description below, xvii. 6—8; and he calls Him "the fountain of living waters" (xvii. 13).

On Tindal's objections to this passage, see *Waterland*, "Scripture Vindicated," p. 245.

GOD'S REMONSTRANCE, EXHORTATION, AND PROMISE TO JEREMIAH.

¹⁹ *If thou return*] It is not I (says God) Who fail thee, but thou failest in thy duty to Me; thou strayest from the path of

faith and patience, and art betrayed into passionate murmurings against Me. But *if thou return to the right way*, then thou shalt stand (as My Prophet) in trust and steadfastness before Me, and I will defend thee.

— *if thou take forth the precious from the vile*] If thou art a refiner of thyself, and smeltest off the dross of thine own human passion from the ore of the Divine Word, *then thou shalt be as My mouth*. Thou shalt not be *thine own mouth*, sending forth the rash utterance of ill-considered speeches, flowing from the turbid source of human emotions; but thou, the Prophet of God, shalt speak the Word of God—thou shalt be the *mouth of God*.

Here is the clue to the interpretation of many of the speeches that are uttered by Jeremiah in this Book. Some of them are the ebullitions of human passion (see especially xvii. 14—18), and are to be corrected by reference to the infallible standard of God's own Word.

— *let them return unto thee; but return not thou unto them*] Let thine adversaries give up their error for thy truth; but do not thou give up thy truth to their error.

Here is an important warning and exhortation to all who are called upon to discharge a prophetic office in a corrupt age. Let them not surrender unpopular truths to popular fallacies. Let them *buy the truth* at any cost, and *not sell it* at any price. See Prov. xxiii. 23.

²⁰ *I will make thee unto this people a—brasen wall*] Then, but not till then, thou wilt be proof against all their assaults. God repeats the promise of i. 18, 19, the performance of which is conditional on the Prophet's faith and obedience to Him. The Roman Poet felt something of the great truth contained in these Divine words, when he said

"Hic murus æthereus esto,
Nil conscire sibi, nulla pallescere culpa"
(Horat. i. Epist. i. 60).

CH. XVI. 2. *Thou shalt not take thee a wife*] Thou complainest that thy prophecies of impending ruin to those who persecute thee in thine own land, are not verified. I command thee to *show thine own faith* in them, by abstaining from marriage; because *the sons and daughters that are born in this place shall die grievous deaths* (vv. 2—4).

Before
CHRIST
about
601.
e Ezek. 24. 17,
22, 23.
|| Or, mourning
feast.
f ch. 22. 18.
g Lev. 19. 28.
Deut. 14. 1.
ch. 41. 5, & 47. 5.
h Isa. 22. 12.
ch. 7. 29.
|| Or, break bread
for them, as
Ezek. 24. 17.
Hos. 9. 4.
See Deut. 26. 14.
Job 42. 11.
i Prov. 31. 6, 7.

k Isa. 24. 7, 8.
ch. 7. 34. &
25. 10.
Ezek. 26. 13.
Hos. 2. 11.
Rev. 18. 23.

l Deut. 29. 24.
ch. 5. 19, &
13. 22. & 22. 8.

m Deut. 29. 25.
ch. 22. 9.

n ch. 7. 26.
o ch. 13. 10.
|| Or, stubborn-
ness.
p Deut. 4. 26,
27, 28. &
28. 36, 63, 64, 65.
q ch. 15. 14.

r Isa. 43. 18.
ch. 23. 7, 8.

s ch. 24. 6. &
30. 3, & 32. 37.
t Amos 4. 2.
Hab. 1. 15.

u Job 34. 21.
Prov. 5. 21. &
15. 3.
ch. 32. 19.

x Isa. 40. 2.
ch. 17. 18.
y Ezek. 43. 7, 9.

meat for the fowls of heaven, and for the beasts of the earth. ⁵ For thus saith the LORD, ^e Enter not into the house of || mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, even lovingkindness and mercies. ⁶ Both the great and the small shall die in this land: they shall not be buried, ^f neither shall *men* lament for them, nor ^g cut themselves, nor ^h make themselves bald for them: ⁷ neither shall *men* || tear themselves for them in mourning, to comfort them for the dead; neither shall *men* give them the cup of consolation to ⁱ drink for their father or for their mother.

⁸ Thou shalt not also go into the house of feasting, to sit with them to eat and to drink. ⁹ For thus saith the LORD of hosts, the God of Israel; Behold, ^k I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

¹⁰ And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, ^l Wherefore hath the LORD pronounced all this great evil against us? or what *is* our iniquity? or what *is* our sin that we have committed against the LORD our God?

¹¹ Then shalt thou say unto them, ^m Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law; ¹² and ye have done ⁿ worse than your fathers; for, behold, ^o ye walk every one after the || imagination of his evil heart, that they may not hearken unto me: ¹³ ^p therefore will I cast you out of this land ^q into a land that ye know not, *neither* ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour.

¹⁴ Therefore, behold, the ^r days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt; ¹⁵ but, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and ^s I will bring them again into their land that I gave unto their fathers.

¹⁶ Behold, I will send for many ^t fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. ¹⁷ For mine ^u eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. ¹⁸ And first I will recompense their iniquity and their sin ^x double; because ^y they have defiled my land, they

5. *Enter not into the house of mourning*] God here anticipates the fulfilment of Jeremiah's prophecies, and tells him how to demean himself *when* they should have been accomplished. Thou shalt not enter *the house of mourning*: the sin of the people is such as to exclude thee from sympathy in their sorrow.

6, 7. *neither shall men—cut themselves—for them*] These heathenish customs were interdicted to Israel by the Law (Lev. xix. 28. Deut. xiv. 1); but they seem to have slighted that prohibition, and to have conformed to the heathen in this, as well as in other matters. Cp. xli. 5. Isa. xxii. 12. Ezek. vii. 18. Amos viii. 10. Micah i. 16.

7. *neither shall men give them the cup of consolation*] After their long fasting for the sickness and death of their friends. Compare the narrative concerning David's fasting before the death of the child (2 Sam. xii. 16—20). His servants expected that he would fast after it.

13. *shall ye serve other gods*] Sin is visited by withdrawal of grace; and God gives up the sinner to a reprobate mind, and punishes him by his sin. Cp. Acts vii. 42. After the idolatry

of Israel at Horeb, God turned and *gave them up to worship the host of heaven*. Cp. Deut. iv. 28; xxviii. 64. Ezek. xx. 25, 39. Rom. i. 21. 24. 2 Thess. ii. 10, 11.

14. *Therefore, behold, the days come*] The sufferings of Judah in the Babylonish captivity will be so great, that the deliverance from them will be more joyous than even their Exodus from Egypt. Cp. xxiii. 7, 8.

16. *I will send for many fishers—hunters*] Not only will Jerusalem be taken and destroyed, but the enemy will pursue the fugitives from it, and catch them as fishers catch fish in a net, and as hunters take wild beasts in the woods and mountains, in their lairs, or in a pit. Cp. Amos iv. 2. Hab. i. 14. Ezek. xii. 13.

18. *And first*] Before I bring them back to their own land (v. 15), they must undergo the salutary discipline of suffering. — *double*] Israel, being God's favoured Nation, and having the benefit of His Word, will receive double punishment, *because they have defiled My land*. See xvii. 18; and our Lord's words (Luke xii. 47, 48).

have filled mine inheritance with the carcases of their detestable and abominable things.

¹⁹ O LORD, ^z my strength, and my fortress, and ^a my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and *things* ^b wherein *there is* no profit. ²⁰ Shall a man make gods unto himself, and ^c they are no gods? ²¹ Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that ^d my name is || The LORD.

XVII. ¹ The sin of Judah *is* written with a ^a pen of iron, and with the [†] point of a diamond: *it is* ^b graven upon the table of their heart, and upon the horns of your altars; ² whilst their children remember their altars and their ^c groves by the green trees upon the high hills. ³ O my mountain in the field, ^d I will give thy substance and all thy treasures to the spoil, and thy high places for sin, throughout all thy borders. ⁴ And thou, even [†] thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in ^e the land which thou knowest not: for ^f ye have kindled a fire in mine anger, *which* shall burn for ever.

⁵ Thus saith the LORD; ^g Cursed *be* the man that trusteth in man, and maketh ^h flesh his arm, and whose heart departeth from the LORD. ⁶ For he shall be ⁱ like the heath in the desert, and ^k shall not see when good cometh; but shall inhabit the parched places in the wilderness, ^l in a salt land and not inhabited. ⁷ ^m Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is. ⁸ For he shall be ⁿ as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of || drought, neither shall cease from yielding fruit.

⁹ The heart *is* deceitful above all *things*, and desperately wicked: who can

Before
CHRIST
about
601.

z Ps. 18. 2.
a ch. 17. 17.

b Isa. 44. 10.
ch. 2. 11. & 10. 5.
c Isa. 37. 19.
ch. 2. 11.
Gal. 4. 8.

d Exod. 15. 3.
ch. 33. 2.
Amos 5. 8.
|| Or, JEHO-
VAH, Ps. 83. 18.
a Job 19. 24.
† Heb. nail.
b Prov. 3. 3.
2 Cor. 3. 3.

c Judg. 3. 7.
2 Chron. 24. 18.
& 33. 3, 19.
Isa. 1. 29. & 17. 8.
ch. 2. 20.
d ch. 15. 13.
† Heb. in thyself.

e ch. 16. 13.
f ch. 15. 14.

g Isa. 30. 1, 2.
& 31. 1.

h See Isa. 31. 3.

i ch. 48. 6.
k Job 20. 17.

l Dent. 29. 23.

m Ps. 2. 12. &
34. 8. & 125. 1.
& 146. 5.
Prov. 16. 20.
Isa. 30. 18.
n Job 8. 16.
Ps. 1. 3.

|| Or, restraint.

— *the carcases*] Idols, dead things, preferred by them to the Living God. Cp. Ezek. xliii. 7. 9.

CONVERSION OF THE GENTILES.

19. *the Gentiles shall come*] The scattering of the Jews for their sins will be followed by the *conversion of the Gentiles*, who will cast off their idols, and thus reprove Israel for its idolatry.

This passage (xvi. 19—xvii. 14), is appointed as the *Haph-tarah*, or Proper Prophetic Lesson, to Lev. xxvi. 3—xxvii. 34, where God declares the vanity of idols, and the blessings of faith, repentance, and obedience.

21. *this once*] This time. By this act of retributive justice on Israel. Cp. x. 18. The conversion of the heathen was a consequence of the *dispersion* of Israel among all Nations, which received from them the Hebrew Scriptures, read in the synagogues of the Jews, scattered throughout all the World. See below, *Introd.* to Acts, pp. 8—10; and on Acts ii. 9—11.

CH. XVII. 1. *pen of iron*] See on Job xix. 24.

— *upon the table of their heart*] Which has departed from God (v. 5), and is devoted to idols. Cp. vv. 9, 10, where the word *heart* is repeated.

— *your altars*] The Altar of Jerusalem is no longer *My* altar; she has multiplied altars, and they are altars dedicated to idols. See ii. 28; xi. 13. Compare our Blessed Lord's words to the Jews, "*Your house*" (no longer God's Temple) is left unto *you*, desolate" (Matt. xxiii. 38. Luke xiii. 35). There is great force and vehemence of passion in the sudden changes of person here. See above, on viii. 17.

2. *their children remember*] *Their children* (whose lives were in danger of being sacrificed by their parents to Moloch) remember with horror *their altars and their groves*, or rather, *their pillars and statues*, dedicated to idols. See on Exod.

xxiv. 13. Deut. vii. 5; xvi. 21. Judg. iii. 7. 1 Kings xvi. 33. Isa. xvii. 8; xxvii. 9. Micah v. 14, where the word (rendered *groves*, in our Version) has this sense. The *Sept.* omits vv. 1—4. "Forsitan pepercant populo suo," says S. Jerome, to explain that omission by Jewish Translators.

3. *O my mountain in the field*] God apostrophizes Zion; she is God's mountain, the favoured hill of His presence and glory. See Ps. xlviii. 2; lxxiv. 3; lxxxvii. 1. Isa. ii. 3. Zech. viii. 3. God's mountain is *in the field*, in the open daylight (cp. xxi. 13), and is accessible to all, and so is contrasted with the *high places of idols*, mentioned in the foregoing verse, planted with trees, shrouding the heathen mysteries and dark orgies of cruelty and shame which were celebrated there.

4. *discontinue*] *Loose thy hold*. There seems to be a reference to the law of *release* here; the word *shámat*, which signifies *release*, being here used in bitter irony. Cp. Deut. xv. 2, 3. I will make thee *release* the whole of thine own territory, which I had given thee, and will drive thee from it.

5. *Cursed be the man that trusteth in man*] As Judah trusted in Egypt and Assyria for help, instead of relying on God. Cp. ii. 18. 36; iv. 30; xxii. 20; on Isa. xxxi. 1.

6. *the heath*] So *Sept.*, *Vulg.*, *Arabic*, and others; a *dry bush*, or *bare tree* (Ewald, *Umbreit*); and there seems to be a contrast between some bare shrub and a flourishing tree (see v. 8); and though the word does not occur elsewhere in that sense (but means *naked, helpless, desolate*, Gesen. 655), yet this rendering of the ancient Versions ought not lightly to be abandoned.

— *a salt land and not inhabited*] Another reference to Deut. xxix. 22.

8. *shall not see when heat cometh*] *Shall not heed* its coming, because she will not be affected by it.

9, 10. *The heart is deceitful above all things—I the LORD search the heart—to give every man according to his ways, and according to the fruit of his doings*] There is no sure reliance to be placed in the feelings of the heart, nor in the dictates of

Before
CHRIST
about
601.

o 1 Sam. 16. 7.
1 Chron. 28. 9.
Ps. 7. 9. &
139. 23. 24.
Prov. 17. 3.
ch. 11. 20. &
20. 12.
Rom. 8. 27.
Rev. 2. 23.
p Ps. 62. 12.
ch. 32. 19.
Rom. 2. 6.
|| Or, *gathereth*
young which
she hath not
brought forth.
q Ps. 55. 23.
r Luke 12. 20.
s ch. 14. 8.
t Ps. 73. 27.
Isa. 1. 28.
u See Luke 10. 20.
v ch. 2. 13.
y Deut. 10. 21.
Ps. 109. 1. &
148. 14.
z Isa. 5. 19.
Ezek. 12. 22.
Amos 5. 18.
2 Pet. 3. 4.
a ch. 1. 4. & c.
† Heb. *after thee.*
b ch. 16. 19.
c Ps. 35. 4. &
40. 14. & 70. 2.
d Ps. 25. 2.
† Heb. *break*
them with a
double branch.
e ch. 11. 20.

know it? ¹⁰ I the LORD ° search the heart, I try the reins, ^p even to give every man according to his ways, *and* according to the fruit of his doings.

¹¹ As the partridge || sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, ^a shall leave them in the midst of his days, and at his end shall be ^r a fool.

¹² A glorious high throne from the beginning is the place of our sanctuary.

¹³ O LORD, ^s the hope of Israel, ^t all that forsake thee shall be ashamed, *and* they that depart from me shall be ^u written in the earth, because they have forsaken the LORD, the ^x fountain of living waters.

¹⁴ Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for ^y thou art my praise. ¹⁵ Behold, they say unto me, ^z Where is the word of the LORD? let it come now. ¹⁶ As for me, ^a I have not hastened from being a pastor † to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was *right* before thee. ¹⁷ Be not a terror unto me: ^b thou art my hope in the day of evil. ¹⁸ ^c Let them be confounded that persecute me, but ^d let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and † ^e destroy them with double destruction.

¹⁹ Thus saith the LORD unto me; Go and stand in the gate of the children

Conscience (which is called the *heart* in the Hebrew Scriptures: cp. below, on 1 John iii. 20), *unless* the Conscience be informed and regulated by the Will and Word of God. Cp. Prov. xiv. 12; xvi. 25; xxx. 12. And the proof of the rightness of the heart is to be seen in a man's *ways*, and in the *fruit of his doings*. Cp. below, the notes on Acts xxiii. 1. 1 Cor. ii. 11. Rom. ii. 14—16; vii. 17; xiii. 5; xiv. 5. 14. 23.

The application of this and what follows is—Jerusalem may be elated by confident inward assurance of God's favour. But if her ways are not right in His eyes, what will this assurance profit her? See what follows. Her kings may have gathered wealth, and be proud of their magnificent palaces (see xxii. 14, 15); but what will these things avail them, if they have been acquired by covetousness and wrong?

¹¹ As the partridge] Rather, as the partridge gathereth a brood which she hath not hatched (and they forsake her), so he that gathereth riches not by right shall leave them. They will make themselves wings (Prov. xxiii. 5), and will fly away from him. "The partridge" (says Olympiodorus, in Winer, R. W. B. ii. 306) "gathers the young of other birds by calling them, which afterwards desert her." So Aldovandus, who refers to S. Augustine and S. Ambrose; and Theodoric the King of the Goths, in his letter quoted by Cassiodorus (Var. Epist. ii. 14), refers to the popular belief, that young birds brought up by partridges, fly away to their own parents. See *A Lapid* here. What the bird is which is here rendered *partridge*, is not accurately known (Bochart).

In a spiritual sense, S. Augustine says (ad Faustum, xiii. 12), "Hæretici instar perdicum congregant quæ non pepererunt; Christianos enim, quos maxime Christi nomine seducunt, jam per Christi Evangelium natos inveniunt, et faciunt illos divitias suas." "Qui sapit ergo" (adds *A Lapid*), "ad veram matrem (Ecclesiam) evolet."

¹³ be written in the earth] Not in heaven. Cp. on Exod. xxxii. 32. Ps. lxi. 29.

¹⁵ Where is the word of the LORD? let it come] These are questions of the sceptic and the scoffer. Cp. Isa. v. 19. Ezek. xii. 22. Amos v. 18. 2 Pet. iii. 4.

¹⁶ I have not hastened from being a pastor to follow thee] Rather, I have not hastened backward from being a shepherd (a prophet) after thee. When I was called by Thee, I did not withdraw myself hastily from Thy service (see *Gesen*. 23), but I obeyed Thy call without delay; and I did not desire the woeful day. I had no wish to be a prophet of evil, to gratify any vindictive feelings on my part; but what came forth out of my lips was spoken in Thy sight, in a full consciousness that Thine eye was upon me. Cp. Prov. v. 21.

¹⁸ double destruction] See xvi. 18.

COMMISSION TO JEREMIAH,—GO AND STAND IN THE GATE.

It has been alleged by some modern Expositors (as *Graf*),

that there is no connexion between this section (vv. 19—27) and that which goes before or follows after it, and that it is an incoherent interpolation.

But this allegation is groundless.

The Prophet had just affirmed that he had not withdrawn himself through fear from speaking in God's name, and that he had uttered boldly what God put into his mouth, and that he had prayed to God to visit them for their sins.

Therefore God now puts his courage to the test. He orders him to go forth into the public place of the city, and to command the princes and people openly to show their reverence for God, and to display their separation from all heathen nations around them; to make a public sacrifice of their secular gains, by abstaining from traffic on the Sabbath. And he is commissioned to assure them that if they will thus publicly surrender themselves in faith and obedience to God's commands, He will bless them; but if not, He will destroy the gates of Jerusalem by fire, and burn up the palaces of Jerusalem.

This command to Jeremiah is the first of a continuous series, which now follows, of prophetic commissions:—

1. To go to the Gate of the City, and command the Kings and People to hallow the Sabbath.

2. To go to the potter's house, and declare God's power over all Nations (chap. xviii.).

3. To procure a potter's earthen vessel, and to go to the valley of Hinnom, and break it (chap. xix.).

4. To prophesy the impending ruin of Jerusalem to King Zedekiah (chap. xxi.).

5. To promise pardon to Judah, if they will repent; to denounce judgments on the three Kings before Zedekiah, viz. Shallum (Jehoash), Jehoikim, and Jeconiah (chap. xxii.).

6. To proclaim the future Coming of the True King of Judah (chap. xxiii.).

7. To denounce judgment on false Prophets (chap. xxiii. 9—40).

8. To declare the interpretation of the vision of the two baskets of figs,—the restoration of the captives, and the desolation of Zedekiah and Jerusalem (xxiv.).

9. To announce the duration of the Captivity, seventy years,—the destruction of Babylon, the punishment of the Nations which rebel against God (chap. xxv.).

The order of these chapters is not chronological; but it is regulated by an inner principle of arrangement, which is designed to display the justice, power, and wisdom of God in a clear light.

PUBLIC COMMAND TO HALLOW THE SABBATH.

¹⁹ Go and stand in the gate of the children of the people] The most public gate of the city. Its precise site has not been determined.

of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; ²⁰ and say unto them, 'Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: ²¹ thus saith the LORD; ^g Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; ²² neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I ^h commanded your fathers. ²³ ⁱ But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

²⁴ And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; ²⁵ ^k then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. ²⁶ And they shall come from the cities of Judah, and from ^l the places about Jerusalem, and from the land of Benjamin, and from ^m the plain, and from the mountains, and from ⁿ the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing ^o sacrifices of praise, unto the house of the LORD.

²⁷ But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then ^p will I kindle a fire in the gates thereof, ^q and it shall devour the palaces of Jerusalem, and it shall not be quenched.

XVIII. ¹ The word which came to Jeremiah from the LORD, saying, ² Arise, and go down to the potter's house, and there I will cause thee to hear my words. ³ Then I went down to the potter's house, and, behold, he wrought a work on the ^r wheels. ⁴ And the vessel ^s that he made of clay was marred in the hand of the potter: so he ^t made it again another vessel, as seemed good to the potter to make it. ⁵ Then the word of the LORD came to me, saying,

Before
CHRIST
about
601.

f ch. 19. 3. &
22. 2.
g Num. 15. 32, &c.
Neh. 13. 19.

h Exod. 20. 8. &
23. 12. & 31. 13.
Ezek. 20. 12.
i ch. 7. 24, 26. &
11. 10.

k ch. 22. 4.

l ch. 32. 44. &
33. 13.

m Zech. 7. 7.

n Zech. 7. 7.
o Ps. 107. 22. &
116. 17.

p ch. 21. 14. &
49. 27.
Lam. 4. 11.
Amos 1. 4, 7,
10, 12. & 2. 2, 5.
q 2 Kings 25. 9.
ch. 52. 13.
about
605.

|| Or, frames, or,
seats.
|| Or, that he
made was marred,
as clay in the
hand of the potter.
† Heb. returned
and made.

20. *ye kings*] Therefore this message was to be repeated in several successive reigns. Cp. xiii. 13.

21. *bear no burden on the sabbath day*] Now that the people of Judah were about to be dispersed among the heathen, and would have no Temple nor sacrifice, the enforcement of the duty of *observing the Sabbath*, as the characteristic badge of Israel, as distinguished from all other Nations, was specially seasonable and requisite. And when they returned from the Captivity, and were in danger of lapsing into heathenism, this duty was inculcated by holy men as of paramount importance. See Neh. xiii. 15, 19, where is a reference to this passage of Jeremiah.

This prophecy is applicable to all times. See the note above, on Isa. lvi. 2, on the spiritual observance of a Sabbath in the Christian Church.

26. *cities of Judah—the plain—south*] The principal regions of the Holy Land are comprised under these names:—the plain between Joppa and Gaza; the south, the region south of Judah; the mountains, on the north of Judah. See Josh. ix. 1; xv. 21. 33. 61; xxi. 21. Cp. below, xxxii. 44.

— *bringing burnt offerings—sacrifices of praise*] *Peace-offerings* (Lev. vii. 15, 16). The due observance of the Sabbath by the Princes and People will bring down God's blessing on the Nation, and will secure a ready supply of sacrifices from all parts of Judah.

On the other hand, the offering of sacrifices, without obedience to God, in the discharge of this duty, will be offensive to Him; and it will be followed by general desolation.

May not Christian Nations see here a warning to themselves, in regard to the due observance of the Lord's Day? See above, on Gen. ii. 2, 3; and on Exod. xx. 8—11.

27. *I will kindle a fire*] Here is a distinct prophecy concerning the manner in which Jerusalem would be punished for its sins. Its Gates and Palaces would be burnt and utterly destroyed *by fire*. This is remarkable. We hear of no such punishment being inflicted on the capital of Israel, Samaria. Samaria was besieged and taken; so was Jerusalem. But Samaria was not burnt by fire; it was not destroyed. On the contrary, it was colonized by Assyria. But the gates of Jerusalem and its palaces were burnt by fire, and utterly consumed. The fulfilment of Jeremiah's prophecy was seen by himself (Lam. ii. 5. 7—9; iv. 11; v. 18). Cp. Neh. i. 3: "The wall of Jerusalem is broken down, and the gates thereof are burned with fire" (ii. 13. 17).

— *in the gates thereof*] Your gates—the scene of your disobedience (v. 21) in bringing your secular traffic through them on the Sabbath Day—shall be also the scene of your punishment.

GO DOWN TO THE POTTER'S HOUSE.

CH. XVIII. 3. *the wheels*] Two circular disks of wood, on which the potter formed his vessels. Cp. Eccles. xxxviii. 29. The *potter's house* was probably next the *potter's field*, where potter's clay was found; and this seems to have been on the east of Jerusalem, near the Temple (cp. Zech. xi. 13. Matt. xxvii. 10), and not far from the valley of Hinnom. See below, on xix. 2.

4. *And the vessel that he made—potter*] Rather, *And when the vessel which he was making, failed* (miscarried, was a failure) *as clay sometimes fails in the hand of the potter*, then he made of the same lump *another vessel, as it seemed good to the potter to make it*.

Before
CHRIST
about
605.

a Isa. 45. 9.
Rom. 9. 20, 21.
b Isa. 64. 8.
c ch. 1. 10.
d Ezek. 18. 21.
& 33. 11.
e ch. 26. 3.
Jonah 3. 10.

⁶ O house of Israel, ^a cannot I do with you as this potter? saith the LORD. Behold, ^b as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. ⁷ At what instant I shall speak concerning a nation, and concerning a kingdom, to ^c pluck up, and to pull down, and to destroy it; ⁸ ^d if that nation, against whom I have pronounced, turn from their evil, ^e I will repent of the evil that I thought to do unto them. ⁹ And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; ¹⁰ if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

f 2 Kings 17. 13.
ch. 7. 3. & 25. 5.
& 26. 13. & 35. 15.
g ch. 2. 25.

¹¹ Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD; Behold, I frame evil against you, and devise a device against you: 'return ye now every one from his evil way, and make your ways and your doings good. ¹² And they said, ^g There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart.

h ch. 2. 10.
i Cor. 5. 1.
i ch. 5. 30.

¹³ Therefore thus saith the LORD; ^h Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done ⁱ a very horrible thing.

|| Or, my fields
for a rock, or for
the snow of
Lebanon? shall the
running waters
be forsaken for
the strange cold
waters?
k ch. 2. 13, 32.
& 3. 21. & 13. 25.
& 17. 13.
l ch. 10. 15. &
16. 19.
m ch. 6. 16.
n ch. 19. 8. &
49. 13. & 50. 13.
o 1 Kings 9. 8.
Lam. 2. 15.
Micah 6. 16.
p ch. 13. 24.
q Ps. 48. 7.
r See ch. 2. 27.
s ch. 11. 19.
t Lev. 10. 11.
Mal. 2. 7.
John 7. 48, 49.
|| Or, for the
tongue.

¹⁴ Will a man leave || the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? ¹⁵ Because my people hath forgotten ^k me, they have burned incense to ^l vanity, and they have caused them to stumble in their ways from the ^m ancient paths, to walk in paths, in a way not cast up; ¹⁶ to make their land ⁿ desolate, and a perpetual ^o hissing; every one that passeth thereby shall be astonished, and wag his head. ¹⁷ ^p I will scatter them ^q as with an east wind before the enemy; ^r I will shew them the back, and not the face, in the day of their calamity. ¹⁸ Then said they, ^s Come, and let us devise devices against Jeremiah; ^t for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him || with the tongue, and let us not give heed to any of his words.

u Ps. 109. 4, 5.
x Ps. 35. 7. &
57. 6.
ver. 22.

¹⁹ Give heed to me, O LORD, and hearken to the voice of them that contend with me. ²⁰ ^u Shall evil be recompensed for good? for ^x they have digged a pit for my soul. Remember that I stood before thee to speak good for them,

6. as the clay is in the potter's hand, so are ye in mine hand] Compare Job x. 9; xxxiii. 6. Isa. xl. v. 9; lxiv. 8, "We are the clay, and Thou our Potter.

What the Prophet says of Nations is applied by the Apostle to individuals; see on Rom. ix. 18—21. 2 Cor. iv. 7. 1 Thess. iv. 4. 2 Tim. ii. 21; which teaches the doctrine of man's Free-will, together with that of God's Free Grace and Divine Omnipotence; and this doctrine is implied by the Prophets also, especially by Jeremiah; otherwise he would not repeat so often as he does the call to repentance, and the blessings consequent upon it.

7. At what instant] Twinkling of an eye (Ges. 757).

8. I will repent of the evil] God is said to repent of evil, when He changes His dealings with men and nations, on their turning to Him (S. Augustine).

11. I frame] I am building; the word is the same as the original of potter (yôter).

14. Will a man leave the snow of Lebanon] Rather, Will the snow of Lebanon fail from the rock of the field? Or, Will the cold flowing waters that come from afar, or that gush forth vehemently (Ewald, cp. Ges. 254), be closed up (lit. be plucked away) from their source? Cp. Ges. 575. No, this will not be; the elements of Nature observe their appointed course. The snow of Lebanon is constant to its rock; the stream that comes from a distance is true to its course, but My People (not so constant in affection as the snow or stream) is faithless to its Divine Rock. My People have forsaken Me, the Fountain of living waters. Compare ii. 13; xvii. 13, and the expostulation in viii. 7, concerning the constancy of the birds of the air, as contrasted with Judah. See also what follows here; They have forgotten

Me, and burnt incense to vanity. S. Jerome here quotes two passages of Virgil, Eclog. i. 60—64:—

"Antè leves ergo pascentur in æthere cervi,—

Quàm nostro illius labatur pectore vultus :"
and Æneid, i. 607—609 :—

"In freta dum fluvii current,—

Semper honos, nomenque tuum, laudesque manebunt :"
by which he happily illustrates this passage. As the snow never fails from the summit of Lebanon, and is never melted there by the sun; and as the streams, flowing from the mountains, are not dried up in their sources, so (says God) My Name is everlasting and unchangeable; and yet, while the elements of Nature keep their wonted course, My People forget Me.

15. a way not cast up] See above, on Ps. lxxviii. 4. Prov. xv. 19. Isa. lvii. 14; lxii. 10, where the same verb (sâlal) is used to describe the raising up of a broad, straight causeway, on which a traveller may pass with security.

16. hissing] See Ges. 850.

17. as with an east wind] As an east wind. I will be an east wind to them, instead of breathing on them with the soft breezes of My love.

18. the law shall not perish] As Jeremiah says that it has done. Cp. ii. 8; v. 13. 31; vi. 13; xiii. 13.

— let us smite him with the tongue] Compare ix. 3. 8. Jeremiah's enemies began with words of calumny, but soon proceeded to acts of violence against him. See xx. 2. Pashur, the Priest, smote Jeremiah, the Prophet.

So it was in the conduct of their successors to Jeremiah's Divine Antitype, Jesus Christ.

and to turn away thy wrath from them. ²¹ Therefore ^y deliver up their children to the famine, and † pour out their *blood* by the force of the sword; and let their wives be bereaved of their children, and *be* widows; and let their men be put to death; *let* their young men *be* slain by the sword in battle. ²² Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for ^z they have digged a pit to take me, and hid snares for my feet. ²³ Yet, LORD, thou knowest all their counsel against me † to slay *me*: ^a forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal *thus* with them in the time of thine anger.

Before
CHRIST
about
605.
y Ps. 109. 9, 10.
† Heb. *pour*
them out.

z ver. 20.
† Heb. *for death*.
a Ps. 35. 4. &
109. 14.
ch. 11. 20. &
15. 15.

XIX. ¹ Thus saith the LORD, Go and get a potter's earthen bottle, and *take* of the ancients of the people, and of the ancients of the priests; ² and go forth unto ^a the valley of the son of Hinnom, which *is* by the entry of † the east gate, and proclaim there the words that I shall tell thee, ³ ^b and say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall ^c tingle. ⁴ Because they ^d have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with ^e the blood of innocents; ⁵ ^f they have built also the high places of Baal, to burn their sons with fire *for* burnt offerings unto Baal, ^g which I commanded not, nor spake *it*, neither came *it* into my mind:

a Josh. 15. 8.
2 Kings 23. 10.
ch. 7. 31.
† Heb. *the sun*
gate.
b ch. 17. 20.

c 1 Sam. 3. 11.
2 Kings 21. 12.
d Deut. 28. 20.
Isa. 65. 11.
ch. 2. 13, 17, 19.
& 15. 6. & 17. 13.
e 2 Kings 21. 16.
ch. 2. 34.
f ch. 7. 31, 32. &
32. 35.
g Lev. 18. 21.

⁶ Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor ^h The valley of the son of Hinnom, but The valley of slaughter. ⁷ And I will make void the counsel of Judah and Jerusalem in this place; ⁱ and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their ^k carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth. ⁸ And I will make this city ^l desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof. ⁹ And I will cause them to eat the ^m flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

h Josh. 15. 8.

i Lev. 26. 17.
Deut. 28. 25.
k Ps. 79. 2.
ch. 7. 33. & 16. 4.
& 34. 20.

l ch. 18. 16. &
49. 13. & 50. 13.

m Lev. 26. 29.
Deut. 28. 53.
Isa. 9. 20.
Lam. 4. 10.

21. *deliver up their children—widows*] Compare above, on Ps. cix. 9, 10, "Let his children be vagabonds, and his wife a widow." These words of malediction, regarded as utterances of personal feeling, are not exempt from the taint and stain of human infirmity and passion. See above, on xv. 19. But, in a secondary sense, considered as prophetic of the judgments pronounced by Jeremiah's Divine Antitype, the Messiah, against the Jewish Nation, for their rejection of God's messages of love, they are like judicial verdicts uttered by His authority. See above, on Ps. cix., *Prelim. Note*, and on Ps. xxxv. 4; lxix. 22—28.

GO AND GET A POTTER'S EARTHEN VESSEL, TO BE BROKEN PUBLICLY IN THE VALE OF HINNOM.

CH. XIX. 1. *a potter's earthen bottle*] *A bottle* (or *jar*) of *a potter of earthenware* (*Gesen.* 309).

— *the ancients of the people, and—of the priests*] Members of the Sanhedrim. See 2 Kings xix. 2; xxiii. 1. 1 Chron. xxiv. 4; below, xxvi. 17.

2. *the east gate*] Rendered by some *the sun gate* (*Kimchi, Tremell., Piscator, Michaelis, Hitzig*), seems to have been on the south-east of the Temple; it led into the King's Dale, or Valley of Jehoshaphat, and so to the Valley of Hinnom, on the south of the city, where works of pottery in white clay are still carried on (*Raumer*, Pal. 306. *Nägel.* 104); and this may probably have been the site of "the potter's field" (*Matt.* xxvii.

5. 7. 8), where, it seems, Judas perished. Cp. Acts i. 18, 19. *Nägel.* 145. This gate (in Hebr. "gate of *cheres*") is rendered here the *Pottery Gate* by some (see *Gesen.* 307. 843, and *Fuerst*, 492. *Graf*, 271. *Nägel.* 144, 145), and this is the most probable rendering.

3. *kings of Judah*] This warning was, therefore, like other warnings of the Prophet, to be repeated to several successive Kings. See xiii. 13; xvii. 19. Here was a proof of God's patience.

4. *they have—estranged this place*] Have alienated it from Me, the Holy One of Israel, and from My sacred service, and have given it up to profane uses, and to the worship of false gods.

— *innocents*] Their own children (ii. 34; xvii. 2).

5. *Baal*] Baal and Moloch are remarkable terms, both signifying King. Baal was the general term. Cp. xxxii. 35; and ii. 8.

— *which I commanded not*] See on vii. 31.

7. *I will make void*] *I will empty*. Probably these words were accompanied with the symbolical action of pouring out the contents of the earthen vessel, which the Prophet held in his hand. The verb here used is *bākak*, to *empty*; and the word for *bottle* in vv. 1. 10, is a cognate noun, *bakkūk*. Cp. *Graf*, 273.

9. *I will cause them to eat*] For the fulfilment, see Lam. ii. 20; iv. 10.

Before
CHRIST
about
605.
n So ch. 51. 63, 64.
o Ps. 2. 9.
Isa. 30. 14.
Lam. 4. 2.
† Heb. *be healed*.
p ch. 7. 32.

q 2 Kings 23. 10.

r 2 Kings 23. 12.
ch. 32. 29.
Zeph. 1. 5.
s ch. 7. 18

t See 2 Chron.
20. 5.

u ch. 7. 26. &
17. 23.

a 1 Chron. 24. 14.

|| That is, *Fear
round about*,
Ps. 31. 13.
ver. 10.
ch. 6. 25. & 46. 5.
& 49. 29.

¹⁰ "Then shalt thou break the bottle in the sight of the men that go with thee, ¹¹ and shalt say unto them, Thus saith the LORD of hosts; ° Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot † be made whole again: and they shall ^p bury *them* in Tophet, till *there be* no place to bury. ¹² Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet: ¹³ and the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled ^a as the place of Tophet, because of all the houses upon whose ^r roofs they have burned incense unto all the host of heaven, and ^s have poured out drink offerings unto other gods.

¹⁴ Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in ^t the court of the LORD's house; and said to all the people, ¹⁵ Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because ^u they have hardened their necks, that they might not hear my words.

XX. ¹ Now Pashur the son of ^a Immer the priest, who *was* also chief governor in the house of the LORD, heard that Jeremiah prophesied these things. ² Then Pashur smote Jeremiah the prophet, and put him in the stocks that *were* in the high gate of Benjamin, which *was* by the house of the LORD.

³ And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but || Magor-missabib. ⁴ For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold it:

THE POTTER'S VESSEL BROKEN IN TOPHET, OR THE VALLEY OF HINNOM.

JUDAS ISCARIOT PERISHING IN THE POTTER'S FIELD.

11. *Tophet*] The scene of their sin will also be the scene of their punishment.

We have seen reason for believing that in the time of the good King Hezekiah, Tophet was the place in which the army of Sennacherib perished, when Jerusalem was delivered, in consequence of the faith and prayers of the King. See above, on Isa. xxx. 33; xxxiii. 4; and on xxxvii. 36.

This place, signalized by that merciful intervention of God in favour of Jerusalem, was afterwards polluted by idolatry. See vii. 31, 32. 2 Kings xxiii. 10.

The Prophet breaks the earthen vessel (typical of Jerusalem) in Tophet, and declares that Tophet, the place of their idolatry, would be defiled by the carcases of the inhabitants of Jerusalem slain by the Chaldeans, so that there would be no more place for burying. Comp. vii. 32.

The traitor Judas was a typical person; he symbolized the Jewish Nation, in its rejection of Christ; and the Psalmist, in his prophecies concerning Judas, extends them to the Jewish Nation, typified by him. See above, on Ps. lv. 7—22; and especially Ps. cix. 8—31.

Here is a subject for devout reflection and solemn meditation. Was not the analogy between Judas and the Jews made more awful by the very place in which he came to his miserable end—the *potter's field*? Cp. Acts i. 18, 19 with Matt. xxvii. 7, and Zech. xi. 12. There is reason for thinking that it was near Tophet, or the Valley of Hinnom, which the Prophet connects with the potter's house and the potter's gate (see on v. 2), and the potter's earthen vessel, the type of the Jews, dashed to pieces, by God's command, in that place.

Perhaps the pollution of this place by its various defilements may explain the fact which has perplexed the Commentators on Matt. xxvii. 7, that a field near a great city like Jerusalem, should be purchased for so small a sum as *thirty pieces of silver*, and was given up to *bury strangers in*. It was, doubtless, regarded by the Jews, in our Lord's age, with abhorrence and execration.

13. *the houses of Jerusalem—upon whose roofs they have burned incense*] Compare xxxii. 29. The Chaldeans shall set fire to this city, and burn it with the houses upon whose roofs they have offered incense unto Baal (cp. Zeph. i. 5, "I will cut off them that worship the host of heaven upon the house-tops"); the flat roofs on which they erected altars to false gods, in the sight of all the people, and defied the Lord God of Israel with bold impiety.

14. *the court*] The outer court in front of the Temple. This is the clue to what follows.

PASHUR THE PRIEST, AND JEREMIAH.

CH. XX. 1. *Pashur*] Supposed by some to be the same as Pashur, the father of Gedaliah, xxxviii. 1 (not Gedaliah the son of Ahikam); he belonged to that course (among the twenty-four courses of Priests) which was named from Immer. See here and 1 Chron. xxiv. 14.

— *chief governor*] *Superintendent governor*; he seems to have been next in rank to the High Priest (cp. xxix. 25; lli. 24), and to have had the guardianship of the Temple, and the command of its police. Cp. *Josephus*, Ant. x. 8. 5.

2. *Pashur smote Jeremiah—and put him in the stocks*] Pashur, the second in authority to the High Priest, smote Jeremiah the Priest and Prophet, and imprisoned him.

Here is another foreshadowing of the treatment which Christ, the Great High Priest and Prophet, received from the Jewish Chief Priests, especially Annas and Caiaphas (John xviii. 22—24. Matt. xxvi. 67; xxvii. 2). See *S. Jerome* here.

— *high gate of Benjamin*] Probably the gate on the north of the Temple, which looked toward the gate of Benjamin.

3. *Magor-missabib*] That is, *Terror round about*. These words occur vi. 25; xx. 10; xlvi. 5. Lam. ii. 22. Ps. xxxi. 13. The word *Pashur* seems to mean *prosperity round about* (*Gesen.* 694. *Nägel.* 147), and this is to be changed to its opposite; for Pashur, who formerly promised prosperity to himself and to his friends, is to become a terror to both. He will himself be panic-struck, and the sight of his misery will fill his associates with alarm. See v. 4.

and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

⁵ Moreover I ^b will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon. ⁶ And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast ^c prophesied lies. ⁷ O LORD, thou hast deceived me, and I was \parallel deceived: ^d thou art stronger than I, and hast prevailed: ^e I am in derision daily, every one mocketh me. ⁸ For since I spake, I cried out, ^f I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily. ⁹ Then I said, I will not make mention of him, nor speak any more in his name. But *his word* was in mine heart as a ^g burning fire shut up in my bones, and I was weary with forbearing, and ^h I could not stay. ¹⁰ ⁱ For I heard the defaming of many, fear on every side. Report, *say they*, and we will report it. [†] ^k All my familiars watched for my halting, *saying*, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

¹¹ But ^l the LORD *is* with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not ^m prevail: they shall be greatly ashamed; for they shall not prosper: *their* ⁿ everlasting confusion shall never be forgotten. ¹² But, O LORD of hosts, that ^o triest the righteous, and seest the reins and the heart, ^p let me see thy vengeance on them: for unto thee have I opened my cause. ¹³ Sing unto the LORD, praise ye the LORD: for ^q he hath delivered the soul of the poor from the hand of evildoers.

¹⁴ ^r Cursed *be* the day wherein I was born: let not the day wherein my

Before
CHRIST
about
605.

b 2 Kings 20. 17.
& 24. 12—16. &
25. 13, &c.
ch. 3. 24.

c ch. 14. 13, 14.
& 28. 15. &
29. 21.
 \parallel Or, enticed.
d ch. 1. 6, 7.
e Lam. 3. 14.

f ch. 6. 7.

g Job 32. 18, 19.
Ps. 39. 3.

h Job 32. 18.
Acts 18. 5.

i Ps. 31. 13.

† Heb. Every
man of my peace.

k Job 19. 19.

Ps. 41. 9. &

55. 13, 14.

Luke 11. 53, 54.

l ch. 1. 8, 19.

m ch. 15. 20. &

17. 18.

n ch. 23. 40.

o ch. 11. 20. &

17. 10.

p Ps. 54. 7. &

59. 10.

q Ps. 35. 9, 10.

& 109. 30, 31.

r Job 3. 3.

ch. 15. 10.

5. *the strength*] The fruit of its labours, especially from the soil. Cp. Prov. xxvii. 23—27.

— *the labours*] The produce of its handicraft. Cp. Ezek. xiii. 29.

— *treasures*] Its costliness; all that is precious and beautiful, both silver and golden vessels and jewels. Cp. Job xxviii. 10. Ezek. xxii. 25.

JEREMIAH'S LAMENTATION.

7. *thou hast deceived me*] *Thou, O God, hast persuaded me.* Thou hast drawn me on, and constrained me by irresistible persuasion, to prophesy (see *Gesen.* 696, and the *margin* here, and the use of the verb *pâthâh*), Gr. *πειθω*, 1 Kings xxii. 20, 21, 22, where it is rendered by *persuade*; cp. Ezek. xiv. 9, and Prov. xxv. 15, where it is also translated *persuade*; and for an answer to the objections of *Tindal* to such language as this, see *Dr. Waterland*, "Scripture Vindicated," p. 247.

— *thou art stronger than I*] *Thou overpowered me, and hast prevailed* (cp. 1 Kings xvi. 22. 2 Chron. viii. 3), so that I cannot resist Thee; cp. i. 19; v. 22, and see here v. 9, where the word of God is described as a *burning fire, shut up within him*, and striving to burst forth.

Here is a proof of inspiration. Jeremiah's propetic utterances came not from his own heart; no, he was constrained to utter them, against his will, well knowing that they would expose him, as they did, to violent persecution, and to contumelious scorn. Compare St. Peter's description of Prophecy (2 Pet. i. 21), and the case of Balaam (Num. xxii. 38; xiii. 5; xxiv. 2—9).

9. *I was weary with forbearing*] Rather, *with restraining it*.

10. *fear on every side*] Hebr. *Magor-missabib* (see on v. 3), so that I, who denounced this against Pashur, was a Pashur to myself.

— *Report—we will report*] *Denounce him* (they say). Yes (answer others), *we will denounce him* as a traitor. See this use of the verb *nâgad* (Prov. xxix. 24. Eccl. x. 20. Job xvii. 5,

Gesen. 530). It is illustrated by xxxvi. 16. 20, where this verb is used; and is rendered by *tell*, "We will surely *tell* the king;" and "they *told* all the words in the ears of the king."

— *All my familiars*] Literally, *every man of my peace*; every intimate friend.

— *watched for my halting*] Compare Ps. lvi. 6.

— *he will be enticed*] Jeremiah, they think, will be drawn on to say something that they may catch up and make an occasion of accusation against him.

These words were verified in all their bitter fulness in the malignant insidiousness of the enemies of Jeremiah's Divine Antitype, Jesus Christ, against Whom they laid wait, and suborned traitorous men "to entangle Him in His talk, that they might accuse Him to the Governor" (Matt. xxii. 15. Luke xx. 20).

JEREMIAH CURSING THE DAY OF HIS BIRTH.

14—18.] In this sudden transition from trust to despair, we see a revelation of the inner workings of Jeremiah's heart, consequent on the treatment he received from his treacherous friends and cruel persecutors, and on the seeming failure of his prophecies, and his own desertion by God, Whose Prophet he was.

It is not to be denied that we have here a passionate outbreak of human infirmity; but this display proves that no reserve has been practised by the prophets, and that we see a portrait of Jeremiah delineated in his true colours by his own hand.

This inspires us with confidence in the truth of the narrative, and also excites our sympathy with Jeremiah in his sufferings, which extorted such utterances from him.

What has been already said on the similar language of the Patriarch Job (Job iii. 3—26) may be applied here. Remark also, as it was with Job, so it was with Jeremiah. Both were purified by suffering. After the passionate utterances in this chapter, we see no more evidence of weakness or impatience in Jeremiah.

Before
CHRIST
about
605.
s Gen. 19. 25.
t ch. 18. 22.
u Job 3. 10, 11.
x Job 3. 20.
y Lam. 3. 1.

about
589.
a ch. 38. 1.
b 2 Kings 25. 18.
c 29. 25. &
37. 3.
c ch. 37. 3, 7.

mother bare me be blessed. ¹⁵ Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad. ¹⁶ And let that man be as the cities which the LORD ^a overthrew, and repented not: and let him ^t hear the cry in the morning, and the shouting at noontide; ¹⁷ ^u because he slew me not from the womb; or that my mother might have been my grave, and her womb *to be* always great *with me*. ¹⁸ ^x Wherefore came I forth out of the womb to ^y see labour and sorrow, that my days should be consumed with shame?

XXI. ¹ The word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him ^a Pashur the son of Melchiah, and ^b Zephaniah the son of Maaseiah the priest, saying, ² ^c Inquire, I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

On the contrary, the prophet, who now was weak and depending, afterwards strengthened and encouraged others. See below, on xli. 1—5.

Here also it may be observed, that in these impatient ejaculations of Jeremiah, we have, providentially, a clear proof that the theory of some Jewish interpreters, that Jeremiah is the subject of the magnificent and mysterious prophecy of Isaiah concerning the Messiah (chap. liii.), is groundless. How could one who was compassed with infirmity, and betrayed into sin (as Jeremiah shows himself to have been), have been accepted as a vicarious atonement for the sins of the world? Cp. *Bp. Chandler*, "Defence of Christianity, from the Prophecies," i. 158, 159.

Jeremiah, in his sufferings, especially in the cruel and shameful usage he received from those to whom he preached, and whom he would have delivered from ruin, if they had listened to his preaching, was a signal type of Christ. But, in all human types of Christ, there are some blemishes which separate them by an immeasurable distance from the Divine Antitype; and those weaknesses, in which the human types fail, have no correlatives in Christ, but on the contrary, He always most excels, where they most fail. See the remarks on the history of Samson, a type of Christ; above, Judg. xvi. 3. 20. So it is here. In those things in which Jeremiah fails—as in impatience under persecution, and repining against God, and murmuring at his own condition—there Christ excels. His meat was to do His Father's will (John iv. 34), and, in the immediate prospect of suffering, His language was, "Now is the Son of Man glorified, and God is glorified in Him" (John xiii. 31. Cp. Heb. xii. 2).

It may also be remarked, that here we have evidence of the greater grace given after the Incarnation, than had ever been vouchsafed to those who lived before it. Two of the greatest saints and sufferers, Job and Jeremiah—one the saint and sufferer of the Patriarchal Dispensation, the other, the suffering Prophet of the Mosaic economy—are so perturbed by suffering, that they curse the day of their birth. But (as *Chrysostom* observes in Hom. 4, on the patience of Job), the Apostles of Christ rejoiced in tribulation, and were thankful to God that they were counted *worthy to suffer for His Name*.

16. *the cities which the LORD overthrew, and repented not*] See above, on the punishment of Sodom and Gomorrah (Gen. xix. 24), as a type of the future judgment by fire.

— *the cry in the morning, and the shouting at noontide*] The cry, in the morning, of the besieged for help; and the shouting, in the noontide, of the besiegers for victory.

PRELIMINARY NOTE TO THE FOLLOWING CHAPTERS.

CH. XXI.] Observe the order of this and the SEVEN FOLLOWING CHAPTERS.

In the present chapter Jeremiah delivers a prophecy to ZEDEKIAH, the last King of Judah.

In the next chapter we have the prophecies which he delivered to his three predecessors, SHALLUM (or Jehoahaz), JEHOIAKIM, and CONIAH (or Jeconiah, or Jehoiachin).

Also chapters xxv., xxvi., xxvii. contain prophecies delivered in the days of JEHOIAKIM.

In the next chapter (the xxviii.) we are carried forward again to the time of ZEDEKIAH, of the last days of Jerusalem.

This collocation may at first create surprise. And some critics have inferred from such phenomena as these (which are presented also by other portions of this Book), that the prophecies of Jeremiah are *not put together with any method or plan*.

It is true that their order is *not chronological*. But it is grounded on something more important than mere sequence of time.

The arrangement of these prophecies is a logical one; and it is designed to display God's attributes of mercy and judgment, and to justify His ways to man.

For example; in the present group of chapters, the prophecy to Zedekiah, the last King of Jerusalem, is placed *first*. It may seem to have a stern character. "I myself will fight against you," saith the Lord, "with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath" (v. 5). It denounces war against the King (v. 7), and against his people (v. 8—10).

But this sentence, however severe, is justified by what follows.

In the succeeding chapters, it is seen that God had been waiting patiently for many years to be gracious to Jerusalem, and to her princes and people, and that Zedekiah had received solemn warnings from the history of his predecessors.

To say nothing of divine messages delivered by preceding Prophets, this had been shown by the ministry of Jeremiah himself. As we read in xxv. 3, "From the *thirteenth* year of Josiah, the son of Amon, King of Judah, even unto this day, that is, the *three and twentieth* year, the Word of the Lord hath come unto me, and I have spoken unto you, *rising early and speaking; but ye have not hearkened*. And the Lord I sent unto you all His servants the Prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear." And even to Zedekiah himself God promised protection, if he would repent (xxv. 5). But he refused to repent, and perished.

From these chapters we learn that King Zedekiah had before him the prophecies which Jeremiah had delivered to his predecessors, and that Zedekiah had seen the fulfilment of those previous prophecies.

Therefore Zedekiah had the strongest reason to believe that Jeremiah's prophecies concerning himself would be accomplished also, if he did not repent; and he had the most cogent arguments for obedience to the Prophet's exhortations, and the most gracious assurances of deliverance, if he would listen to the Word of God, spoken by the mouth of Jeremiah.

1. *Zephaniah*] The Priest next in rank to the High Priest (see lii. 24—27, and 2 Kings xxv. 18—21), where it is related that he was afterwards carried away captive to Nebuchadrezzar at Riblah, and executed there.

The esteem in which Jeremiah (who had formerly been derided with scorn) was held at this time by the King and Princes, on account of his prophecies, is evident from the dignity of the persons who were sent to him by Zedekiah. Here, therefore, we have silent testimony and tribute to Jeremiah's inspiration. We may compare this embassy to Jeremiah with that which Hezekiah had sent to the Prophet Isaiah, when Jerusalem was threatened by Sennacherib (2 Kings xix. 2. Isa. xxxvii. 2).

2. *that he may go up from us*] That Nebuchadrezzar may withdraw his army, and retire from Jerusalem.

³ Then said Jeremiah unto them, Thus shall ye say to Zedekiah: ⁴ Thus saith the LORD God of Israel; Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and ^d I will assemble them into the midst of this city. ⁵ And I myself will fight against you with an ^e outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath. ⁶ And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence. ⁷ And afterward, saith the LORD, ^f I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; ^g he shall not spare them, neither have pity, nor have mercy.

Before
CHRIST
about
589.

^d Isa. 13. 4.

^e Exod. 6. 6.

^f ch. 37. 17. &
39. 5. & 52. 9.

^g Deut. 28. 50.
2 Chron. 36. 17.

⁸ And unto this people thou shalt say, Thus saith the LORD; Behold, ^h I set before you the way of life, and the way of death. ⁹ He that ⁱ abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and ^k his life shall be unto him for a prey. ¹⁰ For I have ^l set my face against this city for evil, and not for good, saith the LORD: ^m it shall be given into the hand of the king of Babylon, and he shall ⁿ burn it with fire. ¹¹ And touching the house of the king of Judah, say, Hear ye the word of the LORD; ¹² O house of David, thus saith the LORD; ^o †Execute judgment ^p in the morning, and deliver *him that is* spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings. ¹³ Behold, ^q I am against thee, O †inhabitant of the valley, and rock of the plain, saith the LORD; which say, ^r Who shall come down against us? or who shall enter into our habitations? ¹⁴ But I will †punish you according to the ^s fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and ^t it shall devour all things round about it.

^k ch. 39. 18. &
45. 5.
^l Lev. 17. 10.
ch. 44. 11.
^m Amos 9. 4.
ⁿ ch. 38. 3.
^o ch. 34. 2, 22.
& 37. 10. &
38. 18, 23. &
52. 13.

about
609.
^p ch. 22. 3.
Zech. 7. 9.
† Heb. *Judge*.
^q Ps. 101. 8.
^r Ezek. 13. 8.
† Heb. *inhabitant*.
^s ch. 49. 4.

† Heb. *visit upon*.
^t Prov. 1. 31.
Isa. 3. 10, 11.
2 Chron. 36. 19.
ch. 52. 13.

XXII. ¹ Thus saith the LORD; Go down to the house of the king of Judah, and speak there this word, ² and say, ^a Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy

^a ch. 17. 20.

4. *Behold, I will turn back the weapons—I will assemble in them*] Observe the courage of Jeremiah; what a change has been wrought in him, in the days of Zedekiah—the last days of Jerusalem! This change is made more remarkable by the immediate sequence of the narrative to that in the foregoing chapter, where Jeremiah is represented as cursing the day of his birth (xx. 14); and, probably, this juxtaposition was designed in order to display this contrast. He now declares boldly to the King and to the Princes, that, so far from withdrawing Nebuchadnezzar's army, God Himself has sent it against them. And yet He even now promises them deliverance, if they will repent (v. 12). Remark, therefore, his confidence in his own mission from God. The Chaldeans are at the walls; Jerusalem is besieged; the King is in despair. But Jeremiah comes forward to assure him of deliverance for himself and his people, if he will execute judgment and justice (v. 12). He stakes his credit as a Prophet on this assurance. And if Zedekiah had listened to Jeremiah, as Hezekiah hearkened to Isaiah, he would have been delivered by God from the Chaldeans, as Hezekiah was rescued by Him from the Assyrians.

8. *I set before you the way of life*] Another reference to Deuteronomy, xi. 26; xxx. 15—19.

9. *his life shall be unto him for a prey*] He shall gain his life as a prize dearly bought and scarcely hoped for (cp. xxxviii. 2; xxxix. 18; xlv. 5). This phrase occurs only in Jeremiah,

and describes the unexpected joy of those who were not destroyed by the Babylonians. They who *escaped* seemed to have gained a great *spoil*. Cp. Ps. cxix. 162. Prov. i. 13. Isa. ix. 3, where the same word (*shālāl*) is used, and translated *spoil*.

13. *Behold, I am against thee, O inhabitant of the valley, and rock of the plain*] I am against thee, O Jerusalem, who sittest securely in thy valley of refuge, and who deemest thyself impregnable, as a rock in a plain, and who sayest in thy proud self-confidence, *Who shall come down against us? who shall enter into our habitation?*

Jeremiah seems to be referring here to the prophecy of Isaiah, where Jerusalem is called “the valley of vision,” and where Isaiah foretells her vain-glorious self-reliance in the time of her siege by the Chaldeans, which Jeremiah witnessed, and of which he is here speaking. See above, on Isa. xxii. 1—14.

PROPHECIES CONCERNING SHALLUM (OR JEHOAHAZ), JEHOIAKIM, JECONIAH (CONIAH) OR JEHOIACHIN, PREDECESSORS OF ZEDEKIAH, THE LAST KING OF JERUSALEM.

CH. XXII. 2. *O king of Judah*] The king for the time being; this prophecy is a general one, introductory to those which follow, and may be supposed to have been repeated in successive reigns. Cp. xvii. 20; xix. 3.

Before
CHRIST
about
609.
b ch. 21. 12.
c See ver. 17.

d ch. 17. 25.

† Heb. *for David*
upon his throne.

e Heb. 6. 13, 17.

f Isa. 37. 24.

g ch. 21. 14.

h Deut. 29. 24, 25.

1 Kings 9. 8, 9.

i 2 Kings 22. 17.

2 Chron. 34. 25.

k 2 Kings 22. 20.

l ver. 11.

m See 1 Chron.

3. 15, with

2 Kings 23. 30.

n 2 Kings 23. 34.

o 2 Kings 23. 35.
ver. 18.

p Lev. 19. 13.

Deut. 24. 14, 15.

Micah 3. 10.

Hab. 2. 9.

James 5. 4.

† Heb. *through-*
aired.

|| Or, *my*
windows.

people that enter in by these gates: ³ Thus saith the LORD; ^b Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and ^c do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. ⁴ For if ye do this thing indeed, ^d then shall there enter in by the gates of this house kings sitting † upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. ⁵ But if ye will not hear these words, ^e I swear by myself, saith the LORD, that this house shall become a desolation.

⁶ For thus saith the LORD unto the king's house of Judah; Thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited. ⁷ And I will prepare destroyers against thee, every one with his weapons: and they shall cut down ^f thy choice cedars, ^g and cast them into the fire. ⁸ And many nations shall pass by this city, and they shall say every man to his neighbour, ^h Wherefore hath the LORD done thus unto this great city? ⁹ Then they shall answer, ⁱ Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

¹⁰ Weep ye not for ^k the dead, neither bemoan him: but weep sore for him ^l that goeth away: for he shall return no more, nor see his native country. ¹¹ For thus saith the LORD touching ^m Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, ⁿ which went forth out of this place; He shall not return thither any more: ¹² but he shall die in the place whither they have led him captive, and shall see this land no more.

¹³ ^o Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; ^p that useth his neighbour's service without wages, and giveth him not for his work; ¹⁴ that saith, I will build me a wide house and † large chambers, and cutteth him out || windows; and it is cieled with cedar,

4. *sitting upon the throne of David*] Literally, *sitting to David upon his throne*, that is, continuing the line of David; his genuine successors and representatives, true Davids, on his throne.

6. *Thou art Gilead unto me, and the head of Lebanon*] Though thou art as beautiful and fruitful as Gilead, in the east of Canaan, or as lofty and strong as Lebanon in the north, yet thou shalt be stripped of thy glory and humbled, and be reduced to a desolate wilderness.

7. *I will prepare*] Literally, *I will sanctify* (cp. above, vi. 4; li. 27, 28), where this verb is also rendered *prepare*, and see on Isa. xiii. 3, I have commanded my *sanctified* ones.

The Prophet now introduces a series of warnings which had been given to the Kings of Judah in succession from the death of Josiah to the times of Zedekiah.

WOE TO SHALLUM (OR JEHOAHAZ).

10. *Weep ye not for the dead*] Weep not for Josiah, the righteous father, who is dead, but weep for *Shallum* (or *Jehoahaz*), the son, who is alive, but dead in trespasses and sins; and who goes away, not to a place of peace and joy, like his father, but to Egypt, the land of captivity and death. Jeremiah did weep for Josiah, and all Jerusalem mourned for him (see 2 Chron. xxxv. 24, 25, and on 2 Kings xxiii. 30), but their tears for him were as nothing compared with their sorrow for his son.

See also the remarkable words of Isa. lvii. 1, and the note, and the analogy between Josiah and Christ, there specified, and in the note on 2 Kings xxiii. 30.

— *that goeth away*] Being taken by Pharaoh Nechoh to Egypt, where he died. See on 2 Kings xxiii. 33, 34. Ezek. xix. 4.

11. *Shallum*] Another name for Jehoahaz, the son of Josiah, who was placed on the throne by the people in preference to his elder brother, Jehoiakim. See the note above, on 2 Kings xxiii. 30, and on 1 Chron. iii. 15, and *Graf* here, p. 290, and *Nägel*, p. 158.

It is supposed by some (*Ewald*) that *Shallum* was his original name; others are of opinion that he was so called on account of the shortness of his reign, like that of *Shallum*, king of Israel (see 2 Kings xv. 13); others suppose that *Shallum's* name is a symbolical one, and signifies *consummation*, or *end* (*Jerome*); others that it means *requital* (*Gesen.*), or *requiter* (*Ewald*), or one who is *requited* (*Hengstenberg*).

12. *he shall die in the place*] In Egypt. This was fulfilled, and the fulfilment is remarkable. *Shallum* was the first king of Judah who died in banishment; he had formerly been taken to *Riblah*, in the land of Hamath, on the north of Palestine; and when this was the case, it seemed probable that he would have been slain there (as many of the princes of Jerusalem afterwards were) by the King of Babylon; but he was subsequently carried to the south of Palestine by Pharaoh, into Egypt, and there died (2 Kings xxiii. 34); and so the prophecy was fulfilled.

WOE TO JEHOIAKIM.

13. *Woe unto him*] Woe to Jehoiakim (*Eliakim*) who was the elder brother and successor of Shallum, and did not profit by Jeremiah's prophecy concerning his brother, nor take warning from his fall. For his history, see 2 Kings xxiii. 34—37; xxiv. 1—6; and notes there.

14. *a wide house*] Literally, *a house of extensions*. Cp. Num. xiii. 2. Isa. xlv. 14.

Woe unto him who, when his own doom and the doom of his country are near at hand, builds a spacious and splendid dwelling, as if he and it were to exist for eternity! "Sepulchri immemor struis domos" (*Horat.*).

— *windows*] The Hebrew word (*challonnai*) here used signifies *my windows*, and this rendering of the word seems preferable to any other explanation of it. Some regard it as a shortened plural (*Gesen.*), some as a dual (*Ewald*), and as signifying *double windows*; some suppose that it ought to be corrected into *challonnai*, the *vau* being absorbed by the *vau* in the following word. *Michaelis*, *Hitzig*, *Graf*, *Meier*, *Nägel*.

and painted with vermilion. ¹⁵ Shalt thou reign, because thou closest *thyself* in cedar? ^a did not thy father eat and drink, and do judgment and justice, and then *'it was well with him?* ¹⁶ He judged the cause of the poor and needy; then *it was well with him: was not this to know me?* saith the LORD. ¹⁷ ^a But thine eyes and thine heart *are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for || violence, to do it.*

|| Or, incursion.

¹⁸ Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; 'They shall not lament for him, *saying, "Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory!"* ¹⁹ ^a He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

²⁰ Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed. ²¹ I spake unto thee in thy † prosperity; *but* thou saidst, I will not hear. ^a This *hath been* thy manner from thy youth, that thou obeyedst not my voice. ²² The wind shall eat up all ^z thy pastors, and ^a thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness. ²³ O † inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, ^b the pain as of a woman in travail!

²⁴ *As I live, saith the LORD, 'though Coniah the son of Jehoiakim king of Judah ^d were the signet upon my right hand, yet would I pluck thee thence;*

Before CHRIST about 609.
q 2 Kings 23. 25.
r Ps. 128. 2.
Isa. 3. 10.
s Ezek. 19. 6.

t ch. 16. 4, 6.
u See 1 Kings 13. 30.
Fulfilled 599.
x 2 Chron. 36. 6.
ch. 36. 30.

599.

† Heb. *prosperities*.
y ch. 3. 25. & 7. 23, &c.
z ch. 23. 1.
a ver. 20.
† Heb. *inhabitant*.

b ch. 6. 24.
c See 2 Kings 24. 6, 8.
1 Chron. 3. 16.
ch. 37. 1.
d Cant. 8. 6.
Hag. 2. 23.

But the Prophet is suddenly turning from one person to another, as is usual with him (see above, on viii. 17; xvii. 1; and below, xxix. 19), and in a tone of imitative irony and bitter mimicry, is quoting the very words of the covetous and vain-glorious King, speaking egotistically and saying, "*my windows*" in "*my palace*;" as the purse-proud Nabal speaks of "*my bread*," "*my water*," "*my flesh*," "*my shearers*" (see on 1 Sam. xxv. 11). So here the King of Jerusalem says, "*I will build me a wide house*," and he cutteth out what he calls "*my windows*."

On the sudden change of pronouns in Jeremiah, cp. xxix. 19.

— *painted with vermilion*] Cp. Ezek. xxiii. 14; and Winer, R. W. B. ii. 82.

¹⁵ *because thou closest*] Rather, *because thou viest* with thy predecessors and contemporaries, in thy palaces of cedar. Cp. the sense of the verb here used, *chārāh* (literally, to burn, to be fired), in Neh. iii. 20, and above, xii. 5, where it is rendered to contend with, and see *Gesen.* 303.

— *thy father*] Josiah, 2 Kings xxiii. 34. Observe the striking contrast between Josiah, the father, and Jehoiakim, the son, in their acts and in their end. See below, on xxxvi. 31.

¹⁷ *thy covetousness—violence*] See Jehoiakim's character in Ezek. xix. 6, where he is compared to a ravenous lion.

¹⁸ *Ah my brother! Ah sister!*] The Prophet quotes the well-known words of funeral elegies, chanted "by singing men and singing women" at funerals. See 2 Chron. xxxv. 25, and 1 Kings xiii. 30, and above, ix. 17, and below, xxxiv. 5.

¹⁹ *He shall be buried with the burial of an ass*] His dead body shall be dragged along upon the ground and left there, like that of an ass, far from the gates of Jerusalem. Cp. xxxvi. 30. Isa. xiv. 19. And see *Josephus*, Ant. x. 6. 3, who says that Nebuchadnezzar commanded the body of King Jehoiakim to be cast forth unburied out of the city.

It is supposed by some (*Pusey* on Daniel, 26) that this indignity was perpetrated on the body of the King, when Jerusalem was taken by Nebuchadnezzar, in the days of his son and successor, Jeconiah. Compare above, on viii. 1, which throws some light on this question.

The objections alleged against this prophecy, as if it were inconsistent with the history where it is said "that he slept with his fathers," and that Nebuchadnezzar "bound him in fetters to carry him to Babylon," have been considered above in the note on 2 Kings xxiv. 6, and on 2 Chron. xxxvi. 6. See also *Graf*, p. 296, and *Nägel*, p. 160.

²⁰ *Go up to Lebanon*] O Jerusalem, go up to Lebanon (the highest hill on the north of Palestine), and to Bashan (the loftiest mountain on the other side of Jordan), lift up thy voice and

cry from the passages, or rather, *cry from Abarim*, cry from Mount Nebo in Moab, on the south, whence Moses beheld the promised land (Num. xxvii. 12. Deut. xxxii. 49). Let the voice of thy distress and thy cry for help sound aloud on the loftiest hills of thy territory, from one end of it to the other.

— *all thy lovers*] The foreign kings in whom thou trustest for help, especially Egypt (ii. 36, and others, xxviii. 14), instead of relying on the Lord.

²¹ *in thy prosperity*] In health and wealth—plural.

— *from thy youth*] Even from thy Exodus out of Egypt (ii. 2—7; iii. 25).

²² *thy pastors*] Thy rulers, civil and ecclesiastical (ii. 8).

²³ *O inhabitant of Lebanon*] O Jerusalem, thou that art lifted up on high like Lebanon, and that makest thy nest in its stately cedars; that thinkest thyself secure, like an eagle which has built its nest in the loftiest trees of the highest mountain. Cp. Num. xxiv. 21. "Strong is thy dwelling-place, and thou puttest thy nest in a rock." And below, xlix. 16: "O thou that holdest the height of the hill, though thou shouldest make thy nest on high as the eagle, I will bring thee down from thence, saith the LORD;" and Obad. iv.: "Though thou exalt thyself as the eagle, and though thou settest thy nest among the stars, thence will I bring thee down."

Some suppose that there is a reference here to the cedar palaces of Jerusalem, especially to the house of the forest of Lebanon. Cp. v. 14. 1 Kings x. 17.

— *how gracious shalt thou be*] Rather, *how wilt thou groan* (*Sept., Vulg., Syriac, Arabic*). The word here used is not from *chanan*, to be gracious, but from *ānach*, to groan (*Gesen.* 64).

WOE TO CONIAH.

²⁴ *Coniah*] Jeconiah, or Jehoiachin; the abbreviation Coniah seems to have been studiously adopted to show that he was rejected by Jehovah. By his bold rebellion against Him, he had disfranchised and disinherited himself. See the note above, on 2 Kings xxiv. 8. It has been supposed by some (*Hengst.*) that the initial *god* (the sign of the future) in Jeconiah's name, is taken away because his posterity would be cut off. But the former seems to be the true reason of the curtailment, the Hebrew letters *yod* and *he* mark a relation to *Yehovah*. See above, on Gen. xvii. 5. Num. xiii. 16.

— *the signet*] Or *seal-ring on my right hand*. The King of Judah wore a seal-ring on his right hand, and by sealing letters and other documents with it, he manifested his power, his will, and his love. Cp. Hagg. ii. 23, "O Zerubbabel, My servant, saith the Lord, I will make thee as a signet, for I have chosen thee, saith the Lord of hosts." Cp. Gen. xli. 42. 1 Kings xxi.

H

Before
CHRIST
599.
e ch. 34. 20.
f 2 Kings 24. 15.
2 Chron. 36. 10.

† Heb. *lift up*
their mind,
ch. 44. 14.

g Ps. 31. 12.
ch. 48. 38.
Hos. 8. 8.
h Deut. 32. 1.
Isa. 1. 2. & 34. 1.
Micah 1. 2.

i See 1 Chron. 3.
16, 17.
Matt. 1. 12.
k ch. 36. 30.

a ch. 10. 21. &
22. 22.
Ezek. 34. 2.

²⁵ e and I will give thee into the hand of them that seek thy life, and into the hand of *them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. ²⁶ f And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die. ²⁷ But to the land whereunto they † desire to return, thither shall they not return. ²⁸ Is this man Coniah a despised broken idol? *is he* g a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? ²⁹ h O earth, earth, earth, hear the word of the LORD. ³⁰ Thus saith the LORD, Write ye this man i childless, a man that shall not prosper in his days: for no man of his seed shall prosper, k sitting upon the throne of David, and ruling any more in Judah.

XXIII. ¹ Woe a be unto the pastors that destroy and scatter the sheep of

8. Esther iii. 10; viii. 2. Dan. vi. 17. 2 Tim. ii. 19. Rev. vii. 3; ix. 4.

Jehovah, the Divine King of Judah, says to Jeconiah, "Though thou art a seal-ring on my right hand, I will pluck thee thence. I will cast thee away out of Jerusalem, and fling thee far away into Babylon." After a short reign of three months, Jeconiah was carried captive to Babylon.

²⁶ *thy mother*] The Queen-Mother, Nehushta, who was responsible for much of Jeconiah's wickedness, he being then only eighteen years of age (2 Kings xxiv. 8). At the same time, it is evident from these solemn words (*vv.* 24—30), that, in God's sight, one who has attained that age may be guilty of heinous sin, and may incur terrible punishment. Charles IX. of France was only twenty-two years old at the massacre of St. Bartholomew, to which he was incited by the Queen-Mother, and died miserably two years after it, in 1574.

²⁷ *shall they not return*] Though all the false prophets prophesied that he would return speedily to Jerusalem (see xxix. 1—10), and though he lived many years, and though he was kindly treated by Evil-Merodach, the successor of Nebuchadnezzar, yet he was not restored to Jerusalem. See 2 Kings xxiv. 12; xxv. 27. Here is another proof of Jeremiah's divine mission.

²⁸ *Is this man*] Is he, even he, the King of God's favoured people, a despised idol? The question is not one of doubt, but of surprise and sorrow. Cp. ii. 14, "Is Israel a servant?"

²⁹ *O earth, earth, earth*] The Prophet calls the Earth itself (not Judah only) to witness the truth of his prophecy, which he utters with deep sorrow and solemnity, marked by the threefold repetition. Cp. vii. 4.

The pathos of Jeremiah makes his courage more remarkable. Observe (says *A Lapide*) the intrepidity of the Prophet in reproving Kings. Here is a proof of his divine mission, and of the grace given by God. So Nathan the Prophet rebuked King David (2 Sam. xii. 1), Elijah rebuked King Ahab (1 Kings xviii. 18), and King Ahaziah (2 Kings i. 16), Elisha rebuked King Joram (2 Kings iii. 13), the Prophet Jehu rebuked Jehoshaphat (2 Chron. xix. 2), Zechariah the son of Jehoiada, rebuked King Joash (2 Chron. xxiv. 20), Azariah the Priest rebuked King Uzziah (2 Chron. xxvi. 18), Isaiah rebuked Hezekiah (Isa. xxxix. 3), John the Baptist rebuked Herod (Matt. xiv. 4), and some of these suffered martyrdom for their courage.

³⁰ *Write ye this man childless*] It is not meant that Jeconiah would have no children, for *his seed* is here expressly mentioned; but the sense in which these words are used is explained by the addition, *that no one of his offspring should prosper and sit on the throne of David*.

Indeed, here is a double prophecy—(1) that Jeconiah should have children, and (2) that they should not be his successors on the throne. And so it came to pass. Jeconiah had children (1 Chron. iii. 17), but the King who succeeded him was not his son, but his uncle Zedekiah; and with him the Hebrew Monarchy (as a visible institution) was destroyed. See above, on 2 Kings xxiv. 6, and on 1 Chron. iii. 17. Cp. *Nägel*, 163. *Graf*, 301. *Davison* on Prophecy, 372—375.

The following summary of the prophecies of Jeremiah, and of their fulfilment (contrary to all expectation) concerning the last Kings of Jerusalem, may find a proper place here:—

"Micah, Isaiah, Jeremiah, alike knew of the captivity at Babylon; all alike knew of the deliverance from it. The captivity, contrary to the judgment of the nations around them, and of their own people, was to be but the travail pangs of the resto-

ration which was to follow (Micah iv. 10. Isa. xl. sqq. Jer. xii. 15; xvi. 15; xxiii. 1—8; xxiv. 5—7; xxvii. 22; xxix. 10—14; xxx., xxxi., xxxiii.). The Prophets foretold both with equal confidence. The fulfilment of the prophecy of the captivity was to be the earnest of the fulfilment of the prophecy of the restoration. And during the long respite, which men abused to discredit the truth of the Prophet Jeremiah, God manifestly bore witness to His Prophet's words.

"The people looked to the restoration of Jehoahaz, the Prince of their own choice—(2 Kings xxiii. 30. 2 Chron. xxxvi. 1. He is ranked the fourth of the sons of Josiah, being also named Shallum, 1 Chron. iii. 15. Jer. xxii. 11. He was younger than Jehoikim, much older than Zedekiah, 2 Chron. xxxvi. 2. 5. 11)—from Egypt. Jeremiah foretold his death in his exile (xxii. 11, 12), *he shall see this land no more*. And he died in Egypt.

"Jeremiah foretold that Jehoiachin and his mother (xiii. 18) should lose their crown; they were carried captive (2 Kings xxiv. 12).

"To Jehoikim he prophesied disgrace; that, after death, his corpse should be (Jer. xxii. 19; and xxxvi. 30) *dragged along*, like that of a malefactor, and cast forth beyond the gate of Jerusalem. The capture of Jerusalem, ending the three months' (2 Kings xxiv. 8) reign of his son, gave opportunity for this; and the contumely to the rebellious vassal would be in conformity with what Jeremiah had prophesied more generally (viii. 1, 2). He alone of the four last wretched Kings of Judah, rebel though he was, did not die in captivity. The political circumstances of Nebuchadnezzar, which detained him elsewhere, so that he sent against Jehoikim *bands of the Chaldeans* (2 Kings xxiv. 1, 2), with auxiliaries of Ammonites, Tyrians, Moabites, were shaped so as to leave room for the fulfilment of the words of Jeremiah.

"Then follow the signal prophecies as to Zedekiah; first, when the King inquired of God by him, defeat, capture by Nebuchadnezzar (Jer. xxi. 4, 7, and xxiv. 8); then, when the last siege set in, Jeremiah promised him, that it should be well with him if he should surrender; else he foretold the mockery of his harem (xxxviii. 22), that he should speak to the King of Babylon mouth to mouth, see him eye to eye, be led to Babylon" (xxxii. 4, 5; xxxiv. 3). All these prophecies were fulfilled. See *Dr. Pusey* on Daniel, p. 265.

CONTRAST OF FALSE SHEPHERDS WITH THE TRUE SHEPHERD, WHO IS VERY MAN FROM THE SEED OF DAVID, AND WHO IS THE KING, AND JUDGE, AND THE LORD (JEHOVAH) OUR RIGHTEOUSNESS, THE MESSIAH.

CH. XXIII.] After his reproofs of evil Kings, the Prophet proceeds to console Israel with the hope of the Advent and reign of the true KING OF JUDAH.

The connexion between the present chapter and the foregoing, is marked by the word *Pastors* (see xxii. 22, "The wind shall eat up *all thy Pastors*"), which word is taken up here (xxiii. 1, 2), "Woe be unto the *Pastors* that destroy and scatter the sheep. Thus saith the Lord God, the *Pastors* that feed my people."

The word *Pastors* signifies here civil Rulers. Examples of the sins and punishments of secular rulers have been given in the foregoing chapter, concerning Jehoahaz, Jehoikim, and Jeconiah, Kings of Judah.

my pasture! saith the LORD. ² Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: ^b behold, I will visit upon you the evil of your doings, saith the LORD. ³ And ^c I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. ⁴ And I will set up ^d shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

⁵ Behold, ^e the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, ^f and shall execute judgment and justice in the earth. ⁶ ^g In his days Judah shall be saved, and Israel ^h shall dwell safely: and ⁱ this is his name whereby he shall be called, **† THE LORD OUR RIGHTEOUSNESS.**

Before
CHRIST
599.

b Exod. 32. 34.
c ch. 32. 37.
Ezek. 34. 13, &c.

d ch. 3. 15.
Ezek. 34. 23, &c.

e Isa. 4. 2. &
11. 1. & 40. 10, 11.
ch. 33. 14, 15, 16.
Dan. 9. 24.
Zech. 3. 8. &
6. 12.
John 1. 45.
f Ps. 72. 2.
Isa. 9. 7. &
32. 1, 18.
g Deut. 33. 23.
Zech. 14. 11.
h ch. 32. 37. i ch. 33. 16. 1 Cor. 1. 30. † Heb. Jehovah-Isidkenu.

The Prophet now generalizes, and proceeds, by a natural transition, to vindicate God's ways, and to console His People, by a promise of the True Pastor, Very Man, and Very God, the King and Judge of all true Israelites—JESUS CHRIST.

A similar method is pursued by his brother-Prophet, Ezekiel (see Ezek. xxxiv. 1—31).

In order that this resemblance might be more clear, it might have been wished that our Translators should have used the same English word for *Shepherds* or *Pastors* throughout, where the same Hebrew word (*roim*) is used. In our Version of Jeremiah that word is rendered *Pastors* in ii. 8; iii. 15; x. 21; xii. 10; xxii. 22; xxiii. 1, 2; but *after* that verse, it is rendered always *Shepherds* unto the end of the book (xxv. 34, 35, 36; i. 6; li. 23); and it is always rendered *Shepherds* in Ezekiel (xxxiv. 2, 5, 7, 8, 9, 10, 12, 23; cp. xxxvii. 24); and it is never rendered *Pastors* in the Authorized Version of any of the Minor Prophets, but always *Shepherds*.

1. *Woe be unto the pastors*] Rather, *Woe be unto pastors*. There is no article in the original. This is a general declaration, which assumes a specific form in the next verse, "Woe against the pastors" of Israel (*Venema, Hengst.*).

2. *ye—have not visited*] Therefore I will visit you; the same word is repeated.

3. *And I will gather*] See v. 8; below, on Ezek. xxxiv. 11. 13. 22—31, which foretells the restoration of Israel in Christ, and is an enlargement of the present prophecy of Jeremiah, and is the best commentary upon it.

4. *And I will set up shepherds over them*] The faithless shepherds of Israel shall be removed, and true shepherds shall be raised up in their place. This was verified in part in the days of Zerubbabel and Jeshua, Ezra and Nehemiah, and is completely fulfilled in the Christian Church. The evil rulers of the Jewish Nation, and of the Jewish Synagogue (such as the Chief Priests and Pharisees) have been taken away, and faithful Pastors (commissioned by Christ, the Chief Shepherd), such as the Apostles of Christ, and apostolic men in succession, have been raised up in their room (Acts xx. 28. 1 Pet. v. 2. 4. *S. Jerome, Theodoret.* Cp. *A Lapide* here).

From the plural number used here, some have inferred that what follows does not apply to one individual (the Messiah), but to a plurality of persons (see *Graf* and others). But this opinion is groundless. God says by the Prophet, I will raise up for you shepherds, especially One Shepherd, the Messiah (*C. B. Michaelis*). The Prophet had been describing bad shepherds (*plural*); he is naturally led to use the plural as a contrast to them (*Hengst.*). And see what follows, which cannot be applied to a plurality of persons without violence to the text.

— *neither shall they be lacking*] None shall be missing. Cp. 1 Sam. xxv. 7.

5. *Behold, the days come*] On this phrase, announcing the days of the MESSIAH, see ix. 25; xxx. 3.

The following section (vv. 5—8) is appointed by the Church to be read as the Epistle for the Sunday before Advent. That appointment is a very appropriate and happy one; for thus we are invited to read what follows as a prophecy of Christ. And we shall find, on examination, that Jeremiah's words here are like a Christian Creed—declaring the Manhood of the Messiah, His Royalty, Judicial Majesty, and His Saving Power and Love as our Redeemer, Justifier, and God.

The ancient Fathers were agreed, that this prophecy was

not fulfilled in the return of the Jews under Zerubbabel, but is accomplished by the restoration of all true Israelites in Christ; see *S. Jerome, Theodoret*, and the excellent exposition of *Calovius* (Bibl. Illust. p. 424), "Hic promittitur spiritualis reductio per Christum Qui venit, ut Sacerdos Æternus, ad Templum Sanctum Suum (Mal. iii. Hagg. ii.), in civitatem Regiam, ut Rex Æternus, ut Zacharias prædixerat, Dicite filia Sion, Ecce Rex tuus venit, et incipit ibi regnum Sacerdotale, et sacerdotium regale, in Spiritu Æternum, quod est regnum celorum, regnum Dei, populus sanctus justus in pace coram Deo æterno. Hoc regnum resurgens Christus a mortuis dilatavit per bonos Pastores per totum mundum."

— *I will raise unto David a righteous Branch*] Here Christ's Manhood is declared. It is foretold that He would sprout forth as a Branch from the root of David. Jeremiah adopts the imagery and language of Isaiah (see Isa. iv. 2), where the Messiah is called "the Branch" (Hebr. *tsemach*, the same word as here) "of the Lord." Cp. Isa. xi. 1, "There shall come forth a rod out of the stem of Jesse, and a Branch" (*netser*, a sucker) "shall grow up out of his roots;" and see Isa. liii. 2, "He shall grow up as a tender plant, and as a root out of a dry ground."

Against those who allege that the word *branch* (*tsemach*) is here used in a collective sense, and signifies the *Hebrew People*, and not an individual person, it is enough to quote Zechariah's language, which is a comment on this prophecy. Using this word *tsemach*, speaking of Christ, he says, "I will bring forth My servant the Branch" (see Zech. iii. 8), and designates Him as "the Man, whose name is the Branch" (Zech. vi. 12). Cp. *Calovius*, Bibl. Illust., p. 426. *Bp. Pearson* on the Creed, Art. ii. p. 148.

— *and a King shall reign and prosper, and shall execute judgment*] Here is a prophetic declaration of Christ's royal Majesty and judicial authority. Cp. Ps. lxxii. 2. Isa. ix. 6, 7; xi. 1—5. Zech. vi. 12, 13. Luke i. 32.

6. *In his days Judah shall be saved, and Israel shall dwell safely*] It is objected by the Jews that this prophecy cannot be applied to Jesus of Nazareth, because in His days Judah was *not* saved, and Israel did *not* dwell safely, but the Jewish Nation was delivered into the hands of the Romans. See *Raimundus*, Pugio Fidei, Pt. ii. cap. 11.

This objection would have great weight, *if*, in interpreting the prophecies of the Old Testament, we were the slaves of the letter, and *if* we applied them to the literal Israel; and this Jewish allegation *cannot* be refuted by the *literal* interpreters of Divine Prophecy.

But we know that the *Christian Church*, which came forth from Jerusalem, is the *true Sion* (see below, Heb. xii. 22; Rev. xiv. 1; and above, on Isa. ii. 1—3, and lx.—lxii.; lxx. 10; lxxi. 10; and Ps. lxxxvii. 5), and that they who believe in Christ, are "children of faithful Abraham," and are "the true Israel of God" (Gal. vi. 16; Rom. ix. 6).

The Priest Zacharias, the father of the Baptist, seems to refer to these words of Jeremiah, when he speaks of Christ, and says, "that we, being delivered from the hand of our enemies, might serve Him without fear" (Luke i. 74).

— *and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS*] Here is a clear assertion that He Who has been just pre-announced as Very Man of the Seed of David, and as an Eternal King and Righteous Judge, and as

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k ch. 16. 14, 15.

7 Therefore, behold, ^k the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the

a Mighty Saviour and Deliverer, is also the LORD, JEHOVAH, Very God; and being Very God as well as Very Man, is OUR RIGHTEOUSNESS, in Hebrew JEHOVAH ZIDKENU; a striking contrast to the last King of Judah, Zedekiah (i. e. righteousness of Jehovah), under whom Jerusalem was destroyed.

That these words are to be applied to the Messiah, and that "the LORD OUR RIGHTEOUSNESS" is His Name, "is" (says Bp. Pearson, on Art. ii. p. 148 note) "the constant interpretation of the Jews, who attribute the name JEHOVAH to the Messiah from this text." See the Jewish authorities quoted by him, and in *Poli Synopsis* here, and the *Targum* here, and *Calovius*, *Bibl. Illust.*, p. 427, who says, "ut de auctoritate veterum aliquid dicamus, *Patres unanimiter* de CHRISTO hoc oraculum accepere, et constanti Ecclesiae sensu et consensu firmum fuit de CHRISTO unice intelligendum esse; et *Judaei vetustiores* de Messia locum accipiendum esse agnovere."

An objection has been raised here by the Socinians, that as an altar was called "*Jehovah-nissi* (Exod. xvii. 15), and "*Jehovah-shalom*" (Judg. vi. 24); and as those names meant that the "LORD is my banner," "the LORD is Peace;" and as the last words of Ezekiel, *Jehovah-shammah*, signify "the LORD is there," so the words here used, *Jehovah-Tsidkenu*, may signify "the LORD is our righteousness."

To this it may be replied:

(1) That to speak of an altar and say that its name is "*Jehovah-nissi*" or "*Jehovah-shalom*," or to speak of a city and say that its name would be *Jehovah-shammah*, could not by any possibility seem to imply, that the altar's name, or the city's name was Jehovah, and could not produce any ambiguity.

But to speak of a *Person*, and say that *his* name was to be called JEHOVAH, would be very dangerous, unless his name really was *Jehovah*.

(2) According to the whole teaching of the Christian Scriptures, it cannot be predicated of Jehovah, regarded as a name of God the *Father*, that *He* is our righteousness. On the contrary, the Father is our righteous Judge, and we are liable to Him for punishment on account of our sins; but—

(3) "Our righteousness" (as Bp. Pearson says, Art. ii. p. 148 note) "may be undoubtedly predicated of *Him* Who is here called 'the LORD, our righteousness;' for the Apostle (who seems to have had this passage of Jeremiah in his view) hath expressly taught us that '*Christ is made unto us Righteousness*' (1 Cor. i. 30). Christ, as Very Man, was able to suffer for us; as God, He was able to reconcile the Father to us, and to satisfy for us, and justify us; and we, being made members of Him by baptism, are accepted by God in Him (Eph. i. 6), and receive the grace of adoption and sanctification in Him (John i. 1. 6. 1 Cor. i. 30)." See below, on Romans iii. 21—26, and on 1 John iv. 10. "These words, *our Righteousness*, do not only truly belong to Christ, but in some manner properly and peculiarly so, as in that notion they can belong to no other person called *Jehovah*, but to Christ alone. For He alone is the end of the law for righteousness to every one that believeth (Rom. x. 4). And when He is said to be made unto us righteousness (1 Cor. i. 30), He is thereby distinguished from God the Father. Since, then, Christ is thus peculiarly called our righteousness under the Gospel—since this place of the Prophet speaketh of this as a name to be used under the Gospel—since no other person called *Jehovah* is ever expressly called our righteousness in the Gospel—it followeth, not only that Christ may be so called, but that the prophecy cannot otherwise be fulfilled, than by acknowledging that Christ is the LORD our righteousness, and, consequently, that is His Name, not by way of proposition, but of apposition and appropriation; so that, being both *Jehovah* and our righteousness, He is as truly *Jehovah* as our righteousness" (Bp. Pearson).

(4) "They who judge without prejudice see that this Name (the LORD our Righteousness) belongs to Christ, in so far as He is God, as the Name The Son of David belongs to Him in His human Nature. The Prophet announces Him to us in the glory of His Godhead, and in His humanity, and He is our righteousness, because He communicates righteousness to us" (Calvin).

(5) The name JEHOVAH is expressly ascribed to Christ by the Prophets (Zech. ii. 10, 11. Isa. xl. 3. 10. Cp. Luke i. 76. Mal. iii. 1. Joel ii. 32. Rom. x. 9. 11. 13. Hosea i. 7).

(6) The Hebrew phrase, *His Name shall be called*; or (as it is literally), *which they shall call Him by*, signifies that He will be in reality what that Name expresses. See on Isa. vii. 14, "She shall call His Name Immanuel."

(7) Christ, the true King, of the seed of David, by Whom all true Israelites are saved, "the LORD our righteousness" (Hebr. *Jehovah Tsidkenu*), is set in contrast as a royal person, to another person of the seed of David, under whom the literal Israel was ruined, *Zedekiah* (literally, *Tsidkyyahu*, or *Tsidkyyah*, i. e. righteousness of Jah, or Jehovah).

Bp. Andrewes (Works, vol. v., Sermon V., p. 108) writes on this text as follows:—

"This Name is compounded of three words:—1. *Jehova*; 2. *justitia*; 3. *nostra*,—all of them necessary, all of them essential; and they make 'a threefold cord,' like that which the preacher mentioneth, 'that cannot be broken' (Eccl. iv. 1, 2). But except it be entire, and have all three, it loseth the virtue, it worketh nothing.

"To see this better, it will not be amiss to take it in sunder, and to see the ground of every part in order:—1. Why *Jehova*? 2. Why *justitia*? 3. Why *Jehova justitia*? 4. Why *justitia nostra*? 5. Why both *nostra* and *justitia*?"

"JEHOVA. Touching which word, and the ground why it must be a part of this name the Prophet David resolveth us: '*Memorabor*,' saith he, '*justitiae Tuæ solius*' (Ps. lxxi. 16). Because His righteousness, and only His righteousness, is worth the remembering; and any other's beside His is not meet to be mentioned. For as for our own 'righteousness,' which we have without Him, Esay telleth us, 'it is but a defiled cloth' (Isa. lxiv. 6), and St. Paul, that it is 'but dung' (Phil. iii. 8). Two very homely comparisons; but they be the Holy Ghost's own: yet nothing so homely as in the original, where they be so odious, as what manner of defiled cloth, or what kind of dung, we have not dared to translate.

"*Justitia*, 'righteousness.' Why that? If we ask, in regard of the other benefits which are before remembered, salvation and peace, why 'righteousness' and not salvation nor peace? it is evident. Because—as, in the verse next before, the Prophet termeth it—'righteousness' is the branch; and these two, salvation and peace, are the fruits growing on it. So that, if this be had, both the other are had with it. Of 'righteousness' and 'salvation,' Esay saith, 'they grow both together,' as it were, out of one stalk. And of peace, that *opus justitiae pax*, 'the very work,' or proper effect 'of righteousness is peace' (Isa. xxxii. 17).

"Now, because there is *vana salus*, 'a vain salvation,' as saith David (Ps. lx. 11); and a peace falsely so called—'a peace which is no peace,' as saith Jeremy (vi. 14)—to the end, therefore, that our salvation might be substantial, and our peace uncounterfeit, it behoveth us to lay a sure groundwork of them both, and to set a true root of this branch, which is the Name JEHOVAH. For such as the root of this branch is, such will salvation and peace, the fruits thereof, be. If it be *man's* righteousness which is vain, it will be also *vana salus hominis*, vain and soon at an end; and the peace, like the world's peace, vain, and of no certainty. But if 'Jehovah' be 'our righteousness,' look how He is, so will they be, everlasting salvation, —'a peace which passeth all understanding' (Phil. iv. 7).

"*Jehova justitia*. We are now to seek the reason why *Jehova* is in this Name *per modum justitiae*, by the way, or under the term of 'righteousness,' rather than of some other attribute, as of power or mercy; that it is not *Jehova misericordia*, or *Jehova potentia*, but *Jehova justitia*. 'God with us,' saith Esay (Isa. vii. 14); 'with us,' saith Jeremy, of all His properties, by that of 'righteousness,' chiefly and above other.

"Not of power, as in Esay, by His name *El*, which is His name of power. Nor of mercy; not *Jehova misericordia*, by which name David calleth Him (Ps. lix. 17).

"True it is, mercy is ours; ours wholly there is no doubt; but justice is *against* us: and except justice may be made *ours* too, all is not as it should be. But if justice, if that in God which only is against, might be made for us, then were we safe. Therefore, all our thought is to be, either how we may get mercy to triumph over justice with the Apostle (James ii. 13), or how at the least we may get them to meet together, and be friends in this work (Ps. lxxxv. 10). For except justice be satisfied, and do join in it also, in vain we promise ourselves that mercy of itself shall work our salvation. Which may serve for the reason why neither *Jehova potentia*, or *Jehova misericordia* are enough, but it must be *Jehova justitia*, a part of the Name.

"*Nostra*. And neither may this be left out; for without this *Jehova* alone doth not concern us; and *Jehova justitia* is altogether against us. But if He be righteousness, and not

land of Egypt; ⁸ but, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, ¹ and from all countries whither I had driven them; and they shall dwell in their own land.

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1 Isa. 43. 5, 6. ver. 3.

⁹ Mine heart within me is broken because of the prophets; ^m all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.

m See Hab. 3. 16.

¹⁰ For ⁿ the land is full of adulterers; for ^o because of || swearing the land mourneth; ^p the pleasant places of the wilderness are dried up, and their || course is evil, and their force *is* not right. ¹¹ For ^q both prophet and priest are profane; yea, ^r in my house have I found their wickedness, saith the LORD.

n ch. 5. 7, 8. & 9. 2.
o Hos. 4. 2, 3.
|| Or, cursing.
p ch. 9. 10. & 12. 4.
|| Or, violence.
q ch. 6. 13. & 8. 10.
Zeph. 3. 4.

¹² Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I ^t will bring evil upon them, even the year of their visitation, saith the LORD.

r ch. 7. 30. & 11. 15. & 32. 34.
Ezek. 8. 11. & 23. 39.
s Ps. 35. 6.
Prov. 4. 19.
ch. 13. 16.
t ch. 11. 23.

¹³ And I have seen || [†] folly in the prophets of Samaria; ^u they prophesied in Baal, and ^x caused my people Israel to err. ¹⁴ I have seen also in the prophets of Jerusalem || an horrible thing: ^y they commit adultery, and ^z walk in lies: they ^a strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as ^b Sodom, and the inhabitants thereof as Gomorrah.

|| Or, an absurd thing.
† Heb. unsavoury.
u ch. 2. 8.
x Isa. 9. 16.
|| Or, faithfulness.
y ch. 29. 23.
z ver. 26.
a Ezek. 13. 22.
b Deut. 32. 32.
Isa. 1. 9, 10.

¹⁵ Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with ^c wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is || profaneness gone forth into all the land.

c ch. 8. 14. & 9. 15.
|| Or, hypocrisy.

¹⁶ Thus saith the LORD of hosts, Harken not unto the words of the prophets that prophesy unto you: they make you vain: ^d they speak a vision of their own heart, and not out of the mouth of the LORD. ¹⁷ They say still unto them that despise me, The LORD hath said, ^e Ye shall have peace; and they

d ch. 14. 14. ver. 21.
e ch. 6. 14. & 8. 11.
Ezek. 13. 10.
Zech. 10. 2.

only righteousness, but *ours* too, we have our desires: verily, this possessive word of application is all in all.

“To which comfort may be added for a conclusion of this part, no less effectual than any of the former, that it is *justitia nostra* in the abstract, and not in the concrete *justificans*, or *justificator noster*; ‘our justice or righteousness’ itself, not ‘our Justifier or Maker of us righteous.’ For thus delivered, I make no doubt it hath much more efficacy in it; and more significant it is by far to say, ‘Jehovah our justice,’ than ‘Jehovah our justifier.’ I know St. Paul saith much;—that our Saviour Christ shed His blood ‘to show His righteousness, that He might not only be just, but a Justifier’ of those which are of His faith (Rom. iii. 26). And much more, again, in that, when he should have so said, ‘To him that believeth in God,’ he chooseth thus to set it down, ‘To him that believeth in Him that justifieth the ungodly’ (Rom. iv. 5), making these two to be all one—God, and the Justifier of sinners. Though this be very much, yet certainly this is most forcible—that ‘He is made unto us by God,’ very ‘righteousness’ itself (1 Cor. i. 30). And that yet more—that He is made ‘righteousness to us, that we be made the righteousness of God in Him’ (2 Cor. v. 21). Which place St. Chrysostom well weighing, this very word *δικαιοσύνη*, saith he, the Apostle useth, *δεικνύς τὸ ἄφαιτον τῆς δωρεᾶς*, ‘to express the unspeakable bounty of that gift,’ that He hath not given us the operation or effect of His righteousness, but His very righteousness, yea, His very self unto us. ‘Mark,’ saith he, ‘how every thing is lively, and as full as can be imagined.’ Christ, one not only that had done no sin, but ‘that had not so much as known any sin, hath God made’ (not a sinner, but) ‘sin’ itself; as in another place (not accursed, but) ‘a curse’ itself;—‘sin’ in respect of the guilt,—‘a curse’ in respect of the punishment (Gal. iii. 13. 2 Cor. v. 21). And why this? To the end ‘that we might be made’ (not righteous persons; that was not full enough, but) ‘righteousness’ itself; and there he stays not yet, and not every righteousness, but the very ‘righteousness of God’ Himself. What can be further said, what can be conceived more comfortable? To have Him ours, not to make

us righteous, but to make us ‘righteousness,’ and that not any other, but ‘the righteousness of God.’ The wit of man can devise no more. And all to this end, that we might see there belongeth a special *Ecce* to this name; that there is more than ordinary comfort in it; that, therefore, we should be careful to honour Him with it, and so call Him by it,—‘Jehovah our righteousness.’” (Bp. Andrewes).

7, 8. Therefore, behold, the days come] So wonderful will be the manifestation of the Divine power and love in the restoration of all God’s faithful People in CHRIST, that the marvels of the Exodus from Egypt (which was a type of that Restoration: see above, on Exod. xii., *Prelim. Note*; and on Exod. xiv., *Prelim. Note*; and Ps. cxiv.) will not be remembered in comparison with it.

The deliverances of the Hebrew Nation from Egypt and from Babylon all culminate in the World’s Exodus in CHRIST. See note above, to the Songs of Degrees or Upgoings, Ps. cxx., *Prelim. Note*; and on Isa. xl., *Prelim. Note*, pp. 113—116.

That the deliverance here described is only in a subordinate sense the deliverance from Babylon, and that in its full meaning it is the deliverance of the World, both Jew and Gentile, by Christ, and their restoration to God’s favour, and to their heavenly home in Him, is clear from the contrast, and from parallel passages in the Prophets. See above, on Isa. xiv. 1; xliii. 5, 6; lxii. 1—12; lxxv. 17—23; lxxvi. 7—14. 18—23; below, on Ezek. xxxiv. 11—31; xxxvi. 21—38; xxxvii. 5—23. Amos ix. 14. Zeph. iii. 20. Zech. xiv. 16—21.

WOE TO FALSE PROPHETS.

10. because of swearing the land mourneth] Or rather, on account of (literally from the face of), cursing. See Ps. x. 7; lix. 12. Others render it because of the curse (Hebr. *áláh*) which God has pronounced upon it. Cp. xxix. 18; xlii. 18; xlv. 12. Deut. xxix. 19—21. Dan. ix. 11. Zech. v. 3, where the same word is used.

13. I have seen folly] I saw unsavouriness. See Job vi. 6. — in Baal] In Baal’s name.

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|| Or, *stubborn-*
ness, ch. 13. 10.
f Micah 3. 11.
g Job 15. 8.
i Cor. 2. 16.
|| Or, *secret*.
h ch. 25. 32. &
30. 23.
i ch. 30. 24.
k Gen. 49. 1.
l ch. 14. 14. &
27. 15. & 29. 9.
m ver. 18.

n ch. 25. 5.

o Ps. 139. 7. &c.
Amos 9. 2, 3.
p 1 Kings 5. 27.
Ps. 139. 7.

q Judg. 3. 7. &
8. 33, 34.
† Heb. *with*
whom is.

r Deut. 18. 20.
ch. 14. 14, 15.

|| Or, *that smooth*
their tongues.

s Zeph. 3. 4.

t Mal. 1. 1.

say unto every one that walketh after the || imagination of his own heart, 'No evil shall come upon you. ¹⁸ For ^e who hath stood in the || counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it? ¹⁹ Behold, a ^h whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. ²⁰ The ⁱ anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: ^k in the latter days ye shall consider it perfectly. ²¹ I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. ²² But if they had ^m stood in my counsel, and had caused my people to hear my words, then they should have ⁿ turned them from their evil way, and from the evil of their doings.

²³ Am I a God at hand, saith the LORD, and not a God afar off? ²⁴ Can any ^o hide himself in secret places that I shall not see him? saith the LORD. ^p Do not I fill heaven and earth? saith the LORD.

²⁵ I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. ²⁶ How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart; ²⁷ which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, ^q as their fathers have forgotten my name for Baal. ²⁸ The prophet ^r that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What *is* the chaff to the wheat? saith the LORD. ²⁹ Is not my word like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces?

³⁰ Therefore, behold, ^s I *am* against the prophets, saith the LORD, that steal my words every one from his neighbour. ³¹ Behold, I *am* against the prophets, saith the LORD, || that use their tongues, and say, He saith. ³² Behold, I *am* against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by ^t their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

³³ And when this people, or the prophet, or a priest, shall ask thee, saying, What *is* ^u the burden of the LORD? thou shalt then say unto them, What

18. For who hath stood—heard it] Rather, *For he who standeth in the counsel of the Lord* (he who is a true Prophet, admitted to His secret counsels), *he perceives, and hearkens to His Word* (does not despise and disobey it, as the false prophets do). *He who hath marked My Word, let him make others hear it.* The latter word is to be punctuated in the *hiphil jussive*. See *Graf, Nägel.*; and cp. ix. 12; and below, v. 22, which are the best comments on this passage.

The true test of the divine mission of a Prophet or Teacher is this:—"Does he obey God's Word? Does he declare that Word to others?" If not, he is to be rejected as a deceiver.

This test may be applied to Churches. Cp. above, on Isa. viii. 20.

21. I have not sent these prophets, yet they ran] See above, xiv. 14; and the note below, on our Lord's words, "All that ever came (not being sent) before Me, were thieves and robbers" (John x. 8).

23. Am I a God at hand] The false Prophets imagine that because I dwell in heaven, I cannot see their doings on earth. See on Ps. x. 5; xciv. 7.

25. I have dreamed] Though it pleased God to reveal Himself sometimes in dreams to His faithful people of old (Gen. xx. 3; xxxi. 24. 1 Kings iii. 5), yet when false Prophets arose, who opposed the true, such revelations were rare. We have no instance of them in Isaiah, Jeremiah, or Ezekiel, or other Prophets who were opposed by false Prophets. But the false Prophets pretended to dreams, well knowing that no one could prove that they had not had the dreams which they pretended

to have. Cp. Deut. xiii. 1, where the false Prophet is described as a "dreamer of dreams;" and see Zech. x. 2.

26, 27. How long—neighbour] Rather, *How long* (shall this endure)? *Is it in the heart of the Prophets, who prophesy lies, and are Prophets of the deceit of their own heart, do they think to make My people forget My Name, through the dreams which they tell one another?* (*De Dieu, Michaelis, Umbreit, Graf,* and others.)

28. What is the chaff to the wheat?] What are their lies to My Truth?

30. that steal my words every one from his neighbour] They steal some divine words from the true Prophets, which they insert in their own prophecies, in order to gain credence to them. They mingle some grains of wheat with their own chaff, in order to cheat the unwary by this admixture. For example, they introduce their prophecies with the preamble, "The Lord saith," "The burden of the Lord" (vv. 34. 36. 38). In like manner, all heretical teachers mingle some words of truth with their heresy, in order that they may disseminate it more readily. Cp. note below, on Acts xvi. 17, where the Evil Spirit flatters St. Paul.

THE BURDEN OF THE LORD.

33—38.] The word *burden* (Hebr. *massa*) is used here in a double sense; viz.—

(1) As a *message* which the Lord gives to a Prophet to bear, and to deliver to men (see above, on Isa. xiii. 1; and on Prov. xxx. 1; and xxxi. 1); and,

burden? ³⁴ I will even forsake you, saith the LORD. ³⁴ And as for the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even † punish that man and his house. ³⁵ Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken? ³⁶ And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God. ³⁷ Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken? ³⁸ But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD; ³⁹ therefore, behold, I, even I, ^x will utterly forget you, and ^y I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence: ⁴⁰ and I will bring ^z an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

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u ver. 39.
† Heb. visit
upon.

x Hos. 4. 6.
y ver. 33.

z ch. 20. 11.

XXIV. ¹ The ^a LORD shewed me, and, behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadrezzar ^b king of Babylon had carried away captive ^c Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon. ² One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, † they were so bad. ³ Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil. ⁴ Again the word of the LORD came unto me, saying, ⁵ Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge † them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good. ⁶ For I will set mine eyes upon them

about
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a Amos 7. 1, 4
& 8. 1.
b 2 Kings 24.
12, &c.
c 2 Chron. 36. 10.
See ch. 22.
24, &c.
& 29. 2.

† Heb. for
badness.

† Heb. the cap-
tivity.

(2) As that burden of punishment which God lays on those, who, by prophesying lies, or by other sins, subject themselves to the weight of Divine displeasure for their disobedience; see v. 36. Cp. Exod. xxiii. 5. Num. xi. 11. Deut. i. 12. Job vii. 20. Ps. xxxviii. 4. Isa. xli. 1, 2.

Thus we may explain the words in v. 33: "I will even forsake you,"—I will cast you off as a burden,—"Projiciam vos" (Vulg.).

And v. 39 is to be translated (with a slight change in the punctuation), "I will even lift you up, and cast you off" (as a burden), "and this city." See Sept., Vulg., Syriac, Graf, Nägel.).

THE TWO BASKETS OF FIGS

CH. XXIV.] When Nebuchadnezzar had carried away captive to Babylon Jehoiachin, the King of Jerusalem, and his mother, and many princes of the land, and many principal men of the people (2 Kings xxiv. 9—16), and set up Zedekiah, his uncle, in his stead, they who escaped this calamity, and were allowed to remain at Jerusalem and in Judah, imagined that they themselves were much more acceptable in God's sight than their brethren who had been visited with this grievous affliction by Him.

Instead of profiting by the salutary warning of their calamity, and of using it as an occasion and call to repentance and amendment of life, they indulged in censorious judgments on the spiritual state of their captive brethren, and flattered themselves with vain-glorious notions of their own righteousness.

On the other hand, God's gracious purpose in carrying away many captives from Jerusalem to Babylon had already begun to work for their good (vv. 5, 6). The Hebrew exiles in Chaldea had been chastened by the discipline of suffering, and were far more pleasing in His eyes than the people left at Jerusalem. And this discipline of suffering would lead to more

beneficent results, even to a joyful restoration to their own land, and to all those glories which were afterwards to be revealed in Christ, coming to the Temple to be rebuilt by their hands.

This is what is now revealed by the Prophet in the Vision which he here declares of the two baskets of figs set before the Temple of the Lord.

1. set before the temple of the LORD] The basket of good figs, representing the Hebrew captives at Babylon, was set before the Temple of the Lord (the word here used for "set before," has a religious character, from *yaad*, to appoint, as a sacred time, or to assemble, as a religious congregation), as well as the other basket of bad figs, which symbolized those who remained at Jerusalem.

Thus it was shown that the exiles at a distance in Babylon were equally present to God's eye with those who were at Jerusalem; and it was also shown that they were far more pleasing in His sight than those who dwelt in the city, and worshipped in the Temple, and relied on that privilege and said, "the Temple of the Lord are these" (vii. 4); and who contemned the exiles as outcasts from God's presence.

Those who were really outcasts were they who dwelt at Jerusalem, and who trod the courts of the Temple; but the exiles, by faith and obedience, had a sanctuary in Him, in all countries where they were driven. See Ezek. xi. 15, 16. They who were worst thought themselves best, and they who were best were despised as worst.

— smiths] The meaning of the Hebrew word here used, *maseger* (which occurs only here and v. 2, and 2 Kings xxiv. 14, 16) is doubtful; it seems to be derived from *sagar*, to shut up, Gesen. 488, Fuerst, 835, and to signify one who closes up or fastens, by riveting metal plates in armour, or by making bolts and locks for gates and doors. Other less probable etymologies may be seen in Graf, 319.

5. for their good] "Whom the Lord loveth, He chasteneth." Cp. above, on xv. 11, and Lam. iii. 26, 27.

Before
CHRIST
about
598.
d ch. 12. 15. &
29. 10.
e ch. 32. 41. &
33. 7. & 42. 10.
f Deut. 30. 6.
ch. 32. 39.
Ezek. 11. 19. &
36. 23. 27.
g ch. 30. 22. &
31. 33. & 32. 38.
h ch. 29. 13.
i ch. 29. 17.
k See ch. 43. &
44.
† Heb. for re-
moving, or, vexa-
tion.
1 Deut. 28. 25. 37.
1 Kings 9. 7.
2 Chron. 7. 20.
ch. 15. 4. &
29. 18. & 34. 17.
m Ps. 44. 13. 14.
n ch. 29. 18. 22.

607
ending.
606
beginning.
a ch. 36. 1.

b ch. 1. 2.
from 629
till 606.

c ch. 7. 13. &
11. 7. 10. &
13. 10. 11. &
16. 12. & 17. 23.
& 18. 12. & 19. 15.
& 22. 21.
d ch. 7. 13. 25.
& 26. 5. & 29. 19.
e 2 Kings 17. 13.
ch. 18. 11. &
35. 15.
Jonah 3. 8.

for good, and ^d I will bring them again to this land: and ^e I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up. ⁷ And I will give them ^f an heart to know me, that I *am* the LORD: and they shall be ^g my people, and I will be their God: for they shall return unto me ^h with their whole heart.

⁸ And as the evil ⁱ figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and ^k them that dwell in the land of Egypt: ⁹ and I will deliver them [†] to ^l be removed into all the kingdoms of the earth for *their* hurt, ^m to be a reproach and a proverb, a taunt ⁿ and a curse, in all places whither I shall drive them. ¹⁰ And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

XXV. ¹ The word that came to Jeremiah concerning all the people of Judah ^a in the fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadrezzar king of Babylon; ² the which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying, ³ ^b From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that *is* the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; ^c but ye have not hearkened. ⁴ And the LORD hath sent unto you all his servants the prophets, ^d rising early and sending *them*; but ye have not hearkened, nor inclined your ear to hear. ⁵ They said, ^e Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever: ⁶ and go not after other gods to serve them, and to worship

9. for their hurt] Literally for evil; opposed to for good in vv. 5, 6; and not to be expunged from the text with some modern Expositors (Hitzig, Ewald, Umbreit, Graf). Cp. xi. 12. 14. and li. 2, where the word is rendered trouble, xxxviii. 4, where it is contrasted with welfare.

THE SUPREMACY OF BABYLON, GOD'S INSTRUMENT AGAINST JUDAH AND OTHER NATIONS—HEER FALL.

CH. XXV.] This chapter contains a sublime declaration of the Divine Majesty and Omnipotence of the Lord God of Israel, whose Prophet Jeremiah was, the Supreme Governor of the World, the Arbitrer of the Destinies of all Nations.

1. in the fourth year of Jehoiakim—the first year of Nebuchadrezzar king of Babylon] B.C. 606. Jehoiakim had been set on the throne by Pharaoh Nechoh, King of Egypt, who had removed his younger brother and predecessor, Jehoahaz (2 Kings xxiii. 34).

Pharaoh Nechoh, in his march against Assyria, had conquered and slain their father Josiah (2 Kings xxiii. 29), and had established his own authority between Egypt and the Euphrates. Cp. 2 Kings xxiv. 7, and Berossus, Frag. 14, and Rawlinson, iii. 487. And now that Nineveh had been taken, and the Assyrian Empire had fallen, and Nabopolassar, King of Babylon, was aged and infirm, it seemed probable that Egypt would become the supreme power of the world.

But God ordered it otherwise.

In the mysterious counsels of His Divine Omnipotence, He was now raising up a Person, whom the Prophet here calls His servant (v. 9), and who was about to exercise a dominant influence over the mighty realm of Egypt, and over the destinies of God's own People, and over all neighbouring Nations.

That Person was Nebuchadrezzar, or Nebuchadnezzar, King of Babylon, the son and successor of Nabopolassar. Concerning his name, see the note on 2 Kings xxiv. 1; and below, on xlv. 1—3.

In the fourth year of Jehoiakim, Nebuchadnezzar, as Viceroy of his father, marched against Pharaoh Nechoh, and

routed the mighty forces of Egypt in the decisive battle of Carchemish, on the Euphrates (see below xlv. 1—5, and above, on 2 Kings xxiv. 1. Rawlinson, iii. 488. Dr. Pusey, on Daniel, pp. 398—402). And in that year Nabopolassar died, and Nebuchadnezzar, his son, succeeded to the throne, and began a brilliant career of victories, which have placed him in the highest rank among the greatest potentates of the earth. Therefore, the fourth year of Jehoiakim is an era in the history of Judah, Babylon, and the World.

This is the era from which Jeremiah's prophetic period of seventy years begins. See below, on v. 11.

The precise dates of the events of this period cannot be determined. Dr. Pusey (p. 309) supposes that Josiah died in the spring of B.C. 609. Jehoahaz, or Shallum, reigned three months. Then Jehoiakim's reign would have begun in the summer of 609, and his fourth year would have begun in the summer of B.C. 606.

2. Jeremiah the prophet] This is the first place in this book where Jeremiah says, "Jeremiah the prophet spake;" and this is also the first place where a definite date is specified in his prophecies. The first year of Nebuchadnezzar formed a remarkable era in the predictions of Jeremiah the Prophet. In i. 5 God says, "I ordained thee a prophet;" and in xx. 2, we read, "Pashur smote Jeremiah the prophet;" but henceforward we have the phrase repeated "the prophet Jeremiah said" (xxviii. 5, 6. 15; xxxiv. 6; xlv. 1).

He had been exercising his prophetic ministry for twenty-three years (v. 3), not without many internal struggles. See xv. 15—21; xx. 14—18. But he was now firmly established according to God's promise, and had become "unto that people a fenced brasen wall" (xv. 20. Cp. i. 18; vi. 27).

3. three and twentieth year] Nineteen years under Josiah; three months under Jehoahaz, or Shallum; four years under Jehoiakim.

— rising early] The reading in the text *ashceim* is supposed to be an aramaism; but perhaps that in the *Keri* (*hashceim*, the *hiphil* infinitive used adverbially) is to be preferred. Cp. vii. 13. 25; xi. 7; xxvi. 5; xxix. 19, and other places.

them, and provoke me not to anger with the works of your hands; and I will do you no hurt. ⁷ Yet ye have not hearkened unto me, saith the LORD; that ye might ‘provoke me to anger with the works of your hands to your own hurt.

Before
CHRIST
about
606.
f Deut. 32. 21.
ch. 7. 19. &
32. 30.

⁸ Therefore thus saith the LORD of hosts; Because ye have not heard my words, ⁹ behold, I will send and take ^a all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, ^b my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and ^c make them an astonishment, and an hissing, and perpetual desolations. ¹⁰ Moreover ^d I will take from them the ^e voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, ^f the sound of the millstones, and the light of the candle. ¹¹ And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. ¹² And it shall come to pass, ^g when ^h seventy years are accomplished, that I will ⁱ punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, ^j and will make it perpetual desolations. ¹³ And I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this book, which Jeremiah

g ch. 1. 15.
h ch. 27. 6. &
43. 10.
See Isa. 44. 28.
& 45. 1.
ch. 40. 2.
i ch. 18. 16.
† Heb. *I will cause to perish from them.*
k Isa. 24. 7.
ch. 7. 34. & 16. 9.
Ezek. 26. 13.
Hos. 2. 11.
Rev. 18. 23.
l Eccles. 12. 4.
m 2 Chron. 36. 21, 22.
Ezra 1. 1.
ch. 29. 10.
Dan. 9. 2.
*Beginning about 606, 2 Kings 24. 1. ending about 536, Ezra 1. 1.
† Heb. *visit upon.*
n Isa. 13. 19. & 14. 23. & 21. 1, &c.
& 47. 1. ch. 50. 3, 13, 23, 39, 40, 45. & 51. 25, 26.

9. and Nebuchadrezzar] Rather, *yea, even to Nebuchadrezzar*. God says three things here, viz.

(1) That He will send and bring all the families of the north together.

(2) That He will gather them even to Nebuchadrezzar, a youthful Sovereign, who had hitherto been unknown to them. And

(3) That He will bring them against His own land—Judah. See i. 15. The other rendering, and *Nebuchadrezzar* (which has far less authority in its favour) would introduce a bathos into the sentence.

“NEBUCHADREZZAR MY SERVANT.”

It is remarkable that the Holy Spirit gives to Nebuchadrezzar, by Jeremiah (xxv. 9; xxvii. 6; xliii. 10), the same title as Isaiah gives even to the Messiah Himself; namely, “My Servant.” See on Isa. lii. 13; liii. 11. And inasmuch as the Chaldean King was appointed and empowered by God to conquer the Nations, such as Ammon, Edom, Moab (which were types of the enemies of Christ and His Church (see on Isaiah, *Prelim. Note* to chap. xiii.)), we need not scruple to say that in those victories he foreshadowed the conquests of Christ, Who made Himself a Servant, to do His Father’s Will. Cp. below, xlix. 1.

10. *the millstones, and the light of the candle*] The one the sound of those who prepare daily food by grinding the hand-mill (see above, Exod. xi. 5; below, Matt. xxiv. 41); the other the evidence of domestic habitation. Both emblems are combined in the Apocalypse (xviii. 22, 23). Cp. Isa. xxiv. 7—12.

SEVENTY YEARS.

These *seventy years* begin with B.C. 606, the fourth year of Jehoiakim, and the first year of Nebuchadrezzar, when he made his first attack on Jerusalem (cp. on Dan. i. 1—3; ix. 2), and end with the capture of Babylon in the first year of Cyrus, and the restoration of the Jews, B.C. 536. See above, on 2 Chron. xxxvi. 21, 22, and *Davison* on Prophecy, p. 225; *Pusey*, on Daniel, p. 267, who justly condemns the theory of some, who allege that *seventy years* is here either a mere approximative number, or a symbolical one, signifying a long time.

This fourth year of Jehoiakim and first of Nebuchadrezzar, is the great prophetic era of Jeremiah. See above, on v. 1.

11—14. *and these nations shall serve the king of Babylon seventy years—hands*] It is not meant that all nations should be subject to Babylon for *seventy years*; but that the period of seventy years, dating from the fourth year of Jehoiakim and the first of Nebuchadrezzar, was to be the term of Babylonish supremacy. It has been alleged by some modern critics (*Hitzig*, *De Wette*, *Graf*) that these verses, in whole or in part, have

been interpolated here from xxix. 10, and belong to a prophecy dating from the reign of Zedekiah, and not from the earlier period with which this prophecy is connected. But see *Hävernicks*, Einleit. ii. 2, p. 225. *Nägels*, p. 182. *Keil*, Einleit. 256.

The fourth year of Jehoiakim, the date of the battle of Carchemish, is the critical era in the world’s history, and in Jeremiah’s prophecies. And in the later prophecy, xxix. 10, he falls back on that era as the basis of his predictions concerning Babylon, in its relation to Judah and other nations.

That a precise term, *seventy years*, should be assigned to the domination of Babylon, in the revelations of Divine prophecy, may be a cause of offence to some sceptical Criticism; but the devout reader of Holy Scripture will recognize a worthy reason for this pre-announcement in the fact, that thus it was shown that the mighty monarchy of Chaldaea was under the control of the God of Israel, and that He it was Who made it flow like a stormy Ocean, and overwhelm the Nations with its flood, and that He would say to its proud waves, “Hitherto shalt thou go, and no farther.”

Thus a safeguard was provided against the dangers to which God’s captive People, Israel, were exposed in Babylonia, from the seductions of Chaldean idolatry; and a hope of restoration to their own land was cherished in their heart till the time of their chastisement was past. See Daniel’s reference to the precise number of years in this prophecy (ix. 1, 2), and Ezra’s reference also (i. 1). There was the same reason for specifying the *seventy years* by Jeremiah as there was for expressing the name of Cyrus, the conqueror of Babylon and the deliverer of Israel, by Isaiah (see above, on Isa. xlv. 28; xlv. 1). The Omniscience and Omnipotence of the Lord God of Israel, and the Divine Inspiration of His prophets, have thus been manifested to the world.

13. *all that is written in this book, which Jeremiah hath prophesied against all the nations*] The pronoun *this* often represents what is present to the *writer’s mind*, and not to the *reader’s eye*. See the remarkable example in Exod. xii. 12, which has been misrepresented, and has been made the occasion of erroneous allegations.

The words “*this book*” here signify the book which God had in His own Divine eye, when He uttered these words, namely, the Book of Jeremiah’s prophecies concerning foreign Nations, which are contained in chapters xli.—li., and which are placed as in a separate *Sepher*, or Book, on account of their contents.

In the same way Isaiah’s *burdens* or prophecies concerning foreign Nations are placed together (Isa. xiii.—xxvii.), and Ezekiel’s (xxv.—xxxv.). The framers of the *Septuagint* Version have transferred these prophecies of Jeremiah concerning *foreign Nations* to this place. But they have not arranged them in

Before
CHRIST
about
606.
o ch. 50. 9. &
51. 27, 28.
p ch. 50. 41. &
51. 27.
q ch. 27. 7.
r ch. 50. 29. &
51. 6, 24.
s Job 21. 20.
Ps. 75. 8.
Isa. 51. 17.
Rev. 14. 10.
t ch. 51. 7.
Ezek. 23. 34.
Nahum 3. 11.

u ver. 9, 11.

x ch. 24. 9.

y ch. 46. 2, 25.

z ver. 24.
a Job 1. 1.

b ch. 47. 1, 5, 7.

c See Isa. 20. 1.

d ch. 49. 7, &c.

e ch. 48. 1.

f ch. 49. 1.

g ch. 47. 4.

h ch. 49. 23.

i ch. 49. 8.

† Heb. cut off

into corners, or,

having the corners

of the hair

polled; ch. 9. 26.

& 49. 32.

k 2 Chron. 9. 14.

l See ver. 20.

m ch. 49. 31. &

50. 37.

n ch. 49. 34.

o ch. 50. 9.

hath prophesied against all the nations. ¹⁴ ° For many nations ^p and great kings shall ^q serve themselves of them also: ^r and I will recompense them according to their deeds, and according to the works of their own hands.

¹⁵ For thus saith the LORD God of Israel unto me; Take the ^s wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. ¹⁶ And ^t they shall drink, and be moved, and be mad, because of the sword that I will send among them.

¹⁷ Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me: ¹⁸ to wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them ^u a desolation, an astonishment, an hissing, and ^x a curse; as *it is* this day;

¹⁹ ^y Pharaoh king of Egypt, and his servants, and his princes, and all his people; ²⁰ and all ^z the mingled people, and all the kings of ^a the land of Uz,

^b and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and ^c the remnant of Ashdod, ²¹ ^d Edom, and ^e Moab, and the children of ^f Ammon, ²² and all the kings of ^g Tyrus, and all the kings of

Zidon, and the kings of the ^h isles which *are* beyond the ⁱ sea, ²³ ^j Dedan, and Tema, and Buz, and all ^k [†] that *are* in the utmost corners, ²⁴ and ^l all the kings of Arabia, and all the kings of the ^m mingled people that dwell in the desert, ²⁵ and all the kings of Zimri, and all the kings of ⁿ Elam, and all the kings of the Medes, ²⁶ ^o and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: ^p and the king of Sheshach shall drink after them.

²⁶ and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: ^p and the king of Sheshach shall drink after them.

the order of the Hebrew. A reason for the arrangement adopted by the *Septuagint* has been suggested elsewhere (see *Introd.*). The *Arabic* Version follows the *Sept.*; but the *Syriac*, *Vulg.*, and *Targum* coincide with the Hebrew.

The *Sept.* after v. 13 here inserts xlix. 34—39. Then it goes back to chapter xlvii., then forward to chapters l. and li.; then goes back to xlvii., then onward to xlix., in which it changes the order of verses; then goes back to xlviii., then returns to xxv. 15, according to the following Table:—

Septuagint.

Chap.

xxv. 14, &c.

xxvi. 1—11.

— 12—26.

xxvii., xxviii.

xxix. 1—7.

— 7—22.

xxx. 1—5.

— 6—11.

— 12—16.

xxxi.

xxxii.

xxxiii.—li.

lii.

Hebrew Text.

Chap.

xlix. 34—39.

xlvi. 2—12.

— 13—28.

l., li.

xlvii. 1—7.

xlix. 7—22.

xlix. 1—6.

xlix. 28—33.

xlix. 23—27.

xlvi.

xxv. 15—39.

xxvi.—xlv.

lii.

14. many nations and great kings] Cyrus and his confederates.

15. Take the wine cup of this fury] Or rather, the cup of the wine of fury. This is to be carefully noted, for it is not a literal cup of real wine that the Prophet is invited to take. The whole action is symbolical. Cp. *A Lapid* here. The cup is a cup of the wine of God's wrath. Cp. Ps. lxxv. 8. Isa. li. 17. 22; below, xlix. 12; li. 7. Ezek. xxiii. 31. Hab. ii. 16, and especially the words in the Apocalypse, xiv. 10; xvi. 19; xix. 15, where the Harlot Church is constrained to drink the cup of the fury of God's anger, because she made the Nations to drink of the cup of her own abominations (xvii. 4; xviii. 6).

Jeremiah is said to take the cup at the Lord's hand, and to give it to the Nations to drink, because he is commissioned to declare the pouring forth of God's judgments upon them.

18. Jerusalem] Jerusalem must first drink of it, because Judgment begins at the house of God. See v. 29. 1 Pet. iv. 17. Amos iii. 2.

— *this day*] Words added probably by Jeremiah, when he had seen the fulfilment of his prophecies.

19. Pharaoh] Pharaoh Necho. See Chap. xlv.

20. the mingled people] Probably foreign mercenaries, serving in Egypt. See xlv. 21. Ezek. xxx. 5. Herod. ii. 152. 154.

— Uz] Probably the n.w. of Arabia Deserta, on the borders of Edom. See above, on Job i. 1.

23. Dedan, and Tema, and Buz] Dedan, on the borders of Edom (cp. xlix. 8; Ezek. xxv. 13), Tema, near Kedar (cp. Isa. xxi. 14), Buz, in Arabia. See Job xxxii. 2.

— all that are in the utmost corners] Or rather, with their hair shorn at the corners. See above, on ix. 26.

24. the mingled people] Perhaps the Semitic Nomads of the Arabian desert, mingled with the Cushites (*Graf*).

25. Zimri] Whose etymology is uncertain; some refer them to Zimran, a son of Abraham by Keturah (Gen. xxv. 2. Theodoret). Some suppose them to be connected with the Sembridae, in Ethiopia, mentioned by Strabo (xvii. p. 786).

SESHACH.

26. and the king of Sheshach shall drink after them] The King of Sheshach, that is, of Babylon (who has been used as God's instrument for making rebellious Nations, beginning with Jerusalem, to drink the cup of His anger for their sins), shall not escape: he, too, for his idolatry, cruelty, and pride, shall be made to taste of its contents.

Sheshach, or Sheshac, signifies Babylon. See li. 41, where the same word occurs. It is not applied to Babylon in its glory, but to Babylon overthrown and ruined; it is the symbolical name of Babylon, which was once the head, but is to be turned upside down, and made the tail of the nations. Cp. Deut. xxviii. 13. 44. Isa. ix. 14, 15.

Hence the adoption of this name is to be explained.

Sheshac (as S. Jerome has observed here) is the name Babel in an inverted order of letters. "Si rectè legamus Babel, ita, ordine commutato, legimus Sesach" (S. Jerome).

The Hebrew name of Babylon is Babel; and the name Babel (omitting the vowel points) is made up of the letters B, B, L. B (*Beth*) is the second letter of the Hebrew Alphabet from the beginning, and L (*Lamed*), is the twelfth letter from the beginning. The name Sheshac (omitting the vowel points)

²⁷ Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; ^p Drink ye, and ^q be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. ²⁸ And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink. ²⁹ For, lo, ^r I begin to bring evil on the city [†] which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for ^r I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

³⁰ Therefore prophesy thou against them all these words, and say unto them, The LORD shall ^u roar from on high, and utter his voice from ^x his holy habitation; he shall mightily roar upon ^y his habitation; he shall give ^z a shout, as they that tread *the grapes*, against all the inhabitants of the earth.

³¹ A noise shall come *even* to the ends of the earth; for the LORD hath ^a a controversy with the nations, ^b he will plead with all flesh; he will give them *that are wicked* to the sword, saith the LORD.

³² Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and ^c a great whirlwind shall be raised up from the coasts of the earth.

³³ ^d And the slain of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be ^e lamented, ^f neither gathered, nor buried; they shall be dung upon the ground. ³⁴ ^g Howl, ye shepherds, and cry; and wallow yourselves *in the ashes*, ye principal of the flock: for [†] the days of your slaughter and of your dispersions are accomplished; and ye shall fall like [†] a pleasant vessel. ³⁵ And [†] the shepherds shall have no way to flee, nor the principal of the flock to escape. ³⁶ A voice of the cry of the shepherds, and an howling of the principal of the flock, *shall be heard*: for the LORD hath spoiled their pasture. ³⁷ And the peaceable habitations are cut down because of the fierce anger of the LORD. ³⁸ He hath forsaken ^h his covert, as the lion: for their land is [†] desolate because of the fierceness of the oppressor, and because of his fierce anger.

XXVI. ¹ In the beginning of the reign of Jehoiakim the son of Josiah king

Before
CHRIST
about
606.

p Hab. 2. 16.
q Isa. 51. 21. &
63. 6.

r Prov. 11. 31.
ch. 49. 12.
Ezek. 9. 6.
Obad. 16.

Luke 23. 31.
1 Pet. 4. 17.
† Heb. upon
which my name
is called.

s Dan. 9. 18, 19.
t Ezek. 38. 21.
u Isa. 42. 13.

Joel 3. 16.
Amos 1. 2.
x Ps. 11. 4.
ch. 17. 12.

y 1 Kings 9. 3.
Ps. 132. 14.
z Isa. 16. 9.
ch. 48. 33.

a Hos. 4. 1.
Micah 6. 2.
b Isa. 66. 16.
Joel 3. 2.

c ch. 23. 19. &
30. 23.

d Isa. 66. 16.

e ch. 16. 4. 6.

f Ps. 79. 3.

ch. 8. 2.

Rev. 11. 9.

g ch. 4. 8.

& 6. 26.

† Heb. your days
for slaughter.

† Heb. a vessel
of desire.

† Heb. flight shall
perish from the

shepherds, and
escaping from, &c.

Amos 2. 14.

h Ps. 76. 2.

† Heb. a desola-
tion.

610
ending.
609
beginning.

is made up of the letters SH, SH, C; Sh (*Shin*) is the *second* letter in the Hebrew Alphabet from the *end*; and C (*Cap*) is the *twelfth* letter from the *end*. *Sheshac*, therefore, is *Babel* turned upside down.

On this mode of representing names by inversion (called *Athbash*, from *A*, the first letter of the Hebrew Alphabet, and *th*, the last letter, and *B*, the second, and *Shin*, the second from the end), see *Buxtorf*, *Lexicon Chaldaicum*, p. 248.

It has, indeed, been said, that such an alphabetical symbolism is a mark of interpolation more recent than the age of Jeremiah, and is unworthy of an inspired Prophet. But this opinion is of little weight, and might be used as an argument against the genuineness of the Alphabetical Psalms (see above, on Ps. ix., x. xxv., and *Introd.* to Psalms, p. xiii), and of the Lamentations of Jeremiah himself, which, though the most passionate utterances of Hebrew Poetry, are arranged, for the most part, in acrostics. Cp. below, *Introd.* to Lament., and *Graf*, p. 604.

Perhaps *Sheshac* may have been a popular name for Babylon, commonly used among the Jews, for fear of giving offence to their conquerors.

We may compare our own word, "*Cabal*," and many others. There was more reason for the use of such a mode of representation in the case of *Sheshac*, for that name may be connected with *shûcan*, to bow down, to be abased (*Ewald*, *Hengst*, *Graf*, *Nägel*). The connexion of the word with the supposed name of a Babylonian idol (*Rawlinson*) seems to require confirmation.

On other symbolical names in Jeremiah, see the note below, at xxxi. 39. *S. Jerome* thinks that the adoption of *Sheshac* as a name for *Babylon* was due, in the first instance, to a desire of keeping secret from Babylon herself that she was the subject of

Hebrew prophecy; and he compares this design to the mysterious language of St. Paul, in his prophecy concerning "him that letteth," in 2 Thess. ii. 2. "*Eum qui tenet, Romanum imperium ostendit.*" See the note below on that passage (2 Thess. ii. 2—7).

33. *the slain of the LORD*] His sacrifice. Cp. Isa. lxvi. 16.

34. *ye shepherds*] Ye rulers of the people (ii. 8; vi. 3).

— *principal of the flock*] *Ye strong ones of the flock*; ye rams of the flock (*Sept.* Cp. Ezek. xxxiv. 7. Zech. x. 3). This combination of metaphors shows that the Prophet is not speaking of a literal flock, but of human society, of which the rulers are themselves members.

— *and of your dispersions*] The true reading seems to be here, *u-tephotsôtheycem* (and your dispersions. *Sept.*, *Vulg.*, *Aquila*, *Symm.*, *Rashi*, *Ewald*, *Umbreit*, *Nägel*. 190).

38. *He hath forsaken his covert, as the lion*] The Lord Himself, Who was formerly the Defender of Judah, now is turned against it, and roars like a lion (cp. v. 30), which hath forsaken the covert in which he lay concealed, and is coming forth to ravage the flock. Do not suppose that Nebuchadnezzar is the enemy to be feared; no, it is the Lord, Who works by him, and Whom ye have exasperated by your sins.

JEREMIAH'S EARLIER DECLARATION OF IMPENDING JUDGMENTS IN OPPOSITION TO THE TRAITOROUS PRIESTS AND FALSE PROPHETS AT JERUSALEM.

CH. XXVI. 1. *In the beginning of the reign of Jehoiakim*] Probably soon before the critical battle of Carchemish, which established the supremacy of Nebuchadnezzar and Babylon. See above, xxv. 1. 11. Jeremiah goes back here from the mention of the *fourth* year of Jehoiakim to the *beginning* of

Before
CHRIST
about
609.
a ch. 19. 14.
b Ezek. 3. 10.
c Matt. 28. 20.
d Acts 20. 27.
e ch. 36. 3.
f ch. 18. 8.
Jonah 3. 8, 9.

f Lev. 26. 14, &c.
Deut. 28. 15.

g ch. 7. 13, 25, &
11. 7. & 25. 3, 4.

h 1 Sam. 4. 10, 11.
Ps. 78. 60.
ch. 7. 12, 14.
i Isa. 65. 15.
ch. 24. 9.

|| Or, at the door.

† Heb. *The
judgment of death
is for this man.*
k ch. 38. 4.

l ch. 7. 3.

m ver. 3, 19.

n ch. 38. 5.
† Heb. *as it is
good and right in
your eyes.*

of Judah came this word from the LORD, saying, ² Thus saith the LORD; Stand in ^a the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, ^b all the words that I command thee to speak unto them; ^c diminish not a word: ³ ^d if so be they will hearken, and turn every man from his evil way, that I may ^e repent me of the evil, which I purpose to do unto them because of the evil of their doings. ⁴ And thou shalt say unto them, Thus saith the LORD; ^f If ye will not hearken to me, to walk in my law, which I have set before you, ⁵ to hearken to the words of my servants the prophets, ^g whom I sent unto you, both rising up early, and sending *them*, but ye have not hearkened; ⁶ then will I make this house like ^h Shiloh, and will make this city ⁱ a curse to all the nations of the earth.

⁷ So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD. ⁸ Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die. ⁹ Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD. ¹⁰ When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down || in the entry of the new gate of the LORD's house.

¹¹ Then spake the priests and the prophets unto the princes and to all the people, saying, † This man *is* worthy to die; ^k for he hath prophesied against this city, as ye have heard with your ears.

¹² Then spake Jeremiah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard. ¹³ Therefore now ^l amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will ^m repent him of the evil that he hath pronounced against you.

¹⁴ As for me, behold, ⁿ I *am* in your hand: do with me † as seemeth good and meet unto you. ¹⁵ But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears.

¹⁶ Then said the princes and all the people unto the priests and to the prophets; This man *is* not worthy to die: for he hath spoken to us in the

that king's reign, in order to suggest to his readers an evidence, *à fortiori*, of God's mercy and forbearance to Jerusalem. God gave solemn denunciations to Jehoiakim and Jerusalem in Jehoiakim's fourth year. But He did more than this: He had sent a prophetic message of warning to him even at the beginning of his reign.

Such considerations as these will suggest the reasons for which Jeremiah's prophecies are *not* placed in chronological order. See above, on chap. xxi., *Prelim. Note*.

². *Speak unto all the cities of Judah, which come to worship*] At one of the three great yearly festivals, perhaps the greatest,—that of Tabernacles (*Ussher*),—when the Jews from all cities came up to worship at Jerusalem, then Jeremiah was commanded to stand in the Court of the Temple, the great Court of Israel (*Lightfoot*).

⁶. *Like Shiloh*] In which the Ark and Tabernacle formerly were, and which was destroyed for the sins of Israel. See above, on vii. 12. 14.

— *a curse*] See xxix. 22.

⁸. *The priests and the prophets*] The Priests and Prophets

were more bitter against Jeremiah, a Priest and a Prophet, than the *princes* were. See v. 16. The princes were those of the king's household, and are distinguished from the *elders*, the rulers of the whole land (v. 17: cp. xxxvii. 15; xxxviii. 5. 25).

Observe Jeremiah's candour and discrimination. He does not exaggerate his own sufferings, or the sins of his Nation; he is careful to record the acts of kindness he received from the princes, and also from the elders of the land (vv. 16, 17).

So St. Luke, in the Acts of the Apostles, records the wise and merciful counsel of Gamaliel (v. 34), as a contrast to the cruel and unjust acts of other members of the Sanhedrim.

⁹. *This house shall be like Shiloh, and this city shall be desolate without an inhabitant*] They take up Jeremiah's words in vii. 12. 14; and ix. 11.

¹⁰. *new gate*] The east gate (*Targum*).

¹¹. *This man is worthy to die*] Literally, *a sentence of death (is) for this man*; and they demand that it should be executed.

name of the LORD our God. ¹⁷ Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying, ¹⁸ Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; ¹⁹ Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest. ¹⁹ Did Hezekiah king of Judah and all Judah put him at all to death? ²⁰ did he not fear the LORD, and besought the LORD, and the LORD repented him of the evil which he had pronounced against them? ²¹ Thus might we procure great evil against our souls.

²⁰ And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah: ²¹ and when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt; ²² and Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor, and certain men with him into Egypt. ²³ And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people. ²⁴ Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

XXVII. ¹ In the beginning of the reign of Jehoiakim the son of Josiah a king of Judah came this word unto Jeremiah from the LORD, saying,

Before
CHRIST
about
609.
o See Acts 5
34, &c.
p Micah 1. 1.
about
710.
q Micah 3. 12.
r 2 Chron. 32. 26.
† Heb. the face
of the LORD.
s Exod. 32. 14.
2 Sam. 24. 16.
t Acts 5. 39.
about
609.
† Heb. sons of
the people.
u 2 Kings 22.
12, 14.
ch. 39. 14.
about
598.
a See ver. 3, 12,
20.
ch. 28. 1.

¹⁷ the elders] See above, on v. 8; and Deut. xxi. 2, they had the chief judicial authority, and are called in the New Testament, "the senate of the children of Israel" (Acts v. 21. *Winer*, R. W. B., p. 50).

¹⁸ Micah the Morasthite] Micah, the Prophet, of Moresheth, near Eleutheropolis, in Philistia (*Euseb., Jerome*). He prophesied in the time of Jotham, Ahaz, and Hezekiah, and was contemporary with Hosea and Amos in Israel, and with Isaiah in Judah.

The elders here refer to Micah iii. 12; and assign that prophecy to the reign of Hezekiah.

¹⁹ and besought the LORD] Lit. he soothed by prayer the face of the Lord. Cp. Exod. xxxii. 11. 1 Kings xiii. 6.

²⁰ And there was also a man] This is not a continuation of the foregoing speech by the elders, but a rejoinder to it by the priests and prophets, who were adverse to Jeremiah, and who adduce a contrary precedent, of a more recent date, in the times of the reigning monarch Jehoiakim; and they suggest that the king and the princes also are bound to do to Jeremiah what they had done to Urijah. This policy of these malignant priests, who were plotting against Jeremiah, is too common in evil times, when men are prone to say, that because a Nation has done a thing, which may be proved to be vicious, it is bound to persevere in its course, on the principle of consistency, instead of retracing its steps, and amending its practice.

— Urijah—of Kirjath-jearim] About nine miles north-west of Jerusalem, where the Ark had rested after the destruction of Shiloh, on its return from Philistia. See on 1 Sam. vi. 21; and cp. on Josh. ix. 17. 2 Sam. vi. 2, 3.

Nothing more is known of Urijah than is here related; but this incident suggests that God mercifully strove with His People by the ministry of many prophets whom He sent, rising up early and sending them (v. 5), whose names are written in the Book of Life, and are canonized in God's Martyrology, but do not appear in the pages of any earthly history.

^{22, 23} Jehoiakim the king—graves of the common people] Jeremiah was doubtless acquainted with these facts, which had happened in the time, and at the command of the reigning sovereign; but, in obedience to God's command, he went and stood in the court of the Temple, on the public festal anniversary, and proclaimed the divine message of woe to Jerusalem.

Here, therefore, is evidence that Jeremiah's former feel-

ings of impatience and discontent had now been calmed, and that he had now been strengthened and established by God's grace in the faithful and courageous exercise of his prophetic office.

²⁴ Ahikam the son of Shaphan] Ahikam, the son of Shaphan, was one of the faithful servants of the good Josiah, who were sent by him to Huldah the prophetess, after the discovery of the copy of the Law in the Temple by Hilkiah the Priest (2 Kings xxii. 12—14). Hilkiah the Priest made known the discovery to Shaphan the Scribe, who was perhaps the person mentioned here as the father of Ahikam. Ahikam was the father of the virtuous Gedaliah, the governor of the city (xl. 7), to whose care Jeremiah was committed by Nebuchadnezzar after the destruction of Jerusalem (xxxix. 11—14), and whose unhappy end is related in xli. 1—10.

That death, and the death of Urijah the prophet, here related, may serve to remind the reader that this present life is often one of severe suffering to God's servants; and that here on earth the wicked are often permitted for a time to prosper, and to persecute and destroy the righteous, and that there is therefore a Judgment to come.

COMMISSION GIVEN TO JEREMIAH IN THE BEGINNING OF THE REIGN OF JEHOIAKIM; AND DECLARED IN THE REIGN OF ZEDEKIAH. DIVINE ASSURANCE TO JEREMIAH OF HIS OWN PROPHETIC MISSION.

CH. XXVII. 1. In the beginning of the reign of Jehoiakim] It is asserted by very many recent critics and expositors (as *Graf*, *Nägel*, and others, but not *Hävernick*, ii. 2. 217, nor *Neumann*, 157), that the name *Jehoiakim* here is an error in all the Hebrew MSS. for *Zedekiah*.

How, it is asked, could Jeremiah be required by God to make yokes in the beginning of the reign of *Jehoiakim*, and send them by the hand of the messengers which came unto *Zedekiah* more than ten years afterwards? And how can this mention of *Jehoiakim* be reconciled with the words in v. 12, "I spake also to *Zedekiah*?"

The answer to this question is not difficult. The beginning of the reign of *Jehoiakim* was (as we have seen, xxv. 1, 2, xxvi. 1) a crisis in Hebrew history, in connexion with Babylon, and it was an era in Jeremiah's prophecies. God revealed to Jeremiah at that signal epoch the results of the domination of Babylon which He then permitted to arise.

It is not said in the present chapter that Jeremiah did any

Before
CHRIST
about
598.
|| Or, *hath the
LORD said.*
b ch. 28. 10, 12.
So Ezek. 4. 1.
& 12. 3. &c.
21. 3, &c.
|| Or, *concerning
their masters,
saying.*
c Ps. 115. 15. &
146. 6.
Isa. 45. 12.
d Ps. 115. 16.
Dan. 4. 17, 25, 32.
e ch. 28. 14.
f ch. 25. 9. &
43. 10.
Ezek. 29. 18, 20.
g ch. 28. 14.
Dan. 2. 38.

² Thus || saith the LORD to me; Make thee bonds and yokes, ^b and put them upon thy neck, ³ and send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; ⁴ and command them || to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters; ⁵ ^c I have made the earth, the man and the beast that *are* upon the ground, by my great power and by my outstretched arm, and ^d have given it unto whom it seemed meet unto me. ⁶ ^e And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, ^f my servant; and ^g the beasts of the field have I given him also to serve him.

overt act at this time in consequence of the revelation he is here said to have received at the beginning of the reign of Jehoiakim. The words are, "Thus saith (or rather, thus said) the Lord unto me." God spake to the prophet personally in a vision. He gave to Jeremiah a prophetic revelation of ambassadors who would come about ten years afterwards to another king of Judah, whom God now specified by name, Zedekiah, from neighbouring kings, whom Zedekiah would invite to join with him in a league against Babylon.

God commanded Jeremiah to make yokes and send them by those future ambassadors to those kings, whom he also specified by name: *Edom, Moab, Ammon, Tyre, Zidon*; and God ordered Jeremiah to tell them by their ambassadors, that He had given their lands to *Nebuchadnezzar, King of Babylon*, His servant, and that they must submit to him, and not join with Zedekiah in a confederacy against him.

This was done in a vision similar to that, which is the best illustration of the present, namely, the vision of the cup of the wine of God's fury, to be given by Jeremiah to all nations. See xxv. 15—29.

The prophecies concerning these nations which are contained in the latter chapters of this Book (xliv.—lii.), and which were probably written at this time, are the interpretative expositions of this vision.

This prophetic vision was revealed to Jeremiah at the beginning of the reign of *Jehoiakim*. It is *not* said that Jeremiah proceeded to perform any visible action, in consequence of it, at that time. But the vision was of great importance to him personally in the discharge of his office as a Prophet. He had just been in danger of his life from the King for doing his duty, and had been rescued in a signal manner (xxvi. 1—24). He needed some confirmation and comfort from above.

The present vision gave him what he required.

It afforded him an assurance that God had indeed spoken to him, and that God would be with His Prophet and protect him.

When a very few years had elapsed, this vision was verified. A king came to the throne of Judah, whose original name was *Mattaniah*, but was changed by Nebuchadnezzar to *Zedekiah* (2 Kings xxiv. 17). Here was one evidence of the reality of the communication from God and of Jeremiah's divine commission. And this evidence was further confirmed by the arrival of certain ambassadors at Jerusalem from those very countries which God had specified to Jeremiah. As is well said by *Calvin* here, '*Propheta hæc, licet non vulgaretur ante regnum Sidicie, data tamen antea erat, et diu deposita in sinu Prophetæ, ut cum certo sciret id quod incredibile aliis erat, fulciretur hoc vaticinio, nec in cursu suo deficeret.*'

When Zedekiah came to the throne, and these ambassadors had arrived, in the fourth year of his reign (see xxviii. 1 compared with xxvii. 12), then Jeremiah, being assured by the events that had now taken place, went boldly to the King and delivered his message. As he says, v. 12, "*I spake also to Zedekiah, King of Judah, according to all these words, saying, Bring your necks under the yoke of the King of Babylon.*"

In the New Testament we have a similar instance of a vision revealed by God many years before it was declared to the world by the person to whom it was revealed. See below, on 2 Cor. xii. 2.

2. *Make thee bonds and yokes*] It seems that only one yoke was made (signifying the one yoke of Babylon to be put on these nations, v. 12), and that Jeremiah put this on his own neck, and wore it (xxviii. 10).

6.] The words of *Dr. Waterland* on this passage deserve insertion here:—

"This is another text, which the objector (*Tindal*) finds fault with, as making the Prophets act like madmen or idiots. But his censure is without foundation. As to the nature of the command here given by God to the Prophet, I take it to be in part figurative and metaphorical, signifying in a lively way what should be the fate of Zedekiah, and of the other kings in league with him. Jeremiah is commanded in another place to *take the wine cup of God's fury, and to cause all the nations whom he should be sent to to drink it*; and it follows, —*then took I the cup at the Lord's hand, and made all the nations to drink*,—which means only that he prophesied against them, and pronounced their doom. In like manner, his sending the yokes and bonds to the princes mentioned, seems to mean nothing more than his declaring from God the fate of those princes, by the token and under the metaphor of yokes and bonds, to enliven the idea, and to make the prophecy more solemn and emphatical. The words of our learned *John Smith* of Cambridge ('Select Discourses,' p. 226), being very apposite to our purpose, are here worth inserting: 'Just in the same mode with this (of the Rechabites) we have another story told' (xxv. 15. 17, &c.) 'of his taking a wine-cup from God, and his carrying it up and down, far and near Jerusalem, and the cities of Judah, and the kings and princes thereof; to Pharaoh, King of Egypt, and his servants, princes, and people; to all the Arabians, and kings of the land of Uz; to the kings of the land of the Philistines, Edom, Moab, Ammon; the kings of Tyre, and Sidon, and of the isles beyond the sea, Dedan, Teman, Buz; the kings of Zimri, of the Medes, and Persians, and all the kings of the North; and all these he made to drink of the cup. And in this fashion (chap. xxvii.) he is sent up and down with yokes to put upon the necks of several kings, all which can have no other sense than that which is merely imaginary, though we be not told that all this was acted only in a vision; for the nature of the thing would not permit any real performance thereof.' Thus far he; and what he says appears to be very right in the main: only he must, I suppose, have allowed that Jeremiah made some such yokes with bonds (as it is certain he did put one upon himself: see Jer. xxviii. 10, 11, 12), to render the impression of what he was to say the more strong and lively. It was customary for prophets to prophesy by symbolical actions, or hieroglyphic figures, inasmuch that even the false prophets took up the same practice in imitation of the true one. The instance of Zedekiah making himself horns of iron, and thereupon saying to Ahab, as from the Lord, '*With these shalt thou push the Syrians*,' &c., is a very remarkable one. And even in the New Testament we have an instance in the Prophet Agabus, who, not content merely to foretell what should happen to St. Paul, represented it to the eye in dumb show by a symbolical action, binding his own hands and feet with Paul's girdle. I say, then, that probably Jeremiah made several yokes, and put one upon his own neck, when he delivered his errand; and his so delivering the prophecy was sending the yokes to the princes mentioned. For we cannot reasonably suppose that the ambassadors took the yokes at his hand, and delivered them to their respective masters. God revealed His design to the Prophet in such figurative metaphorical language, and the Prophet reported the same as he had received it. The thing that God intended might be as clearly understood in this way, as in the plainer and simpler style of a mere prediction; but these ornamental figures and affecting images interspersed with it, added new force and dignity to the Prophet's message, made it the more awful and solemn in the delivery, and gave it the advantage of a deeper and more durable impression" (*Waterland's Works*, vol. vi. p. 250, Scripture Vindicated).

7 ^h And all nations shall serve him, and his son, and his son's son, ⁱ until the very time of his land come: ^k and then many nations and great kings shall serve themselves of him. ⁸ And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

⁹ Therefore hearken not ye to your prophets, nor to your diviners, nor to your [†] dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon: ¹⁰ ¹ For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish. ¹¹ But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

¹² I spake also to ^m Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live. ¹³ ⁿ Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon? ¹⁴ Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy ^o a lie unto you. ¹⁵ For I have not sent them, saith the LORD, yet they prophesy [†] a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

¹⁶ Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy unto you, saying, Behold, ^p the vessels of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you. ¹⁷ Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste? ¹⁸ But if they *be* prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and *in* the house of the king of Judah, and at Jerusalem, go not to Babylon.

¹⁹ For thus saith the LORD of hosts ^q concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city, ²⁰ which Nebuchadnezzar king of Babylon took not, when he carried away ^r captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem; ²¹ yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain *in* the house of the LORD, and *in* the house of the king of Judah and of Jerusalem; ²² they shall be ^s carried to Babylon, and there shall they be until the day that I ^t visit them, saith the LORD; then ^u will I bring them up, and restore them to this place.

Before
CHRIST
about
598.

h 2 Chron. 36. 20.
i ch. 25. 12, &
50. 27.
Dan. 5. 26.
k ch. 25. 14.

[†] Heb. *dreams*.

¹ ver. 14.

598.
m ch. 28. 1. &
38. 17.

n Ezek. 18. 31.

o ch. 14. 14. &
23. 21. & 29. 8, 9.

[†] Heb. *in a lie*,
or, *lyingly*.

p 2 Chron. 36.
7, 10.
ch. 28. 3.
Dan. 1. 2.

q 2 Kings 25.
13, &c.
ch. 52. 17, 20, 21.

r 2 Kings 24.
14, 15.
ch. 24. 1.

s 2 Kings 25. 13.
2 Chron. 36. 18.
t 2 Chron. 36. 21.
ch. 29. 10. &
32. 5.
u Ezra 1. 7. &
7. 19.

7. *his son, and his son's son*] Evil Merodach, his son, and Nabonedus, with whom Belshazzar was associated as regent. See on Dan. v. 2. 11; and *Pusey* on Daniel, p. 402; and *W. Louth* here.

12. *Bring your necks under the yoke of the king of Babylon*] The conduct of Jeremiah, counselling Zedekiah and Jerusalem to submit to Nebuchadnezzar, the King of Babylon, has been represented as an act of political prudence, to be imitated by Statesmen and Ecclesiastics, who are thereby justified in making large concessions of national rights and national independence in times of public emergency (*Stanley*, Lect. 534).

But was it not rather one of religious duty?

God had revealed to the Prophet that He had given the Nation into the hand of Nebuchadnezzar, "*His servant*," on account of their sins, and they must submit to him as the Minister and Vicegerent of God.

16. *the vessels*] Taken away by Nebuchadnezzar in the days of Jehoiakim and Jeconiah (2 Kings xxiv. 13. 2 Chron. xxxvi. 7. 10. Dan. i. 2). On the genuineness of these verses, 16—21, see *Keil*, 257.

22. *then will I bring them up*] Fulfilled by Cyrus. See on Ezra i. 7; v. 13, 14.

Before
CHRIST
about
596.
a ch. 27. 1.

XXVIII. ¹ And ^a it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month, that Hananiah the son of Azur the prophet, which was of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying, ² Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken ^b the yoke of the king of Babylon. ³ ^c Within † two full years will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon: ⁴ and I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the † captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.

b ch. 27. 12.
c ch. 27. 16.
† Heb. two years
of days.

† Heb. captivity.

d 1 Kings 1. 36.

⁵ Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD, ⁶ even the prophet Jeremiah said, ^d Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring

JEREMIAH, THE PROPHET OF THE LORD, REBUKES HANANIAH, THE FALSE PROPHET, AND FORETELLS HIS DEATH, WHICH SHORTLY COMES TO PASS.

CH. XXVIII.] It is alleged by some (*Movers, De Wette, Hitzig*) against the genuineness of the following chapter, that in it, and in it alone of all the chapters in this Book (with the exception of xxvii. 1 and xxviii. 1), occurs the name *Jeremiah* in an abbreviated form, *vv. 5, 6, 10, 11, 12, 15* (*Yirmeyah, not Yirmeyahhu*). The abbreviated form occurs in Dan. ix. 2; and in Ezra i. 1. The fuller form occurs in the Chronicles, written after the capture of Jerusalem (1 Chron. xii. 13. 2 Chron. xxxv. 25; xxxvi. 12, 21, 22). No argument, therefore, with regard to date of composition, can be drawn from the use of one or the other. Cp. *Graf*, 344.

Probably the shorter form, "*Yirmeyah* the Prophet," is used in this chapter, in order to bring out in stronger relief the contrast between "*Jeremiah* the (true) Prophet," and "*Hananiah* the (false) Prophet" (which occurs in *vv. 1, 5, 10, 11, 12, 13, 15, 17*), which is the main design of this chapter; just as the form *ἀπὸ* (not *ἀπὸς*) is used in the Apocalypse to mark the contrast between the Lamb, *ἀπὸ*, and the Beast, *ἐκ*. See below, on Rev. v. 5, 6; xvii. 3. The false Prophet *Hananiah*, by his name claimed to be *graciously* given of the Lord, and to be able to assure Jerusalem of peace by his prophecy; but *Jeremiah* was he who was appointed by the Lord (*Gesen*).

Jeremiah, having been now encouraged and assured by the fulfilment of the prophetic vision which he had received about ten years before, in the beginning of the reign of *Jehoiachin*, concerning what would take place in the reign of *Zedekiah* (see xxvii. 1), is prepared to encounter with boldness the false prophets (to whom he had referred in the foregoing chapter, *v. 16*) in the person of *Hananiah*, the son of *Azur*.

The present chapter is a sequel to the foregoing, and is grounded upon it. See *vv. 2, 3*. Cp. xxvii. 8, 16.

1. the same year] As that mentioned in xxvii. 12.

— in the beginning of the reign of *Zedekiah*—in the fourth year] The fourth year of *Zedekiah*, who reigned eleven years, is called the beginning, or first half; according to that mode of reckoning, when a thing is divided into two parts, called the beginning and the ending. Cp. *Sanctius* here. And in the fourth year of *Zedekiah* the events were still distant which occurred at the end of his reign, and which *Jeremiah* had prophesied.

— *Hananiah*—of *Gibeon*] A priestly city (*Josh. xxi. 17, 1 Kings iii. 4*). *Hananiah* was probably a Priest, as well as Prophet, and is contrasted with *Jeremiah* in both these respects.

2. I have broken the yoke] Which thou, O *Jeremiah*, hast commanded us and all Nations to wear on our necks, as thou hast carried, and now bearest a yoke on thine (xxvii. 2, 11, 12; xxviii. 10, 12). Thou hast commanded the King, the Priests, and the People not to listen to Prophets, called by thee prophets of lies, who exhort them not to submit to the King of Babylon (xxvii. 12—14), and not to believe their words, saying that the vessels taken from Jerusalem to Babylon will soon be restored (xxvii. 16—22). Lo, here am I, a Prophet of the Lord,

and I affirm that the yoke of the King of Babylon is taken off, and will be broken by the Lord in two years, as I take and break the yoke which thou bearest on thy neck (*vv. 10, 11, 12*), and I assert also that the vessels will be restored within two years. And yet more, I affirm that another King of Jerusalem, now a captive at Babylon, *Jecooniah*, will be restored also (*v. 4*); and I challenge thee publicly, in the Court of the Temple, in the presence of the Priests and People, to contradict me.

The confidence of *Hananiah* in making these assertions may seem surprising. It is probably to be explained by the fact mentioned in the foregoing chapter, that a powerful league had just been formed by the neighbouring nations of Palestine on behalf of *Jehoiakim* against *Nebuchadnezzar*, and that in the articles of the treaty they had pledged themselves to do what *Hananiah* foretells will be done. *Hananiah's* prophecy was designed to encourage them; as the predictions of *Zedekiah* the son of *Chenaiah* (with his horns of iron), and the false prophets, were intended to stimulate *Ahab* and *Jehoshaphat* to go up together against *Ramoth Gilead* (1 Kings xxii. 10—12). *Jeremiah* was the *Micaiah* of this crisis. *Jeremiah's* courage did not fail him; he had been strengthened by the fulfilment of the vision which he had seen about fourteen years before. See xxvii. 1. He allowed *Hananiah* to take the yoke off his neck, and to break it (*vv. 10, 12*); and he said to *Hananiah*, "Thou hast broken the yokes of wood" (i. e. the one yoke on my neck, representing the many yokes on the necks of the nations); "but thou shalt make for them yokes of iron," that is, The wooden yoke has disappeared; but the reason is, because the harder yoke,—one of iron,—which that yoke symbolized, remains, which thou canst not break, but which thou makest by inspiring *Zedekiah* and his allied nations with vain hopes, and by encouraging them to revolt, and thus teaching them rebellion against the Lord (*v. 16*), whose servant *Nebuchadnezzar* is (xxvii. 6), and to whom *Zedekiah* has taken an oath of allegiance (2 Kings xxiv. 17. 2 Chron. xxxvi. 13. Ezek. xvii. 15, 18); so that in rebelling against him, they rebel against God, whose Prophet thou pretendest to be. And since thou hast spoken twice concerning "two years," within which thou sayest the things thou hast prophesied will come to pass, I am sent by the Lord to prophesy to thee, and say that within one year, even in this year, thou shalt die, because thou makest God's people to trust in a lie (*v. 15*), and teachest rebellion against the Lord (*v. 16*).

So it came to pass. The false Prophet, who had said that the things he had foretold would come to pass within two years, died within two months of his own prophecy (*v. 17*: cp. *v. 1*).

Thus *Jeremiah* received another assurance of his own divine mission, and a fresh encouragement to execute his work with boldness as a Prophet of the Lord. And here was a public proof to the King, the Priests, and the People, that *Hananiah* was a false Prophet, and that *Jeremiah* was a true Prophet; and here was a practical exhortation, given by God's mercy to them, to listen to *Jeremiah*, the Prophet of the Lord, who foretold destruction to Jerusalem, if they did not repent; and not to be deceived by false prophets, who prophesied peace and safety, and thus hindered the work of Repentance and Reformation, and hurried their country to destruction.

again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place. ⁷ Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people; ⁸ the prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence. ⁹ ^e The prophet which prophesieth of peace, when the word of the prophet shall come to pass, *then* shall the prophet be known, that the LORD hath truly sent him.

Before
CHRIST
about
696.

^e Deut. 18. 22.

¹⁰ Then Hananiah the prophet took the 'yoke from off the prophet Jeremiah's neck, and brake it. ¹¹ And Hananiah spake in the presence of all the people, saying, Thus saith the LORD; Even so will I break the yoke of Nebuchadnezzar king of Babylon ^e from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

^f ch. 27. 2.

^g ch. 27. 7.

¹² Then the word of the LORD came unto Jeremiah *the prophet*, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying, ¹³ Go and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron. ¹⁴ For thus saith the LORD of hosts, the God of Israel; ^h I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and ⁱ I have given him the beasts of the field also.

^h Deut. 28. 43.
^{ch.} 27. 7.

ⁱ ch. 27. 6.

¹⁵ Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but ^k thou makest this people to trust in a lie. ¹⁶ Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught [†] rebellion against the LORD. ¹⁷ So Hananiah the prophet died the same year in the seventh month.

^k ch. 29. 31.
Ezek. 13. 22.

^l Deut. 13. 5.
^{ch.} 29. 32.

[†] Heb. *revolt.*
about
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about
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XXIX. ¹ Now these *are* the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon; ² (after that ^a Jeconiah the king, and the queen, and the || eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;) ³ by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying,

^a 2 Kings 24. 12, &c.
^{ch.} 22. 26. &
28. 4.

|| Or, *chamber-lains.*

⁴ Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon; ⁵ ^b Build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them; ⁶ take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons

^b ver. 28.

JEREMIAH'S LETTER TO THE CAPTIVE EXILES IN BABYLONIA.

CH. XXIX. 1. *the residue of the elders*] That is, those who still survived, and who are mentioned by Ezekiel (viii. 1; xiv. 1; xx. 1). Many probably had died by the sword, or by the hardships of the captivity.

— *the prophets*] Among whom was Ezekiel (i. 3) and Daniel (i. 6); but perhaps the reference here is to false prophets also (v. 8).

2. *the queen*] The queen mother of Jehoiachin (2 Kings xxiv. 12. 15; above, xiii. 18).

— *and the eunuchs*] Not in apposition with the *princes*, but a different class; though some of the princes may have

been reduced to that condition by the conqueror; cp. 2 Kings xx. 18. Isa. xxxix. 7, which prophetic passages were perhaps in Jeremiah's mind.

— *the smiths*] See xxiv. 1.

3. *whom Zedekiah—sent unto Babylon*] Cp. li. 59. Perhaps Zedekiah sent these ambassadors to Babylon with the tribute he was bound to pay as a subject of Nebuchadnezzar (2 Chron. xxxvi. 13. Ezek. xvii. 15—18), and to delude him by promises of obedience, when he was perfidiously conspiring against Nebuchadnezzar, and was forming a league with other Nations, in order that he might rebel against him (cp. xxvii. 3). For such conduct as this Zedekiah had been condemned to infamy by Ezekiel (xvii. 16—19; cp. 2 Chron. xxxvi. 13).

Before
CHRIST
about
599.
e Ezra 6. 10.
1 Tim. 2. 2.

and daughters; that ye may be increased there, and not diminished. ⁷ And seek the peace of the city whither I have caused you to be carried away captives, ^c and pray unto the LORD for it: for in the peace thereof shall ye have peace.

d ch. 14. 14. &
23. 21. &
27. 14. 15.
Eph. 5. 6.
e ver. 31.
† Heb. *in a lie*
about
606.

f 2 Chron. 36.
21. 22.
Ezra 1. 1.
ch. 25. 12. &
27. 22.
Dan. 9. 2.
† Heb. *end and*
expectation.
g Dan. 9. 3. &c.

h Lev. 26. 39,
40. &c.
Deut. 30. 1. &c.
i ch. 24. 7.
k Deut. 4. 7.
Ps. 32. 6. & 46. 1.
Isa. 55. 6.
l ch. 23. 3. 8. &
30. 3. & 32. 37.

⁸ For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that *be* in the midst of you, ^d deceive you, neither hearken to your dreams which ye cause to be dreamed. ⁹ ^e For they prophesy † falsely unto you in my name: I have not sent them, saith the LORD. ¹⁰ For thus saith the LORD, That after ^f seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. ¹¹ For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an † expected end. ¹² Then shall ye ^g call upon me, and ye shall go and pray unto me, and I will hearken unto you. ¹³ And ^h ye shall seek me, and find *me*, when ye shall search for me ⁱ with all your heart. ¹⁴ And ^k I will be found of you, saith the LORD: and I will turn away your captivity, and ^l I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

m ch. 24. 10.

n ch. 24. 8.

o Deut. 28. 25.
2 Chron. 29. 8.
ch. 15. 4. &
24. 9. & 34. 17.
† Heb. *for a*
curse.
p ch. 26. 6.
ch. 42. 18.
q ch. 25. 4. &
32. 33.

¹⁵ Because ye have said, The LORD hath raised us up prophets in Babylon; ¹⁶ *know* that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity; ¹⁷ thus saith the LORD of hosts; Behold, I will send upon them the ^m sword, the famine, and the pestilence, and will make them like ⁿ vile figs, that cannot be eaten, they are so evil. ¹⁸ And I will persecute them with the sword, with the famine, and with the pestilence, and ^o will deliver them to be removed to all the kingdoms of the earth, † to be ^p a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them: ¹⁹ because they have not hearkened to my words, saith the LORD, which ^q I sent unto them by my

7. *seek the peace—and pray unto the LORD for it*] Let the captives of Zion pray to God for the peace—that is, the welfare—even of Babylon, the city to which God hath caused them to be carried into exile. On the duty of submission to civil rulers, even heathen, and of praying for them, see Ezra vi. 10, 1 Tim. ii. 1, 2.

10. *after seventy years be accomplished at Babylon*] Or rather, *for Babylon*. The *seventy years* already specified by Jeremiah as the term assigned *for Babylon* and her supremacy, dating from the victory of Babylonia at Carchemish, in the first year of Nebuchadnezzar and fourth of Jehoiakim. See xxv. 1. 11. “Then will I visit you,” as has been already said (xxvii. 22).

To regard these seventy years as a mere general and indefinite phrase for a long time, as contrasted with the short time anticipated by the false prophets (as some modern critics here do), is inconsistent with the context, and with other parts of Holy Scripture (2 Chron. xxxvi. 22. Ezra i. 1. Dan. ix. 1, 2), and with what follows here.

11. *to give you an expected end*] *To give you an end and hope*; that is, not only to give you the benefit of an exit from your captivity, and a restoration to Jerusalem, but also to give you the blessing of *hope*, by which you will be cheered in your exile—especially of *hope* for the coming of Christ.

12. *Then shall ye call upon me, and ye shall go and pray unto me*] Ye shall pray to Me in private, wherever ye are, and ye shall go to such places of common resort as may be appointed for united prayer.

Such promises as these from God, speaking by Jeremiah to the captives at Babylon, and commending the efficacy of prayer, were doubtless in the mind of Daniel, and encouraged

him to go to his house, and kneel on his knees, and pray three times a day in his chamber, with his windows open towards Jerusalem (Dan. vi. 10), and to make his supplications with still greater earnestness, when he “understood by books the number of the years whereof the Word of the Lord came to Jeremiah the Prophet, that He would accomplish *seventy years* in the desolation of Jerusalem” (Dan. ix. 1, 2, 3—19). The general promise here given by God was fulfilled to Daniel, “the man greatly beloved,” in the coming of Gabriel from heaven to him, “while he was speaking in prayer,” to give him a promise of the Advent and Death of CHRIST, and of the Deliverance of all God’s People from a worse bondage and banishment than that of Babylon, *within a specified time*.

Thus the number *seventy years*, to be accomplished before the deliverance of Judah from Babylon by Cyrus, “God’s Anointed” (see above, on 2 Chron. xxxvi. 22. Ezra i. 1—7. Isa. xlv. 28; xlv. 1), was introductory to that other number of *seventy weeks of years*, to be accomplished before the Deliverance of the World by “MESSIAH the Prince.”

15—17. *Because ye have said—so evil!* If ye say, that is, if ye flatter yourselves, that the Lord hath raised you up prophets in your exile, to assure you of a speedy return to Jerusalem (vv. 8. 21), then hear ye this which I say, That even the King of Jerusalem himself will be carried captive, and the people of Jerusalem will be destroyed, or be rooted out of their own land, on account of their sins, and will be made *like vile figs*, as I have already declared; see xxiv. 2.

They have been deceived by false prophets, who have flattered them in their sins, which will be the cause of their ruin. Do not ye be deluded in like manner, but listen to the voice of God speaking by me (vv. 6—10).

servants the prophets, rising up early and sending *them*; but ye would not hear, saith the LORD.

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²⁰ Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon: ²¹ thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes; ²² and of them shall be taken up a curse by all the captivity of Judah which *are* in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, ^{*}whom the king of Babylon roasted in the fire; ²³ because 'they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and *am* a witness, saith the LORD.

r See Gen. 48. 20.
Isa. 65. 15.

s Dan. 3. 6.

t ch. 23. 14.

²⁴ Thus shalt thou also speak to Shemaiah the || Nehelamite, saying, ²⁵ Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that *are* at Jerusalem, "and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying, ²⁶ The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be ^{*}officers in the house of the LORD, for every man *that is* ^ymad, and maketh himself a prophet, that thou shouldest ^zput him in prison, and in the stocks.

598.
|| Or. dreamer.

u 2 Kings 25. 18.
ch. 21. 1.

x ch. 20. 1.
y 2 Kings 9. 11.
Acts 26. 24.
z ch. 20. 2.

²⁷ Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you? ²⁸ For therefore he sent unto us in Babylon, saying, This *captivity is* long: ^abuild ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them. ²⁹ And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

a ver. 5.

³⁰ Then came the word of the LORD unto Jeremiah, saying, ³¹ Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, ^band I sent him not, and he caused you to trust in a lie: ³² therefore thus saith the LORD; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD; ^cbecause he hath taught [†]rebellion against the LORD.

b ch. 28. 15.

c ch. 28. 16.
† Heb. revolt.

XXX. ¹ The word that came to Jeremiah from the LORD, saying,

about
606.

19. but ye would not hear] Jeremiah, in this change of pronoun, is gliding into the words which he used when speaking to the people of Jerusalem, and quotes them as if he was speaking to them,—“Ye would not hear.” See vii. 13; xxv. 3, 4, 7, 8; xxvi. 5. These sudden rhetorical changes of pronouns are frequent in Jeremiah, and give great vivacity and energy to his style. Cp. viii. 17; xvii. 1; xxii. 14.

20. whom I have sent] See xxiv. 5.

21, 22. Ahab—Zedekiah] False prophets, who excited the people to revolt against Nebuchadnezzar, and were therefore cast into a “burning fiery furnace.” Cp. Dan. iii. 6.

THE RESULT OF JEREMIAH'S LETTER.

24. Nehelamite] So called from his birthplace, the site of which is not known.

25. Zephaniah the son of Maaseiah] Who was sent by King Zedekiah to Jeremiah, that he might inquire of the Lord concerning the event of the war with the Chaldeans (xxi. 1: cp. xxxvii. 3). Zephaniah was “the second priest” (see lii. 24), and is therefore said to be the deputy in the place of Jehoiada the Priest; and he had the same functions as Pashur (xx. 1), that of Chief Officer and Inspector of the Police of the Temple. To him, therefore, Shemaiah appeals for execution of the law against false prophets, in the person of Jeremiah. Some suppose that the Jehoiada here mentioned is the celebrated

Jehoiada (2 Kings xi. 15. 2 Chron. xxiii. 16), whose zeal for God's honour is here proposed for the imitation of Zephaniah; and this seems a probable opinion.

26. every man that is mad] Every one that is excited by a fanatical fury. See 2 Kings ix. 11. Hos. ix. 7. The word here used is the *pual* participle of *shāga*, to be mad (*Gesen.* 805).

— in the stocks] As Pashur had done to Jeremiah (xx. 2, 3). But the word rendered *stocks* here is different from the word used in the former passage; that is *mahpeceṯ*, in which the hands and feet were fastened (*Gesen.* 454); this is *tsinók*, from *tsdnak*, to shut up, and Arabic, *zinag*, a collar (*Hitzig*), and seems to have been used to confine also the neck of the prisoner: the latter was the more formidable of the two.

28. For therefore he sent unto us] Rather, *Seeing that he sent to us*. Thou hast not done thy duty as a magistrate, inasmuch as Jeremiah has sent us such a letter, and he has not been corrected by thee.

32. he hath taught rebellion] See xxviii. 16.

THE MESSAGE OF COMFORT.—THE RESTORATION OF ISRAEL (v. 3), TO BE BEGUN IN ZERUBBABEL, AND IN THE RETURN FROM BABYLON, AND TO BE CONSUMMATED IN CHRIST, THE TRUE “DAVID, THE KING” (v. 9).

CH. XXX.] The four following chapters display a beautiful contrast to the three foregoing ones. The former denunciations

Before
CHRIST
about
606.

a ver. 18.
ch. 32. 44.
Ezek. 39. 25.
Amos 9. 14, 15.

b ch. 16. 15.

|| Or, there is
fear, and not
peace.

† Heb. a male.

c ch. 4. 31. &
6. 24.

d Joel 2. 11, 31.
Amos 5. 18.
Zeph. 1. 14, &c.
e Dan. 12. 1.

f Isa. 55. 3, 4.
Ezek. 34. 23, &
37. 24.
Hos. 3. 5.
g Luke 1. 69.
Acts 2. 30, & 13. 23.

- 2 Thus speaketh the LORD God of Israel, saying,
Write thee all the words that I have spoken unto thee in a book.
- 3 For, lo, the days come, saith the LORD,
That ^a I will bring again the captivity of my people Israel and Judah, saith
the LORD :
- ^b And I will cause them to return to the land that I gave to their
fathers,
And they shall possess it.
- 4 And these *are* the words that the LORD spake concerning Israel and con-
cerning Judah.
- 5 For thus saith the LORD ;
We have heard a voice of trembling,
|| Of fear, and not of peace.
- 6 Ask ye now, and see,
Whether † a man doth travail with child ?
Wherefore do I see every man with his hands on his loins,
^c As a woman in travail,
And all faces are turned into paleness ?
- 7 ^d Alas ! for that day *is* great,
^e So that none *is* like it :
It *is* even the time of Jacob's trouble ;
But he shall be saved out of it.
- 8 For it shall come to pass in that day, saith the LORD of hosts,
That I will break his yoke from off thy neck,
And will burst thy bonds,
And strangers shall no more serve themselves of him :
- 9 But they shall serve the LORD their God,
And ^f David their king, whom I will ^g raise up unto them.
- 10 Therefore ^h fear thou not, O my servant Jacob, saith the LORD ;

h Isa. 41. 13. & 43. 5. & 44. 2. ch. 46. 27, 28.

of judgment and captivity for sin are here succeeded by promises of mercy and restoration to Jerusalem—promises to be fulfilled in the bringing back of all true Israelites to God by the Divine Deliverer and Redeemer, JESUS CHRIST.

This joyful transition is marked by a sudden change from grave and mournful accents in solemn prose, to a jubilant outburst of poetic ecstasy.

2. *Write—in a book*] As a Manual of comfort for Israel and Judah in captivity, and for the instruction and assurance of all generations, who will here recognize proofs of God's justice and mercy, and of the Divine origin of the Gospel. Cp. Rom. xv. 4.

This prophecy was not only to be spoken, but to be *written in a book*, because it was addressed not only to Judah but to Israel, scattered abroad in all regions of the East ; and because the prophecy could not reach them, unless copies of it were transcribed and disseminated in all those different countries where they were dispersed ; and because it was addressed to all true Israelites—all children of Abraham's faith—in every age and nation, even until the end of the World.

On the divine command to write Jeremiah's prophecies *in a book*, see below, on xxxvi. 1, 2, *Prelim. Note*.

3. *I will bring again the captivity of my people Israel and Judah*] The Ten Tribes, as well as the Two, will be restored to the favour of God, and be reconciled in Christ. See Ezek. xx. 40 ; xxviii. 25, 26 ; xxxvii. 6, 21, 22.

This prophecy retells the return of Israel and Judah in the Gospel. That it relates to Christ, is evident from the glorious promises which are contained in it, and which cannot be said to have been fulfilled in the return of the comparatively scanty band of exiles from Babylon, but which was fulfilled in part on the Day of Pentecost, and will be wholly accomplished when the Jews, together with the fulness of the Gentiles, are brought

into the heavenly "Jerusalem, which is the mother of us all" (Gal. iv. 26). Cp. above, on Ps. lxxxvii.

6, 7. *Ask ye now*] The distress and anguish of Jerusalem is described as that of a woman in travail (cp. iv. 31 ; vi. 24 ; xiii. 21 ; xxii. 23 ; xlix. 24 ; l. 43. Isa. xiii. 7, 8 ; xxi. 3. Hosea xiii. 12, 13) ; and this is a day of trouble for Israel also, because by the destruction of Jerusalem all their hopes of restoration seem to be extinguished.

8. *in that day*] The day of restoration is contrasted with the day of destruction. *In that day*, the yoke of Babylon, which Jeremiah had symbolized by his own act, at God's command (xxvii. 2, 12), will be broken from the neck of Judah ; and this phrase, *that day*, doubtless is to be extended in a larger sense "to the day of Christ's Coming," when all Israel would be delivered from a worse yoke than that of Babylon. Cp. Isa. x. 27. Ezek. xxxiv. 27.

9. *they shall serve the LORD—and David their king*] This must be applied to Christ, and to Israel's restoration in Him. For, at the return of Judah, under Zerubbabel, the Hebrew Monarchy was not restored, and they did not serve "David their King," and therefore the *Targum* has here, "They shall obey the *Messiah*, the Son of David, Whom I will raise up to them," and so *Kimchi*, *Abenezra*, *Abarbenel*. Compare below, on the prophecies of Jeremiah's contemporary, Ezek. xxxiv. 23, 24 ; xxxvii. 24, 25. Isa. lv. 3. Hos. iii. 5 ; and *Bp. Pearson* on the Creed (Art. vi. p. 280), "Christ, in respect of His Kingdom, is often called *David* ;" *Pfeiffer*, *Dubia*, p. 400 ; *Nägel*. 209.

— *whom I will raise up*] A phrase applied to the Coming forth of Christ (Luke i. 69. Acts ii. 30 ; xiii. 23).

10. *fear thou not, O my servant Jacob*] He takes up the words of Isaiah, and reminds them of God's promises by him (xli. 8, 5 ; xliii. 5 ; xlv. 2).

Neither be dismayed, O Israel :

For, lo, I will save thee from afar,

And thy seed ⁱ from the land of their captivity ;

And Jacob shall return,

And shall be in rest, and be quiet,

And none shall make *him* afraid.

¹¹ For I *am* with thee, saith the LORD, to save thee :

^k Though I make a full end of all nations whither I have scattered thee,

ⁱ Yet will I not make a full end of thee :

But I will correct thee ^m in measure,

And will not leave thee altogether unpunished.

¹² For thus saith the LORD,

ⁿ Thy bruise is incurable, and thy wound is grievous.

¹³ There is none to plead thy cause, † that thou mayest be bound up :

^o Thou hast no healing medicines.

¹⁴ ^p All thy lovers have forgotten thee ;

They seek thee not ;

For I have wounded thee with the wound ^q of an enemy,

With the chastisement ^r of a cruel one,

For the multitude of thine iniquity ;

^s Because thy sins were increased.

¹⁵ Why ^t criest thou for thine affliction ?

Thy sorrow is incurable for the multitude of thine iniquity :

Because thy sins were increased, I have done these things unto thee.

¹⁶ Therefore all they that devour thee ^u shall be devoured ;

And all thine adversaries, every one of them, shall go into captivity ;

And they that spoil thee shall be a spoil,

And all that prey upon thee will I give for a prey.

¹⁷ ^x For I will restore health unto thee,

And I will heal thee of thy wounds, saith the LORD ;

Because they called thee an Outcast, *saying*,

This is Zion, whom no man seeketh after.

¹⁸ Thus saith the LORD ; Behold, ^y I will bring again the captivity of Jacob's tents,

And ^z have mercy on his dwelling places ;

And the city shall be builded upon her own || heap,

And the palace shall remain after the manner thereof.

¹⁹ And ^a out of them shall proceed thanksgiving,

Before
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i ch. 3. 18.

k Amos 9. 8.

l ch. 4. 27.

m Ps. 6. 1.
Isa. 27. 8.
ch. 10. 24. &
46. 28.

n 2 Chron. 36. 16.
ch. 15. 18.

† Heb. *for binding up*, or, *pressing*.
o ch. 8. 22.

p Lam. 1. 2.

q Job 13. 24. &
16. 9. & 19. 11.

r Job 30. 21.

s ch. 5. 6.

t ch. 15. 18.

u Exod. 23. 22.
Isa. 33. 1. &
41. 11.
ch. 10. 25.

x ch. 33. 6.

y ver. 3.
ch. 33. 7, 11.

z Ps. 102. 13.

|| Or, *little hill*.

a Isa. 35. 10. &
51. 11.
ch. 31. 4, 12, 13.
& 33. 10, 11.

11. *I will correct thee in measure*] Literally, *with judgment* ; and it would have been well if it had been so translated here, to mark the connexion with the Prophet's prayer, "*O Lord, correct me, but with judgment, not in Thine anger, lest Thou bring me to nothing*" (x. 24).

13. *that thou mayest be bound up—medicines*] Rather, *for thy cure (literally, pressing together of a wound, Gesen. 461) there are no healing medicines for thee*.

15. *Why criest—incurable*] Rather, in one clause, *Why criest thou for thine affliction, that thy sorrow is incurable?*" (Ewald, Umbreit, Graf, Nägel.) The fault is in thyself, not in Me; and the remedy is in thine own hands. Turn to Me thy repentance, and thou shalt be healed.

16. *Therefore*] Because I am with thee (v. 11). After the parenthesis, in vv. 12—15, he resumes the thread of the sentence, which contains the message of comfort. Also, *because* thine enemies scorn thee, who art My People, and because they

call thee an outcast, and because no human help can restore thee, *therefore* I will heal thee, and consume thine enemies.

18. *I will bring again the captivity of Jacob's tents*] Cp. Amos ix. 11, 12, quoted by St. James, at the Council of Jerusalem, as a prophecy concerning the restoration of the Tabernacle of David, and the reception of the Gentiles into it, in the Church of Christ (Acts xv. 16, 17).

— *and the city—manner thereof*] Rather, *and city* (there is no article in the original) *will be built again on its own hill* (Heb. *tel*), where its ruins lie (cp. Deut. xiii. 16. Josh. viii. 28; below, xlix. 2), *and palace after its former right manner* (Gesen. 529).

Before
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b Zech. 10. 8.

c Isa. 1. 26.

d Gen. 49. 10.

e Num. 16. 5.

f ch. 24. 7. &
31. 1, 33. &
32. 38.
Ezek. 11. 20. &
36. 28. & 37. 27.
g ch. 23. 19, 20.
& 25. 32.
† Heb. *cutting*.

|| Or, *remain*.

h Gen. 49. 1.

a ch. 30. 21.

b ch. 30. 22.

c Num. 10. 33.
Deut. 1. 33.
Ps. 95. 11.
Isa. 63. 14.
† Heb. *from afar*.
d Mal. 1. 2.
e Rom. 11. 28, 29.

And the voice of them that make merry :

^b And I will multiply them, and they shall not be few ;
I will also glorify them, and they shall not be small.

²⁰ Their children also shall be ^c as aforetime,
And their congregation shall be established before me,
And I will punish all that oppress them.

²¹ And their nobles shall be of themselves,
^d And their Governor shall proceed from the midst of them ;
And I will ^e cause him to draw near, and he shall approach unto me :
For who *is* this that engaged his heart to approach unto me ?
Saith the LORD.

²² And ye shall be ^f my people,
And I will be your God.

²³ Behold, the ^g whirlwind of the LORD goeth forth with fury, a [†] continuing
whirlwind :

It shall || fall with pain upon the head of the wicked.
²⁴ The fierce anger of the LORD shall not return, until he have done *it*,
And until he have performed the intents of his heart :

^h In the latter days ye shall consider it.

XXXI. ¹ At ^a the same time, saith the LORD,

^b Will I be the God of all the families of Israel,
And they shall be my people.

² Thus saith the LORD,
The people *which were* left of the sword found grace in the wilderness ;
Even Israel, when ^c I went to cause him to rest.

³ The LORD hath appeared [†] of old unto me, *saying*,
Yea, ^d I have loved thee with ^e an everlasting love :

^{21.} *their nobles shall be of themselves*] Rather, *their mighty One* (the Messiah) *shall spring forth from him* (i.e. from Israel); as the *Chaldee Targum* paraphrases it, "Their King shall be anointed from among them, and the Messiah shall be revealed from the midst of them." The *Mighty One* here promised was to be of Israel's flesh and blood. Cp. Gen. xlix. 10. Deut. xviii. 18. Israel shall no more be ruled by foreigners, but by their own *Mighty One* (Hebr. *Addir*), the epithet given to the Name of God Himself in the Psalm which foreshadows the Incarnation of Christ (Ps. viii. 1. 9: cp. Ps. xciii. 4. Isa. xxxiii. 21.)

— *And I will cause him to draw near, and he shall approach unto me*] That is, He shall draw near to Me, as *My Priest*, to minister unto Me." Both the verbs here used (*kāreb* and *nāgash*) are specially employed to designate the *drawing near* of a Priest to the Sanctuary and Altar, to offer sacrifice before the Lord (*Graf*). Cp. Exod. xxiv. 2. Lev. xxi. 17. Num. xvi. 40; xvii. 13. Exod. xxviii. 43; xxx. 20.

— *For who is this—approach unto me*] I will call Him to be My Priest, and I will cause Him to draw near to me to offer sacrifice. Such a call is necessary. For who among the sons of men, without such a call, *hath engaged his heart*, that is, hath ventured his life, i.e. will dare (see *Gesen.* 651) to draw near unto Me as My Priest, and to offer oblations before Me? Will he not be deterred from such rashness and presumption by the solemn warning which God has given in the awful death of Korah and his company? Cp. Num. iv. 15. 20; viii. 19; xvi. 5. 17. 28.

As the Apostle says (Heb. v. 4—6), "No man *taketh this honour upon himself*, but he that is *called of God*, as was Aaron. So also Christ glorified not Himself to be made an High Priest, but He that said unto Him, Thou art My Son; this day have I begotten Thee (Ps. ii. 7). As He saith also in another place, Thou art a Priest for ever after the order of Melchizedek" (Ps. cx.).

Compare also the remarkable words concerning Christ, the

Prophet, Priest, and King of all true Israelites, in that mysterious prophecy below, chap. xlix. 19.

^{22.} *ye shall be my people, and I will be your God*] This has now been fulfilled in Christ. See Heb. viii. 10. Rev. xxi. 3.

^{24.} *in the latter days*] The days of the Messiah. See above, on Gen. xlix. 1. Num. xxiv. 14. Below, Ezek. xxxviii. 16. Hos. iii. 5.

CONTINUATION AND ENLARGEMENT OF THE PROPHECY OF ISRAEL'S RESTORATION IN CHRIST.

CH. XXXI.] The Church has taught us to recognize the Evangelical character of this prophecy, by appointing it to be read as a Proper Lesson on the THURSDAY before EASTER.

1. *At the same time*] In the latter days, the days of the Messiah (xxx. 24).

2. *Even Israel—rest*] *When I went to bring Israel to rest*, out of Egypt, the land of bondage. This gracious dispensation of *rest*, contrasted with the servile *labour* of Egypt, is made a ground for the observance of the *Sabbath*, the weekly day of *rest*, which has its consummation in Christ. See above, on Deut. v. 15.

For an excellent exposition of this chapter in a Christian sense, see *Calovius*, Bibl. Illust. pp. 440—465.

3. *The LORD hath appeared of old*] Or rather, *from afar*. Israel in his dispersion among the heathen, at a distance from his home, here speaks; his heart, like that of the Prodigal in the Parable, is touched with a feeling of his Father's love, and with penitential sorrow for his own sins, and with earnest longing to return to his Father's home (Luke xv. 17—19).

— *saying*] This word, not in the original, would be better omitted. The desire of penitent Israel receives an immediate response of love from God, as the yearning of the Prodigal is met by the gracious acts of the Father, running towards him when yet a great way off, and falling on his neck and kissing him (Luke xv. 20).

Therefore || with lovingkindness have I 'drawn thee.

⁴ Again ^s I will build thee,

And thou shalt be built, O virgin of Israel :

Thou shalt again be adorned with thy ^h || tabrets,

And shalt go forth in the dances of them that make merry.

⁵ ⁱ Thou shalt yet plant vines upon the mountains of Samaria :

The planters shall plant, and shall † eat *them* as common things.

⁶ For there shall be a day,

That the watchmen upon the mount Ephraim shall cry,

^k Arise ye, and let us go up to Zion

Unto the LORD our God.

⁷ For thus saith the LORD ;

^l Sing with gladness for Jacob,

And shout among the chief of the nations :

Publish ye, praise ye, and say,

O LORD, save thy people, the remnant of Israel.

⁸ Behold, I will bring them ^m from the north country,

And ⁿ gather them from the coasts of the earth,

And with them the blind and the lame,

The woman with child and her that travaileth with child together :

A great company shall return thither.

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¶ Or, *have I*
extended loving-
kindness unto
thee.

f Hos. 11. 4.

g ch. 33. 7.

h Exod. 15. 20.

Judg. 11. 34.

Ps. 149. 3.

¶ Or, *timbrels.*

i Isa. 63. 21.

Amos 9. 14.

† Heb. *profane*
them, Deut. 20. 6.

& 28. 30.

k Isa. 2. 3.

Micah 4. 2.

l Isa. 12. 5, 6.

m ch. 3. 12, 18.
& 23. 8.

n Ezek. 20. 34,
41. & 34. 13.

— *Therefore with lovingkindness*] Rather, *therefore I draw out*, I prolong, or extend, perpetual longsuffering and love toward thee. Cp. Ps. xxxvi. 10; lxxxv. 5. Isaiah liv. 8, 10. *Gesen.* 516, and see the *Margin*.

⁴ *I will build thee—O virgin*] This metaphor, which may appear harsh in English, is to be explained from the use of the Hebrew verb *banah*, to *build*, as applied to the building up a family of sons (*banim*) and daughters (*banoth*), who are like living stones of the household, built up from the mother, wedded as a *Virgin Bride* to her husband. This promise is more gracious, when given to one who had been long barren, like Sarah. Cp. Gen. xvi. 2; xxx. 3, *margin*; and see Gen. ii. 22.

Well and truly may it be said that Jerusalem and Samaria were built up again in Christ. He restored the ancient Church of God, which had well-nigh fallen into ruins in Judea and Samaria, and adorned them with spiritual grace and heavenly beauty in the Gospel (*A Lapide*).

— *tabrets*] Or *timbrels*, covered with membrane, and hung with brass bells (Exod. xv. 20. Judg. xi. 34. *Gesen.* 871).

⁵ *Thou shalt yet plant vines upon the mountains of Samaria*] This was fulfilled literally in part, in the restoration under Zerubbabel. Spiritually, it was accomplished in the planting of the Vineyards of Christian Churches in Samaria by the hand of Christ Himself (John iv. 39—42), and of Evangelical Teachers, such as Philip the Deacon, and of the Apostles St. Peter and St. John (Acts viii. 5, 6. 14; ix. 31). Compare the similar language in Isa. lvi. 21; and the note there; and see Ezek. xx. 34—41; and xxxiv. 23—31. “*Hoc intelligamus de Ecclesia*,” says *S. Jerome*; and see *A Lapide* here.

With regard to the Evangelical character of these prophecies generally, we may cite the words of *S. Jerome*, on chap. xxx., expressing the judgment of the Ancient Church of Christ upon them. “*We*,” he says, “following the authority of Apostles and Evangelists, especially of St. Paul, affirm that whatever was promised to Israel according to the flesh, has been fulfilled, and is in course of fulfilment in us, who are Christians.”

Jeremiah here expounds and develops the prophecies of Isaiah (chap. lvi.), and prepares the way for Ezekiel. See below, on Ezek. xxxiv., xxxvii., xxxix.

— *shall eat them as common things*] Shall enjoy them as their own; literally, *shall profane them*. Here is an allusion to the Levitical Law (Lev. xix. 23—26. Deut. xx. 6; xxviii. 30), according to which the first three years’ produce of a newly-planted vine or other fruit tree was not to be eaten, but to be regarded as “*unholy and uncircumcised*,” that of the fourth was to be dedicated as a holy offering to the Lord;

that of the fifth might be applied to common uses. See *Ainsworth* on Lev. xix. 23.

⁶ *Ephraim—Zion*] The envy of Ephraim (Israel) and Judah shall cease in those happy times. Ephraim shall not envy Judah, nor Judah vex Ephraim (Isa. xi. 13). The schism of Jeroboam shall have been healed in the Captivity. See *Introd.* to Kings and Chronicles, p. xviii; and to Ezra, p. 299. No longer, then, did Israel endeavour to draw away worshippers from Sion; they themselves went up to Jerusalem to worship with their brethren of Judah there, and they exhorted others to do so.

The prophecy will receive its full accomplishment, when Israel and Judah are joined together in *one stick* in Christ, as the Prophet Ezekiel represents them (see below, on Ezek. xxxvii. 16—19: cp. above, iii. 18; xxx. 3; and below, Ezek. xxxvi. 6. 22. Hos. i. 11), in the Church of Christ, which, going forth from Sion, enfolds the World. “*Ascendamus in Sion, hoc est in Ecclesiam*,” says *S. Jerome*. According to this view, the *watchmen* here mentioned are the Preachers of the Gospel.

⁷ *shout among the chief of the nations*] Rather, *shout upon*, that is, *rejoice, because Jacob*, which had been made to be the lowest of the nations in its captivity, is now become the *chief of the Nations* in Christ, Who springs from it. Cp. Amos vi. 1.

— *save thy people*] *Hosanna*. See Ps. cxviii. 25—words adopted by the people at the triumphal entry of Christ into Jerusalem (Matt. xxi. 9).

⁸ *I will bring them from the north country—thither*] This promise, which received its primary fulfilment in the return of Judah, under Zerubbabel, will have its perfect accomplishment in the return of Israel to God in the true Spiritual Sion, the Church of Christ, which, having gone forth from Sion, in the days of the Apostles, will at length embrace the World. See above, on Isa. ii. 1—4; lix. 20; lx.—lxii.; lxxv. 18; lxxvi. 7—10; below, on Ezek. xx. 34—41; xxxiv. 13.

The residue of Israel is gathered together by means of Apostles and Apostolic men, whom the Prophet has just described as *watchmen crying from the hill*, and to whom a commission is given to *shout among the nations*, that the *remnant of Israel* may be saved. And the Lord here promises that He will bring them from the *North* (a word expressive of the captivity and misery at Babylon: cp. iv. 6; vi. 22); and they who were before blind in unbelief, and halting in the faith, will see Christ, and exult in Christ; and they will be accompanied by others, who, by preaching of the Gospel, are ready to bring forth spiritual children to Christ. See Gal. iv. 19. *Philem.* 10. Cp. *S. Jerome* here.

Before
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o Ps. 126. 5, 6.
ch. 50. 4.

|| Or, favours,
Zech. 12. 10.

p Isa. 35. 8. &
43. 19. &

49. 10, 11.

q Exod. 4. 22.

r Isa. 40. 11.
Ezek. 34. 12,

13, 14.

s Isa. 44. 23. &
48. 20.

t Isa. 49. 24, 25.

u Ezek. 17. 23.
& 20. 40.

x Hos. 3. 5.

y Isa. 58. 11.

z Isa. 35. 10. &
65. 19.

Rev. 21. 4.

a Matt. 2. 17, 18.
b Josh. 18. 25.

- 9 ° They shall come with weeping,
And with || supplications will I lead them :
I will cause them to walk ^p by the rivers of waters
In a straight way, wherein they shall not stumble :
For I am a father to Israel,
And Ephraim is my ^q firstborn.
- 10 Hear the word of the LORD, O ye nations,
And declare *it* in the isles afar off, and say,
He that scattered Israel ^r will gather him,
And keep him, as a shepherd *doth* his flock.
- 11 For ^s the LORD hath redeemed Jacob,
And ransomed him ^t from the hand of *him that was* stronger than he.
- 12 Therefore they shall come and sing in ^u the height of Zion,
And shall flow together to ^x the goodness of the LORD,
For wheat, and for wine, and for oil,
And for the young of the flock and of the herd :
And their soul shall be as a ^y watered garden ;
^z And they shall not sorrow any more at all.
- 13 Then shall the virgin rejoice in the dance,
Both young men and old together :
For I will turn their mourning into joy,
And will comfort them, and make them rejoice from their sorrow.
- 14 And I will satiate the soul of the priests with fatness,
And my people shall be satisfied with my goodness, saith the LORD.
- 15 Thus saith the LORD ;
^a A voice was heard in ^b Ramah,

9. *They shall come with weeping, and with supplications*] Israel shall come with tears of repentance for their sins in having rebelled against God, and in having rejected His merciful offers, especially in Christ and the Gospel, and with supplications for pardon and grace through Him. See below, Zech. xii. 10. There ought to be a stop after "*supplications*." The words, "*I will lead them*," begin a new sentence.

— *Ephraim is my firstborn*] Ephraim was the representative of Israel, and of Joseph, who succeeded to the right of primogeniture, forfeited by Reuben. See Gen. xlix. 22. 1 Chron. v. 2.

These words have also a spiritual sense, and signify that Israel, formerly separated from God by Schism and Idolatry, will be reconciled to Him, and be dear to Him as a firstborn in Christ. Cp. Exod. iv. 22; below, v. 20; and the parable of the Prodigal Son (Luke xv. 11—32), where Israel is represented as the firstborn son, and the Gentile world as the younger.

10. *Hear the word of the LORD, O ye nations—declare it in the isles*] "Perspicue vocatio gentium hic demonstratur" (S. Jerome).

12. *of Zìon*] See above, v. 6. "Laudabunt Liberatorem suum in monte Sion, hoc est in Ecclesiâ, et confluent ad bona Domini, scilicet ad Verbum Ejus et Sacramenta" (see S. Jerome).

— *wheat—wine—oil*] The spiritual blessings of the Gospel, especially in the Holy Scriptures and in the Sacraments administered in the Church of Christ (Isa. lv. 1. Joel iii. 18. Zech. ix. 17, and note on Luke x. 34, and on Rev. vi. 6).

RACHEL WEeping FOR HER CHILDREN.

15—17. *A voice was heard in Ramah—border*] The Prophet has been speaking of the sorrow of Ephraim, who sprang from Rachel through Joseph. He now looks forward to the siege of Jerusalem, and represents Rachel as weeping for her children, about to be slain by the Chaldaean invaders, when they would destroy Jerusalem, which was situated partly in the tribe of Benjamin, the son of Rachel (who died in giving him birth), and when they would ravage its neighbourhood (see the Chaldee *Targum* here). Jeremiah, the Prophet of Anathoth

in Benjamin, might justly be moved in the prospect of such a calamity.

The Holy Spirit, speaking by St. Matthew, informs us, that when He (the same Spirit who inspired that Evangelist) uttered these words *through* (διὰ) *the Prophet Jeremiah*, He had also in His Divine mind the massacre of the Innocents by Herod at Bethlehem, and in the neighbourhood of it. And He teaches us that the prophecy, which had a primary fulfilment in the murder of the children of Rachel by the Chaldeans, received its complete accomplishment in the murder of the Innocents by Herod at Bethlehem, and was exhausted by it (Matt. ii. 17, 18). "Quia Rachel in Ephrathâ, hoc est in Bethleem, condita est, sicut et Scriptura Sancta (Gen. xxxv. 18—20) *et titulus sepulchri ejus hodièque testatur*" (says S. Jerome, who dwelt there), "fere dicitur pueros, qui juxta se et in suis regionibus interfecti sunt." Some Jews in S. Jerome's time (as he informs us), applied this prophecy to the massacre of the Jews at Jerusalem, and to the south of it, under Titus, and afterwards under Hadrian. Cp. *Calovius*, Bibl. Illust. p. 448. And this interpretation has its uses, as showing that they did not connect it with Ramah, to the north of Jerusalem, as has been done by many modern critics, who have excepted against St. Matthew's application of this prophecy. They allege, that the place where Rachel was buried was not near Bethlehem, to the south of Jerusalem (notwithstanding the assertion in Gen. xxxv. 19), but at the Ramah of Samuel, about five miles to the north of Jerusalem.

This affirmation is made on the authority of 1 Sam. x. 2, where Rachel's tomb (it is asserted) is placed in the neighbourhood of Samuel's city, which was *Ramah*, or *Ramathaim Zophim*, to the north of Jerusalem (*Thenius*, *Bertheau*, *Knobel*, *Graf*, *Nägel*, and others); and it is asserted by these critics, that Jeremiah is here speaking of that Ramah.

But the grounds of these asseverations are very precarious. It is not said in 1 Sam. x. 1, 2, that the city, where Samuel was at the time to which that narrative refers, was Ramah, to the north of Jerusalem. And inasmuch as *Ramah*, which signifies *high place*, was a common name in Palestine (cp. *Thomson*, "The Land and the Book," p. 645; and the *Vulgate* here

Before
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c Gen. 42. 13.

d ver. 4, 5.
Ezra 1. 5.
Hos. 1. 11.

- Lamentation, and bitter weeping ;
 Rahel weeping for her children
 Refused to be comforted for her children, because ^c they were not.
¹⁶ Thus saith the LORD ;
 Refrain thy voice from weeping,
 And thine eyes from tears :
 For thy work shall be rewarded, saith the LORD ;
 And ^d they shall come again from the land of the enemy.
¹⁷ And there is hope in thine end, saith the LORD,
 That thy children shall come again to their own border.
¹⁸ I have surely heard Ephraim bemoaning himself *thus* ;
 Thou hast chastised me,
 And I was chastised, as a bullock unaccustomed to the yoke :

has "*Vox in excelso audita est*") and the *Targum* has "*Vox in excelso mundi*," there seems no valid reason for doubting that there was a Ramah near Bethlehem, and near Rachel's tomb, the site of which is still marked by local tradition in that neighbourhood. See above, the note on Gen. xxxv. 19. Cp. *Grove*, B. D. ii. p. 999. "Rachel refused to be comforted for her children, because *they are not*." But the Holy Spirit, who foresees the Birth of CHRIST at *Bethlehem*, near the place where Rachel was buried, comforts her with the gracious assurance, that her children, especially those Innocents whose death was consequent on Christ's Birth, and who were unconscious martyrs to Him, will "come again from the land of the enemy" (especially the last enemy, Death) to their own home, and will be restored to her arms by Him Who is "the Resurrection and the Life" (John xi. 25); and that her childbirth throes and maternal anguish for them will be rewarded. Therefore there is hope for her own future lot and theirs, whatever may be the sufferings and sorrows of the present time. Cp. below, on Matt. ii. 17.

"We understand these words thus" (says an Ancient Father): "The Innocents, who shed their blood for Christ, will hereafter receive their reward, and will come to the Kingdom of Heaven, a better country than the land of Herod; and they will return to their own border, when, instead of a body of dishonour, they will receive a body of glory. This is that last hope to be realized at the Great Day, when the righteous will shine as the sun, and when infants once little and sucklings, will 'come to a perfect man, to the measure of the stature of Christ,' without any addition to their earthly age, and without any toil or pain to their bodies" (*S. Jerome*). Compare note above, on Isa. lxxv. 20.

The Church has taught us to acknowledge the evangelical meaning of this prophecy (1—18), by appointing it to be read on the Festival of the HOLY INNOCENTS.

The following exposition of it is from one of the soundest divines of the present generation, *Dr. W. H. Mill* :—

"I will first consider the citation of Jeremiah's prophecy concerning Rachel deploring her lost children, as referring to the infant massacre in the environs of Bethlehem. There can be little doubt of the occasion and immediate reference of that prophecy being that which the modern Critics allege, as does the ancient *Targum*; viz., the assemblage at Ramah of Benjamin, by the captain of the Chaldean guard, of the unfortunate captives whom he was carrying away from their country to Babylon: while bitter tears for her children thus lost are poetically ascribed to Rachel, the mother of Benjamin, who had died in labour of that youngest patriarch of Israel, while journeying with Jacob from Bethel through Ramah to *Bethlehem Ephratah*, and whose tomb was conspicuous in the close vicinity of the last-named place, not far from the border of his tribe (Gen. xxxv. 17—20; xlviii. 7, and 1 Sam. x. 2).

"It is true also, that the consolation offered to her, on account of her children's exile ('that they are not') is, that they shall 'come again from the land of the enemy,' and be 'restored to their own border,' a promise connected apparently in the after-verses, with similar hopes respecting her first-born, Joseph, the father of Ephraim, whose previous more hopeless captivity should be terminated at some future time by his sharing with his brother Benjamin the blessings of restored Judah.

"Shall we, then, call this an *application* or *accommodation* of the Old Testament passage to things beyond its immediate visible occasion? There would be no need to scruple the term,

if it were not meant (by the critics who use it) to imply that this accommodation was arbitrary on the part of the Evangelist (St. Matthew, ii. 17, 18), or that the mind of the Spirit, that spoke by Jeremiah, does not most fully include this application.

"But, this being meant, we are concerned to repudiate the proposition, and to appeal to the ample range of the prophecy itself, as forbidding this restriction of its import. Since the restoration enlarged on from the 16th to the 26th verses has circumstances in it never realized at the return from Babylon; since, in the 31st and following verses, it stretches onward to a New Covenant made with Israel and Judah, which should supersede even the Mosaic Covenant of old—a Covenant that was to confer internal righteousness and the forgiveness of sins, and such as none claimed to establish with the nation, beside Him Whose wonderful Birth is understood to be implied in the 22nd verse—we think it most reasonable to believe that the distress of the 16th verse is not necessarily confined to the case of these deported captives of Benjamin, among whom the Prophet of Anathoth had lived.

"And as the Coming of the Great Deliverer is the principal end to which all Prophecy is directed, the only procuring cause of those ampler blessings, with the hope of which Jeremiah is throughout sustaining his suffering countrymen, the people of God, we hold that the afflictions which more immediately preceded CHRIST'S Mediation and its results, those especially by which His first Manifestation to Mankind was signalized, lay entirely within the scope of the Divine Spirit in inditing these consolations. Rachel was not more stirred from her grave, near Bethlehem Ephrata, by the tearing of her children from their natal soil, in the distant days of Jeremiah, than by the calamity which, at an age not much more distant, filled with sharper anguish all the mothers of Benjamin and of Judah in the immediate neighbourhood of her tomb; and the comfort for the earlier sorrow, which, as representing the mother of Israel, she receives from the Prophet, in the assurance that her children, now lost, should return to her bosom (a promise *personally* fulfilled but to few, if any, of those exiles), is applicable in a higher sense to the representative Mother, with respect to children taken out of this world by tyrannic power, but for whom a redemption from death and the grave, a return from worse chains than those of Babylon, had been purchased by the SAVIOUR on Whose account they died.

"By the *exegesis* which recognizes nothing beyond human authorship in the consignment of these Divine oracles, such inclusion of remote particulars under the same category will be pronounced uncritical, or even absurd; but it will not, I trust, so appear to those who reverently mark the progress of the Divine economy and the development of the mystery of Redemption. There are other matters necessary to the right understanding of sacred prophecies beside the bare rules (which no sane man despises) of grammatical interpretation" (*Dr. W. H. Mill* on the application of Pantheistic Principles to the Theory and Historic Criticism of the Gospel, Part II. chap. iii. p. 402).

18. *I have surely heard Ephraim bemoaning himself*] After declaring God's grace to Israel, the Prophet foretells that Israel will repent; first, in the Babylonish Captivity, which humbled and tamed him who was before like an unyoked heifer; and, secondly, and more fully, that Israel will turn to God in Christ. In both cases, he is to be restored on his penitence and supplication for pardon and grace.

Before
CHRIST
about
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e Lam. 5. 21.
f Deut. 30. 2.

* Turn thou me, and I shall be turned ;
For thou art the LORD my God.
19 Surely ^e after that I was turned, I repented ;
And after that I was instructed, I smote upon *my* thigh :
I was ashamed, yea, even confounded,
Because I did bear the reproach of my youth.

20 *Is Ephraim my dear son ?*
Is he a pleasant child ?
For since I spake against him,
I do earnestly remember him still :

^g Therefore my bowels † are troubled for him ;

^h I will surely have mercy upon him, saith the LORD.

21 Set thee up waymarks,
Make thee high heaps :

ⁱ Set thine heart toward the highway,

Even the way which thou wentest :

Turn again, O virgin of Israel,

Turn again to these thy cities.

22 How long wilt thou ^k go about, O thou ^l backsliding daughter ?

For the LORD hath created a new thing in the earth,

A woman shall compass a man.

g Deut. 32. 36.
Isa. 63. 15.
Hos. 11. 8.
† Heb. *sound*.
h Isa. 57. 18.
Hos. 14. 4.

i ch. 50. 5.

k ch. 2. 18, 23, 36.
l ch. 3. 6, 8, 11,
12, 14, 22.

19. *after that I was turned*] By Thee; for I cannot turn myself by my own strength. Some render this, *After I turned away from Thee*. Cp. iii. 12; viii. 4; xiv. 22 (*Hitzig, Graf, Nägel.*). But the other sense seems preferable. There is a reference here to Deuteronomy xxx. 2.

— *I smote upon my thigh*] In penitential sorrow, remorse, and shame. Cp. Ezek. xxi. 17.

— *the reproach of my youth*] The burden of punishment and shame due to the sins of my youth, my former estate, ever since the Exodus from Egypt (iii. 25; xxii. 21).

20. *Is Ephraim my dear son ?*] Yes, surely, he is; do not doubt it, although he is punished; this is the chastisement of love, that he may repent and be saved.

21. *waymarks—high heaps*] The first were stone pillars and other similar tokens. Cp. 2 Kings xxiii. 17. Isa. lvii. 14; lxii. 10. Ezek. xxxix. 15. The second were heaps of stones, raised up on the way side, to show to dispersed Israel the way back to Zion and to God.

— *which thou wentest*] The good old paths (vi. 16).

22. *How long wilt thou go about*] Wavering and wandering to and fro, instead of going onward by the straight road. Cp. ii. 18, 19—26.

A WOMAN SHALL COMPASS A MAN.

— *the LORD hath created a new thing in the earth, A woman shall compass a man*] Israel, which is compared to a *backsliding daughter*—an inconstant wife—is exhorted to return with repentance and faith to God in Christ (as the whole drift of the prophecy shows), and is encouraged to do so by a gracious and wondrous token of God's love, which the Holy Spirit here reveals as already present to His divine eye, viz. *The Lord hath created a new thing in the earth, a woman shall compass a man.*

The thing here specified is declared to be a *new thing*—a thing hitherto unprecedented—a thing to be created by the LORD, and not devised by man's intelligence, or executed by his power—and to be created in the earth; that is, to have been planned by the Lord in heaven, but executed on earth, for the benefit of Israel, and of all who dwell on the whole face of the earth. And this new thing is declared to be this:—“*A woman shall compass a man.*”

This consideration at once excludes all such interpretations as the following, which have been assigned to the words, *a woman shall compass a man*. These words have been supposed by some to signify, that a woman shall court a man; or, in a spiritual sense, that the Church of Israel shall woo the Lord (as some Jewish interpreters understand it, and *Castalio, Clericus,*

Hitzig, and others); or that a woman shall protect a man (*Schnurrer, Rosenmüller, Maurer, De Wette, Gesenius, Umbreit*); or that a woman shall change herself into a man; that is, become valiant as a man (*Ewald*); or that a weak woman (namely, Israel) shall resort again to the strong man (the Lord) for help and support (*Hengst.*).

To all these expositions it may be justly objected, that they do not satisfy the conditions required by the text. They do not imply a *new thing*, a thing without precedent on the earth; a *new thing created by the Lord*. All such interpretations as these are the offspring of a lurking scepticism, and frigid rationalism, which is loth to recognize the presence and power of the HOLY SPIRIT moving in the Hebrew Prophets, and impelling them to utter dark mysterious sayings, of which they themselves probably did not understand the full import, but which were afterwards to be cleared up in the Gospel.

Let us examine the words of the original, and consider their connexion with the context, and inquire what their real meaning is.

The Prophet says that a woman will compass a man.

(1) The word here used for woman in the original is *neké-bâh*, which signifies a female, as contradistinguished from the male, and is generally rendered female in our Version. See Gen. i. 27; v. 2; vi. 19; vii. 3. 9. 16. Levit. iii. 1. 6; iv. 28. 32; v. 6. Num. v. 3. Deut. iv. 16. It occurs only in the Pentateuch, and in this single passage of Jeremiah.

(2) The word here translated man is *géber*=*vir*, in *virtute suâ*—man in his manhood, as distinguished from woman (Deut. xxii. 5. Job iii. 3; above, xxx. 6. Prov. vi. 34), and as endowed with masculine qualities of strength, valour, wisdom. See *Gesen.* 156. Hence it is applied as a name to the Messiah Himself in Zech. xiii. 7. Cp. note on Prov. xxx. 19, where we have seen reason to recognize a prophecy of the Incarnation. And the name of Christ in Isaiah is *Él Gibbôr* (ix. 6. Cp. Ps. lxxxix. 19; below, xxxii. 18). Christ is the *Geber*, whose Advent was announced both in the Old Testament and the New, by *Gabriel*, the Archangel, the *Strong Man* of God (see Dan. ix. 21—25. Luke i. 26—35), who said to the Blessed Virgin, “Thou shalt conceive in thy womb, and bring forth a Son. He shall be great;” and to whom she said, “How shall this be, seeing I know not a man?”

(3) The word in the original here, which is rendered compass in our Version, “a woman shall compass a man,” is *sâbab*, which is applied to a river girding a land (Gen. ii. 11, 13), to a line encircling a pillar of the temple, and to a line girdling the molten sea (1 Kings vii. 15. 23), to the love of God compassing His servants (Ps. lxxi. 21. Cp. xxxii. 7. 10), to the floods compassing about Jonah in the sea (Jonah ii. 3. 5), to precious

- 23 Thus saith the LORD of hosts, the God of Israel;
As yet they shall use this speech in the land of Judah
And in the cities thereof, when I shall bring again their captivity;
"The LORD bless thee, O habitation of justice, and "mountain of holiness.
24 And there shall dwell in Judah itself, and "in all the cities thereof together,
Husbandmen, and they that go forth with flocks.
25 For I have satiated the weary soul,
And I have replenished every sorrowful soul.
26 Upon this I awaked, and beheld;
And my sleep was sweet unto me.

Before
CHRIST
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m Ps. 122. 5, 6,
7, 8.
Isa. 1. 26.
n Zech. 8. 3.
o ch. 33. 12, 13.

jewels enclosed and set in ouches of gold (Exod. xxviii. 11; xxxix. 6. 13).

Hence we are led to the conclusion, that the meaning of the words, "*the Lord hath created a new thing in the earth, a woman shall compass a man,*" is this. Let Israel return with faith and repentance, yea, with confident hope, assurance, love, thankfulness, and joy to the Lord; because the Lord hath given to Israel (the Prophet sees the future as present), a new and unprecedented token of His favour; *the Lord hath created a new thing in the earth*; it is a new and glorious creation, not only for Israel, but for all the earth, a woman (the female alone, without the male) shall compass, shall conceive and embrace in her womb a man; she shall compass in her womb (as a ring embraces a jewel set in gold) the Man to be honoured above all men for His Manhood, and for all the manly virtues of strength, courage, and wisdom—"the Man CHRIST JESUS."

Thus, then, we see that the Holy Spirit here, speaking by Jeremiah, encourages all true Israelites with an enlargement of the words of comfort uttered by God to Adam, "The seed of the woman shall bruise the serpent's head" (Gen. iii. 15), and with a new declaration of the promise to the house of David, "the virgin shall conceive" (or, as St. Matthew has it, "shall have in her womb") (and bear a son, and shall call his name EMMANUEL" (Isa. vii. 14. Matt. i. 23).

This interpretation is in perfect harmony with the context. For what greater proof of God's love to Israel, what more gracious encouragement, could be given to them, than the promise of the Redeemer, "God manifest in the flesh"? And how happily is it here combined with the mention of the tears of Rachel, buried near *Bethlehem*? All these tears will be wiped away. All tears will be wiped away from all faces; all children will be restored to mourning mothers; and there is hope for their return to each other for ever, through the Birth of Him Who was brought forth an Infant from the womb of the Virgin Mary at Bethlehem, and through the Resurrection of Him Who is the beginning of the new Creation, and Whose mysterious and marvellous Incarnation is here promised by the Holy Ghost, *The Lord hath created a new thing in the earth, a woman shall compass a man.*

This interpretation is confirmed also by the authority of the most ancient Hebrew Expositors, who applied this prophecy to the MESSIAH; and by the concurrent consent of the ancient Christian Church. See *S. Jerome* here, who says excellently, "Respicere quod dicturus sim, et unde tibi tanta beatitudo expectanda sit, diligenter attende. Audi quod nunquam cognoveras, *Novam rem creavit Dominus super terram. Absque viri semine, absque ullo coitu atque conceptu, femina circumdabit virum gremio uteri sui.*" Similarly *S. Justin Martyr*, *S. Cyprian*, *S. Augustine*, and others speak, as quoted by *Calovius* and *A. Lapide*, who says, "Est communis hæc Patrum interpretatio;" and see also the excellent exposition of *Aquinas*, here cited by *Dr. Mill* with commendation, p. 405, and of many learned later Divines, as *Luther*, *Ecclampadius*, *Chemnitz*, *Galatinus*, *Calovius*, Bib. Illust. pp. 454—457, and *Huetius*. See *Pfeiffer*, *Dubia*, 401, 402, *Dr. Pococke* on Maimonides, p. 345, *Dean Jackson* on the Creed, Book vii. Vol. vi. p. 195, where is a Discourse on this text, in which he says, "In this new Creation" (in Christ the Second Adam, the Author of the new Creature, and of the regenerate race of Mankind) "the Lord inclosed not *zakar, ish, or adam, not masculus* only, but *Geber, i. e. vir fortis*, the valiant strong Man, the grand Hero of the World, in the female or weaker vessel, without the help of the male." As the Gospel says, "Fear not, Mary: behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His Name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His Father David: and He shall reign over the house of Jacob

for ever; and of His kingdom there shall be no end. And the Angel said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing that shall be born of thee shall be called the Son of God" (Luke i. 31—35).

Let me add the following from our English Expositor of the Apostles' Creed, Art. iii. p. 171:—

"According to the first evangelical promise (Gen. iii. 15), followed that prediction of the Prophet, *The Lord hath created a new thing on the earth, a woman shall compass a man* (Jer. xxxi. 22). That new creation of a man is therefore new, and therefore a creation, because wrought in a woman only, without a man, compassing a man. Which interpretation of the prophet is ancient, literal, and clear. For it is not to be denied that the proper signification of the Hebrew verb *sabab* is *circumdare* or *cingere*. R. Judah has observed but one interpretation of this verb; and Kimchi testifieth that all words which come from the root *sabab* signify *encompassing* or *circuition*.

"Therefore these words of Jeremiah must literally import no less than that a woman shall encompass, or enclose a man, which, with the addition of a new creation, may well bear the interpretation of a miraculous conception. Especially considering that the ancient Jews did acknowledge this sense, and did apply it determinately to the Messiah: as appeareth in *Beresheet Rabba*, Parash. 89; where, showing that God doth heal with that with which He woundeth, he saith, As He punished Israel in a virgin, so would He also heal them with a virgin, according to the prophet, *The Lord hath created a new thing on the earth, a woman shall compass a man*. By the testimony of R. Huna in the name of R. Idi, and R. Joshua the son of Levi, *This is Messiah the King, of whom it is written* (Ps. ii. 7), *This day have I begotten Thee*. And again in Midrash Tillim, upon the Second Psalm [fol. 3, col 4], R. Huna in the name of R. Idi, speaking of the sufferings of the Messiah, saith, 'That when His hour is come, God shall say, *I must create Him with a new creation*. And so (by virtue of that new creation) *He saith, This day have I begotten Thee*. From whence it appeareth that this sense is of itself literally clear, and that the ancient Rabbins did understand it of the Messiah; whence it followeth that the later interpretations are but to avoid the truth which we profess, that Jesus was born of a virgin, and therefore is the Christ; and whatsoever the Jews have invented to include it, is frivolous and forced. For while they force the phrase of *compassing a man*, in the latter part of the prediction, to any thing else than a conception, they do not only wrest the Scripture, but contradict the former part of the promise, making the new creation neither new, as being often done, nor a creation, as being easy to perform" (*Bp. Pearson*).

23. O habitation of justice] Zion, the mountain of the Lord, will become the habitation of justice, or of righteousness, by reason of the sacrifice of "That Only Just One," "Jesus Christ the righteous," offered there as a satisfaction for sin; and of His Resurrection for the justification of all the faithful. And Zion will become also the mountain of holiness by virtue of the descent of the Holy Spirit at Pentecost on the Apostles at Jerusalem; and by reason of the going forth of the Gospel of Truth from Zion to sanctify the World.

24. Husbandmen—with flocks] Apostles and Apostolic Teachers of the Church, the Lord's husbandry (1 Cor. iii. 9), who will feed the flocks of Christ. See above, on Isa. lvi. 20—25; below, Ezek. xxxiv. 23—31; xxxvi. 38.

26. Upon this I awaked—to me] The Prophet, having had a glorious vision of the Birth of Christ, and of its blessed consequences to Israel and the World, awakes from his slumber, and is refreshed by the sweet sleep that he has enjoyed (cp. Ps. xvii. 15; cxxxix. 18, and see *Targum* here, and *Venema*, *Eichhorn*, *Dahler*, and *W. Louth*).

- Before
CHRIST
about
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p Ezek. 36. 9,
10, 11.
Hos. 2. 23.
Zech. 10. 9.
q ch. 44. 27.
r ch. 1. 10. &
18. 7.
- 27 Behold, the days come, saith the LORD,
That ^p I will sow the house of Israel and the house of Judah
With the seed of man, and with the seed of beast.
- 28 And it shall come to pass, *that* like as I have ^q watched over them,
^r To pluck up, and to break down,
And to throw down, and to destroy, and to afflict ;
So will I watch over them, ^s to build, and to plant, saith the LORD.
- t Ezek. 18. 2, 3. 29 ^t In those days they shall say no more,
The fathers have eaten a sour grape,
And the children's teeth are set on edge.
- u Gal. 6. 5, 7. 30 ^u But every one shall die for his own iniquity :
Every man that eateth the sour grape,
His teeth shall be set on edge.
- x ch. 32. 40. &
33. 14.
Ezek. 37. 26.
Heb. 8. 8—12. &
10. 16, 17. 31 Behold, the ^x days come, saith the LORD,
That I will make a new covenant
With the house of Israel, and with the house of Judah :
- y Deut. 1. 31. 32 Not according to the covenant that I made with their fathers
In the day *that* ^y I took them by the hand
To bring them out of the land of Egypt ;
Which my covenant they brake,
|| Although I was an husband unto them, saith the LORD :
- || Or, *should I have continued an husband unto them?*
z ch. 32. 40. 33 ^z But this *shall be* the covenant
That I will make with the house of Israel ;
After those days, saith the LORD,
^a I will put my law in their inward parts,
And write it in their hearts ;
^b And will be their God,
And they shall be my people.
- a Ps. 40. 8.
Ezek. 11. 19, 20.
& 36. 26, 27.
2 Cor. 3. 3. 34 And they shall teach no more
Every man his neighbour, and every man his brother,
- b ch. 24. 7. &
30. 22. & 32. 38.

Perhaps, however, this may be better regarded as spoken by CHRIST Himself, Who had said in the foregoing verse, "I have satiated the weary soul, and have replenished every sorrowful soul" (cp. Matt. xi. 28), and Who is now represented as awaking from the sleep of death on the Cross, and as seeing the blessed fruit of that sleep in the redemption of the World. As the First Adam awoke from his sleep and beheld Eve his Bride, who had been formed by the Lord God from his side while he slept, and who was brought to him by God when he awoke, so Christ, when He awoke at His Resurrection from the sleep of Death, beheld His Bride the Church whom He had purchased with His own Blood. (See above, note on Gen. ii. 21.)

This interpretation is confirmed by what follows.

27. *the days come*] The days of the Messiah. See xxiii. 5 ; below, v. 38.

— *I will sow the house of Israel—with the seed of man*] This is Christ's doing ; when He slept on the Cross, then the corn of wheat fell into the ground and died. But from it, as He had foretold, sprang up a Harvest of souls in the field of His Church, which extended from its centre in Zion into all quarters of the World ; see our Lord's words in John xii. 23 ; "The hour is come that the Son of Man should be glorified. Except a corn of wheat fall into the ground and die, it abideth alone ; but if it die it bringeth forth much fruit : " and the prophetic words of Isaiah concerning the fruits of Christ's death, "When Thou shalt make His soul an offering for sin, He shall see His seed." See above, on Isa. liii. 10 ; and the note on Ps. xxii. 30 (the Passion-Psalms), "*A seed shall serve Him, it shall be accounted to the Lord for a generation.*"

— *the seed of beast*] For the nourishment of men.

29. *they shall say no more—edge*] God will be merciful to all true Israelites in Christ. No one will suffer, or will say that

he suffers, for the sins of his father (on which allegation see note on Exod. xx. 5) ; free pardon and grace will be offered to all in the Gospel (cp. Isa. iii. 10, 11) ; and every one will bear his own burden of responsibility, and will be called to give an account of himself at the Great Day (Gal. vi. 5).

Here, as in other places, Jeremiah's words at Jerusalem chime in with those of his contemporary prophet Ezekiel preaching to the Exiles in Chaldaea, and enlarging on this doctrine. See below, on Ezek. xviii. 2—30. Cp. below, on Lam. v. 7.

31. *the days come*] See v. 27. It is clear from the testimony of the New Testament (Heb. viii. 8 ; x. 16), that the Christian Dispensation is the subject of these prophetic announcements. "Hoc testimonio Apostolus Paulus, sive quis alius scripsit Epistolam, usus est ad Hebræos, omnesque deinceps Ecclesiastici viri in primo Salvatoris Adventu dicunt universa completa et Novum Testamentum, hoc est Evangelium, successisse veteri Testamento" (S. Jerome).

32. *I was an husband*] Heb. *baalti*. Cp. iii. 14. Isa. liv. 5 ; lxii. 4, 5. Joel i. 8. Mal. ii. 11. But probably the true rendering is, and therefore *I rejected them* (from *baal* to refuse, to loathe). See *Sept.* which is adopted in Heb. viiii. 9. *Syriac*, *Pococke* (Port. Mosis, pp. 5—10), *Gesenius*, 130, and *Mr. Turpie's* valuable work, "The Old Testament in the New." pp. 251, 252.

33. *I will—write it in their hearts*] I will write the Law of Love on the fleshy tables of their hearts by the finger of God, and the grace of the Holy Spirit. See on Ezek. xi. 19 ; xxxvi. 26. Heb. x. 16. 2 Cor. iii. 3—10.

34. *And they shall teach no more every man his neighbour*] Not that the office of teaching will ever cease under the Gospel. But it will not be, as in some schools of secular learning and philosophy, where the teacher and the learner rely on their

Saying, Know the LORD :

For ^c they shall all know me,

From the least of them unto the greatest of them, saith the LORD :

For ^d I will forgive their iniquity,

And I will remember their sin no more.

35 Thus saith the LORD,

^e Which giveth the sun for a light by day,

And the ordinances of the moon and of the stars for a light by night,

Which divideth ^f the sea when the waves thereof roar ;

^g The LORD of hosts is his name :

36 ^h If those ordinances depart from before me, saith the LORD,

Then the seed of Israel also shall cease

From being a nation before me for ever.

37 Thus saith the LORD ;

ⁱ If heaven above can be measured,

And the foundations of the earth searched out beneath,

I will also cast off all the seed of Israel

For all that they have done, saith the LORD.

38 Behold, the days come, saith the LORD,

That the city shall be built to the LORD

^k From the tower of Hananeel unto the gate of the corner.

39 And ^l the measuring line shall yet go forth

Over against it upon the hill Gareb,

And shall compass about to Goath.

Before
CHRIST
about
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c Isa. 54. 13.

John 6. 45.

1 Cor. 2. 10.

1 John 2. 20.

d ch. 33. 8. &

50. 20.

Micha. 7. 18.

Acts 10. 43. &

13. 39.

Rom. 11. 27.

e Gen. 1. 16.

Ps. 72. 5, 17. &

89. 2, 36, 37. &

119. 91.

f Isa. 51. 15.

g ch. 10. 16.

h Ps. 148. 6.

Isa. 54. 9, 10.

ch. 33. 20.

i ch. 33. 22.

k Neh. 3. 1.

Zech. 14. 10.

l Ezek. 40. 8.

Zech. 2. 1.

own independent intelligence, without reference to the Holy Spirit.

But in the Church of God every true teacher teaches and every true learner learns by the help of God, given in prayer and in the other means of grace. The work of teaching and learning is God's work.

The human intelligence is absorbed, as it were, into God's inspiration. This is what the Prophet says : " All thy children shall be taught of the Lord, and great shall be the peace of thy children " (Isa. liv. 13),—a sentence adopted by our Lord, and applied to His disciples. And this is what the Apostle says : " Ye have an unction from the Holy One, and know all things, and have no need that any one teach you " (1 John ii. 20, 27). Cp. *Hengstenberg*, *Christol.* ii. 441 (Eng. Trans.); and the present writer may perhaps be allowed to refer here to one of his " Occasional Sermons," " The Office of the Holy Spirit in Education," No. 20.

35—37. *Thus saith the LORD*] The perpetual continuance of the seed of Israel in the line of David, from whom Christ came according to the flesh, had been already guaranteed to David by God in language similar to the present. See the *Prelim. Note*, above, to the great Psalm for Christmas Day (Ps. lxxxix. ; and *vv.* 9—12), where God's works in Creation are commemorated, as here, by way of introduction to the greater work of Redemption and Grace ; and where the perpetuity of David's seed in Christ is also compared to the permanence of God's ordinances in the natural world (*vv.* 19—29. 35. 37). Cp. below, xxxiii. 17—22, where that prophecy is combined with the present.

God says by the Prophet, that *The seed of Israel shall never cease from being a nation*. How can this be ? The answer is, that, " As long as the world lasts, the seed of Israel will subsist, not in those Jews who are unbelieving, but in those who, with the Apostles, and through the Apostles, believe in Christ " (*S. Jerome*).

38. *the days come*] See *v.* 27.

THE REBUILDING OF JERUSALEM BOTH LITERALLY AND SPIRITUALLY.

38, 39. *the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath*] Observe, the city is said here to be built to the Lord. It is dedicated to Him. The

Church (*κνριακή*) is the House of the Lord. It is called by His Name, consecrated to His Glory and Service. Its name is *Jehovah Shammah*, "the Lord is there" (Ezek. xlviii. 35).

This prophecy of Jeremiah, taken in a literal sense, foretells that Jerusalem shall be rebuilt in all its extent, from the tower of Hananeel, on the north-east (see Neh. iii. 1; xii. 39), to the gate of the corner, on the north-west (2 Kings xiv. 13. 2 Chron. xxvi. 9). Cp. Zech. xiv. 10; and on Neh. iii. 1. 11.

This was fulfilled at the return of the Jews, in the days of Nehemiah. See above, on Neh. iii., *Prelim. Note*.

But, as has been already observed in the notes on that Book, the rebuilding of the walls of Jerusalem by Nehemiah was figurative of a far greater and more enduring work, begun by the Divine Nehemiah, JESUS CHRIST, at His Incarnation, when He built up the ruins of our fallen Nature, and raised up the walls of the spiritual Jerusalem, His Universal Church, which, having had its centre and origin in Zion, is designed to enclose the world. See above, on Neh. iii. 1; and on Neh. xii. 43, concerning the joy of Jerusalem, when the walls were built. The notes on those passages may serve as a comment on the present prophecy.

HANANEEL, GAREB, AND GOATH.

The names *Hananeel*, and *Gate of the Corner*, specified in this prophecy, have a symbolical sense, suited to this fulfilment. *Hananeel* means *graciously given by God*. The building of the Spiritual Jerusalem, the Universal Church (as *S. Jerome* observes here), begins with the *free grace of God* in Christ's Incarnation (see on Titus ii. 11—14; and iii. 4—8,—a lesson appointed for Christmas Day), and extends to the Gate of the Corner. Christ is the elect Corner Stone. He is the Corner in which the walls of both Peoples, Jew, and Gentile meet in one, being cemented together in Him. See Ps. cxviii. 22. Isa. xxviii. 16. Matt. xxi. 42. 1 Pet. iii. 6. Cp. Zechariah's similar prophecy (xiv. 10) : " The land shall be inhabited from Benjamin's gate unto the place of the first gate, unto the corner-gate, and from the tower of *Hananeel* unto the King's wine-presses."

Similarly the names "hill *Gareb* and *Goath*," have also a symbolical significance. These sites are not mentioned by any writer of Scripture, in connexion with the topography of Jerusalem, nor in any place of Scripture but the present. It is to be regretted that the names *Gareb* and *Goath* should have

Before
CHRIST
about
606.
m 2 Chron. 23. 15.
Neh. 3. 28.
n Joel 3. 17.

about
590.
a 2 Kings 25. 1, 2.
ch. 39. 1.

b Neh. 3. 25.
ch. 33. 1. &
37. 21. & 38. 6. &
39. 14.

⁴⁰ And the whole valley of the dead bodies, and of the ashes,
And all the fields unto the brook of Kidron,
^m Unto the corner of the horse gate toward the east,
^a Shall be holy unto the LORD;
It shall not be plucked up,
Nor thrown down any more for ever.

XXXII. ¹ The word that came to Jeremiah from the LORD ^a in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar. ² For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up ^b in the court of the prison, which was in the king of Judah's house. ³ For Zedekiah king of Judah had shut him up,

been admitted into maps and charts of Jerusalem, as if they had a real existence.

The words *Gareb* and *Goath* are to be compared with many similar words occurring in the Song of Solomon, some of which had no local existence, but which, taken symbolically, represent the characteristics of the Christian Church. Such are *Bether*, *Bathrabbim*, *Baalhamon*. See above, *Introd.* to Canticles, p. 125; and notes on Cant. ii. 17; vi. 12; vii. 4; viii. 11.

The reason of the choice of such names as these was doubtless that we should not look to the letter of the prophecy, but to the spirit.

In like manner, we have symbolical names in the prophecies of Jeremiah's contemporary, Ezekiel, e.g. *Pekod*, *Shoa*, and *Koa* (see below, on Ezek. xxiii. 23), and *Gog* and *Magog*, in Ezek. xxxix., and *Jareb* in Hos. v. 13; x. 6. See the notes there.

Jeremiah uses other symbolical names, such as *Sheshac* (see xxv. 26; li. 41), *Pekod* (visitation), and *Merathaim* (double rebellion). See below, l. 21.

The word *Gareb*, here used, signifies a *leper* (from *garab*, to scrape off, and the substantive, *garab*, scabies, scurvy, *S. Jerome*, *Fuerst*, 297; *Gesen.* 178).

The word *Goath* has been supposed by some (*Vitringa*, *Hengst.*) to be the same as *Golgotha*, or Calvary, a place of execution. It is connected with *gavva*, to die. See Gen. vi. 17; vii. 21. Num. xvii. 12; xx. 3. Zech. xiii. 8. *Gesen.* 163; *Fuerst*, 274.

As to the former word, *Gareb*, be it remembered that *leprosy* was a type of sin; and the leper was shut out from the camp under the Levitical Law as unclean (see above, on Lev. xiii., *Prelim. Note*; and on that chapter generally; and Num. v. 3); and *Death* is also the image of sin (Eph. ii. 1), and the wages of sin (Rom. vi. 23).

With respect to the latter word, *Goath*, let us bear in mind that Man's condition by nature is, that he is tainted with the *leprosy* of sin; he is spiritually *dead*, and is liable to God's wrath, and to the punishment of Death. But in Christ, the Holy One, Who by His Death destroyed him that had the power of it, even the Devil (Heb. ii. 14), and Who is "the Resurrection and the Life,"—"a fountain is opened for sin and for uncleanness" (Zech. xiii. 1). And the Christian Church has a commission to preach repentance and remission of sins to all Nations, beginning at Jerusalem (Luke xxiv. 27. Acts ii. 28), and to offer Life Eternal, through Christ, to all who are lying in darkness and the shadow of death.

Thus the Christian Church, which has its origin and centre in Zion, extends its walls with a living and gracious energy to enfold the hill *Gareb*, and even *Goath* itself.

This extension of the Church to neutralize the evil effects of the Fall of Man, and to make Death itself to be like a mother of Life in Christ, is symbolized by Jeremiah's brother Prophet Ezekiel, in the Vision of the Temple (the figure of the Church), where he describes the Waters of Life in the Gospel of Christ, flowing out of the Temple (symbolizing the Christian Church), from beside the *Altar* (the figure of Christ's Cross), and cleansing and healing the waters of the Dead Sea,—the type of the World lying in wickedness. See below, on Ezek. xl.—xlvi., and the RETROSPECT, at the end of this Volume.

There was a remarkable exemplification of this prophecy in our Blessed Lord's ministry. No sooner had He preached the Sermon on the Mount, than He touched and healed the man full of *leprosy*, the type of sin; and the next day He raised the widow's son from *death* (Matt. viii. 1. 4. Luke vii. 11—17). These were symbolical acts, showing that He had come to cleanse the leprosy of sin, and to overcome Death. Thus the hill *Gareb* and *Goath* were (if we may so say) taken by Him into the precincts of the Jerusalem of His Church.

We thus see what is the meaning of the phrase, to "include the Hill of the Lepers (*Gareb*), and of Death (*Goath*), in the Holy City." That which was unclean by Nature, and under the Levitical Law, becomes clean in the Evangelical Dispensation by the purifying efficacy of the Blood of Christ. Cp. *Hengst.*, *Christol.* ii. p. 459.

40. And the whole valley of the dead bodies, and of the ashes] Even the Valley of Hinnom—once the scene of idolatrous worship and the receptacle of dead bodies, and the place of burning (cp. vii. 32), and of *ashes* of idolatrous sacrifices, and all the *fields* (Hebr. *shedemoth*, as in some MSS.), or (according to other MSS.) all the places that were once *cut off* (Hebr. *sheremoth*: see *Hengst.* and *Graf*) as unclean, even unto the brook of Kidron, to which the abominations of idolatry were carried and burnt (2 Kings xxiii. 4—6), that is, all things most unclean by nature and by human corruption, will be purged from all impurity, and be cleansed by the Blood of Christ and by the outpouring of the Spirit of Holiness in the Christian Church, and so be made *holy to the Lord*. Cp. Zech. xiv. 20, 21. Joel iii. 17. Isa. lii. 1; lx. 21; and Ezek. xlvi. 1—10.

This has been fulfilled, and is in course of fulfilment, not only by the transformation of heathen temples and basilicas (such as the Pantheon at Rome, and the Parthenon and Temple of Theus at Athens) into Christian Churches, but by the conversion of heathen Cities and Nations unto Christ. Ephesus, once famous for its idolatry, sorcery, and impurity, is now called by the name of St. John the Evangelist. The Cross of Christ stands in the Colosseum, where Christian martyrs were formerly cast to the lions, and it surmounts the obelisks of Egypt; and Human Nature, once the stronghold of Satan, has now become the shrine of the Deity by the Incarnation of the Son of God.

JEREMIAH, JUST BEFORE THE CAPTURE OF JERUSALEM BY THE CHALDEANS, IS ADMONISHED BY GOD TO BUY HANAMEEL'S FIELD AT ANATHOTH IN BENJAMIN.

CH. XXXII.] In the tenth year of the reign of Zedekiah, the eighteenth year of Nebuchadnezzar, the siege of Jerusalem by the Chaldeans, which had been commenced in the ninth year of Zedekiah (xxxix. 1; lii. 4); and had been interrupted for a short time by the arrival of the succour of the Egyptian forces at Jerusalem (xxxvii. 5. 11), was recommenced and prosecuted with increased vigour.

Jeremiah, from the beginning of the siege, had foretold that all resistance to the Chaldean invaders would be ineffectual, and had advised submission to them.

He was put into prison on the charge of falling away to the Chaldeans (xxxvii. 13), and after some time, at the command of Zedekiah, he was brought into the court of the prison in the King's house, and there remained (xxxvii. 21; xxxviii. 13. 28; xxxix. 14); being not debarred from intercourse with his friends (xxxii. 8. 12; xxxviii. 1).

At that time occurred the incident which is related in the following chapter.

The most cheering hopes of future joy are revealed by the Prophet in the darkest hours of present woe. The most gracious promises concerning Christ, the true King of Israel, the true Successor of David, and of His future Kingdom which is everlasting, come forth from the Holy Spirit of God by the mouth of the Prophet Jeremiah when a prisoner, and when the material City and Temple of Jerusalem were about to be burnt by the Babylonians, and when the last King of Jerusalem was about to be taken by the enemy, and to have his eyes put out, and to be carried a captive into a far-off land, from which he never came back to his own home.

saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, 'Behold, I will give this city into the hand of the king of Babylon, and he shall take it; ⁴ and Zedekiah king of Judah ^d shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes; ⁵ and he shall lead Zedekiah to Babylon, and there shall he be 'until I visit him, saith the LORD: 'though ye fight with the Chaldeans, ye shall not prosper.

Before
CHRIST
about
590.
c ch. 34. 2.
d ch. 34. 3. &
38. 18, 23. &
39. 5. & 52. 9.

e ch. 27. 22.
f ch. 21. 4. &
33. 5.

⁶ And Jeremiah said, The word of the LORD came unto me, saying, ⁷ Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth: for the ^g right of redemption is thine to buy it. ⁸ So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the LORD. ⁹ And I bought the field of Hanameel my uncle's son, that was in Anathoth, and ^h weighed him the money, even || seventeen shekels of silver. ¹⁰ And I † subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. ¹¹ So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open: ¹² and I gave the evidence of the purchase unto ⁱ Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the ^k witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

g Lev. 25. 24,
25, 32.
Ruth 4. 4.

h Gen. 23. 16.
Zech. 11. 12.
|| Or, seven
shekels and ten
pieces of silver.
† Heb. wrote in
the book.

i ch. 36. 4.

k See Isa. 8. 2.

¹³ And I charged Baruch before them, saying, ¹⁴ Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days. ¹⁵ For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards ^l shall be possessed again in this land.

l ver. 37, 43.

¹⁶ Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying, ¹⁷ Ah Lord God! behold, ^m thou hast made the heaven and the earth by thy great power and stretched out arm, and ⁿ there is nothing || too hard for thee: ¹⁸ thou shewest ^o loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, ^p the Mighty God, ^q the LORD

m 2 Kings 19. 15.

n Gen. 18. 14.
ver. 27.
Luke 1. 37.
|| Or, hid from
thee.
o Exod. 20. 6. &
34. 7.

Deut. 5. 9, 10.

p Isa. 9. 6.

q ch. 10. 16

7. *Hanameel the son of Shallum thine uncle*] The word *uncle* is in apposition with *Shallum*, not with *Hanameel*. Hanameel was the cousin of Jeremiah. See vv. 8, 9.

8. *Buy my field*] Hanameel being Jeremiah's cousin, and therefore most probably a Levite, this field could not have been a Levitical inheritance, which was inalienable (Levit. xxv. 34); but perhaps it had come into his possession by marriage or purchase (Deut. xviii. 8).

— *the redemption is thine*] By right of kindred. See Levit. xxv. 25. Ruth iv.

9. *I bought the field*] When the Chaldeans were besieging Jerusalem, and occupying the territory of Benjamin, in which the field was situated.

When Hannibal laid siege to Rome, the site on which he pitched his camp was put up to auction, and found a purchaser in the besieged city (Liv. Hist. xxvi. i. Florus ii. 6.)

— *seventeen shekels*] Literally *seven shekels and ten of silver*; about 40 shillings (*Baekkh*). The smallness of the price is to be accounted for by the insecurity of the property, on account of the Chaldean invasion, and shows that the vendor had lost all hope.

10. *And I subscribed the evidence*] Rather, *I wrote* (the

transaction) *in the book*—in the deed of purchase.

11. *So I took—open*] Rather, *and I took the deed of purchase that was sealed up—the covenant and the conditions* (or stipulations) of sale, and the *open copy*, i. e. the duplicate copy of that which was sealed up. Two copies of the deed were executed; one of which was sealed up, so that it might not be tampered with, the other was open, so as to be easy of access, and that all might see what the conditions of sale were. See v. 14.

12. *unto Baruch the son of Neriah*] Who was of a noble family (compare li. 59), and skilled in his native tongue (*Josephus*, Ant. x. 9. 1), and a faithful friend and fellow-labourer of Jeremiah. He seems to have had hopes of honourable promotion in the days of Jehoiakim, and to have aspired to it; and suffered privation and encountered danger in the service of God and the Prophet; see below, xxxvi. 26, and the interesting record of his personal feelings and struggles in xlv. 3, and compare note on xliii. 3.

— *mine uncle's son*] My near kinsman. Heb. *dôd*, literally *my beloved*; cp. Isa. v. 1. Cant. i. 13, 14, 16.

18. *into the bosom*] The open lap of the loose robe. Ruth iii.

15. Prov. xvii. 23. Isa. lxxv. 6, 7. Luke vi. 38.

Before
CHRIST
about
590.

r Isa. 28. 29.
† Heb. *doing*.
s Job 34. 21.
Ps. 33. 13.
Prov. 5. 21.
ch. 16. 17.
t ch. 17. 10.
u Exod. 9. 16.
1 Chron. 17. 21.
Isa. 63. 12.
Dan. 9. 15.
x Exod. 6. 6.
2 Sam. 7. 23.
1 Chron. 17. 21.
Ps. 136. 11, 12.
y Exod. 3. 8, 17.
ch. 11. 5.
z Neh. 9. 26.
ch. 11. 8.
Dan. 9. 10—14.

|| Or, *engines of
shot*, ch. 33. 4.

a ver. 25, 36.

b ch. 14. 12.

|| Or, *though*.
c ver. 24.

d Num. 16. 22.
e ver. 17.
f ver. 3.

g ch. 21. 10. &
37. 8, 10. &
52. 13.
h ch. 19. 13.

i ch. 2. 7. &
3. 25. & 7. 22—26.
& 22. 21.
Ezek. 20. 28.
† Heb. *for my
anger*.

k 2 Kings 23. 27.
& 24. 3.

l Isa. 1. 4, 6.
Dan. 9. 8.

† Heb. *neck*.
m ch. 2. 27. &
7. 24.
n ch. 7. 13.

o ch. 7. 30, 31 &
23. 11.
Ezek. 8. 5, 6.

p ch. 7. 31. &
19. 5.

q Lev. 18. 21.
1 Kings 11. 33.
r ch. 7. 31.

of hosts, *is* his name, ¹⁹ *great* in counsel, and mighty in *†* work: for thine *eyes are* open upon all the ways of the sons of men: *†* to give every one according to his ways, and according to the fruit of his doings: ²⁰ which hast set signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and among *other* men; and hast made thee "a name, as at this day; ²¹ and *x* hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror; ²² and hast given them this land, which thou didst swear to their fathers to give them, *y* a land flowing with milk and honey; ²³ and they came in, and possessed it; but *z* they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them: ²⁴ behold the || mounts, they are come unto the city to take it; and the city *a* is given into the hand of the Chaldeans, that fight against it, because of *b* the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it. ²⁵ And thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses; || for *c* the city is given into the hand of the Chaldeans.

²⁶ Then came the word of the LORD unto Jeremiah, saying, ²⁷ Behold, I *am* the LORD, the *d* God of all flesh: *e* is there any thing too hard for me? ²⁸ Therefore thus saith the LORD; Behold, *f* I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it: ²⁹ and the Chaldeans, that fight against this city, shall come and *g* set fire on this city, and burn it with the houses, *h* upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger. ³⁰ For the children of Israel and the children of Judah *i* have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD. ³¹ For this city hath been to me *as* *†* a provocation of mine anger and of my fury from the day that they built it even unto this day; *k* that I should remove it from before my face, ³² because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, *l* they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem. ³³ And they have turned unto me the *†m* back, and not the face: though I taught them, *n* rising up early and teaching *them*, yet they have not hearkened to receive instruction. ³⁴ But they *o* set their abominations in the house, which is called by my name, to defile it. ³⁵ And they built the high places of Baal, which *are* in the valley of the son of Hinnom, to *p* cause their sons and their daughters to pass through *the fire* unto *q* Molech; *r* which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

³⁶ And now therefore thus saith the LORD, the God of Israel, concerning

24. Behold the mounts] The ramparts raised above the trench round the walls of Jerusalem by the Chaldean besiegers. See vi. 6.

— to take it] To enclose it.

25. for the city is given into the hand of the Chaldeans] Rather, And the city is given.—It is an expression of wonder on the part of the Prophet that he should be ordered to buy what is in the hand of the enemy.

29. upon whose roofs] See xix. 13, and cp. vii. 18.

30. their youth] Their origin as a nation (iii. 24, 25; xxii. 21).

31. For this city] This city hath been for My wrath, and for My fury—that is, it has been set to exasperate Me, from the day in which it was built, even to this day; for Me to cast it away from before My face. It professes to be dedicated to Me, to be the Holy City, yet it seems to have a fixed purpose and a firm resolve to provoke Me to reject it from My presence.

35. which I commanded them not] See vii. 31.

this city, whereof ye say, ^sIt shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence; ³⁷ behold, I will ^tgather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them ^uto dwell safely: ³⁸ and they shall be ^xmy people, and I will be their God: ³⁹ and I will ^ygive them one heart, and one way, that they may fear me [†]for ever, for the good of them, and of their children after them: ⁴⁰ and ^zI will make an everlasting covenant with them, that I will not turn away [†]from them, to do them good; but ^aI will put my fear in their hearts, that they shall not depart from me. ⁴¹ Yea, ^bI will rejoice over them to do them good, and ^cI will plant them in this land [†]assuredly with my whole heart and with my whole soul.

⁴² For thus saith the LORD; ^dLike as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. ⁴³ And ^efields shall be bought in this land, ^fwhereof ye say, *It is desolate without man or beast; it is given into the hand of the Chaldeans.*

⁴⁴ Men shall buy fields for money, and subscribe evidences, and seal *them*, and take witnesses in ^gthe land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for ^hI will cause their captivity to return, saith the LORD.

XXXIII. ¹ Moreover the word of the LORD came unto Jeremiah the second time, while he was yet ^ashut up in the court of the prison, saying,

² Thus saith the LORD the ^bmaker thereof,
The LORD that formed it, to establish it;
|| ^cThe LORD is his name;
³ ^dCall unto me, and I will answer thee,
And shew thee great and || mighty things,
Which thou knowest not.

⁴ For thus saith the LORD, the God of Israel,
Concerning the houses of this city,
And concerning the houses of the kings of Judah,

Before CHRIST about 590.
s ver. 24.
t Deut. 30. 3.
ch. 23. 3. &
29. 14. & 31. 10
Ezek. 37. 21.
u ch. 23. 6. & 33. 16.
x ch. 24. 7. & 30. 22. & 31. 33.
y ch. 24. 7.
Ezek. 11. 19, 20.
† Heb. *all days*.
z Isa. 55. 3.
ch. 31. 31.
† Heb. *from after them*.
a ch. 31. 33.
b Deut. 30. 9.
Zeph. 3. 17.
c ch. 24. 6. & 31. 28.
Amos 9. 15.
† Heb. *in truth, or, stability*.
d ch. 31. 2†
e ver. 15.
f ch. 33. 10.

g ch. 17. 26.
h ch. 33. 7, 11, 26.

a ch. 32. 2, 3.
b Isa. 37. 26.
|| Or, JEHOVAH.
c Exod. 15. 3.
Amos 5. 8. & 9. 6.
d Ps. 91. 15.
ch. 29. 12.
|| Or, hidden,
Isa. 43. 6.

37, 38. *I will gather them*] On their repentance in their captivity. See xxxi. 8, 9. 18—20. 33.
40. *an everlasting covenant*] In Christ. See 1. 5. Ps. lxxxix. 34, 35. Isa. lv. 3. Heb. viii. 10.
43. *fields shall be bought in this land*] At the return of the Jews from Babylon after the seventy years' captivity (xxv. 11), a pledge and figure of the restoration of all Israel in Christ. See *Prelim. Note* to Isa. xl. The New Testament mentions the sale of lands in Judæa in Apostolic times, when Jerusalem was about to be destroyed, and the Church was to be planted in all the world (Acts iv. 34; v. 4).
44. *the valley*] Heb. *shephēlah*, the lowland on the west coast. This word is translated *plain* in xvii. 26, and *vale* in xxxiii. 13.
— *the south*] Heb. *négeb*, the region on the south of Judah, bordering on the wilderness. For the spiritual interpretation of this prophecy we may refer to an Ancient Father, who says, "According to the letter, this prophecy had its primary fulfilment in the return of the Jews from Babylon, in consequence of the edict of Cyrus; but this was a typical event, and spiritually the prophecy is accomplished more fully in Christ and His Apostles. Under the Gospel there is a great restoration. Men buy fields for money when they gain to themselves an eternal habitation with the mammon of iniquity; and they have an inheritance in the heavenly Jerusalem, where is the Vision of Peace. When all these things are fulfilled, then it may be truly said, *I will cause their captivity to return*; and this will be done by Him Who, "when He ascended up on high, led captivity captive, and gave gifts to men" (Eph. iv. 8. *S. Jerome*).

CONTINUATION OF THE EVANGELICAL PROMISES TO ISRAEL.
CH. XXXIII. 1. *the word of the LORD came unto Jeremiah—the prison*] The most gracious and glorious promises of the Messiah were given to Jeremiah when a prisoner, and were revealed by him to the faithful in Judah in the days of Zedekiah, when the temple and city of Jerusalem were just about to be burnt by the armies of Babylon. See xxxii. 1.
2. *the maker thereof*] He that doeth it. He Who will bring to pass what He has promised—the Restoration of Israel.
3. *mighty things*] Literally, things *shut up*—in the mysterious counsels of God.
4, 5. *For thus saith the LORD—city*] A controverted passage. The right rendering seems to be, *For thus saith the Lord the God of Israel concerning the houses of this city, and concerning the houses of the Kings of Judah which are to be destroyed at the ramparts* (see xxxii. 24), *and at the sword* (i.e. as we say, *at the point of the sword*, and *at the cannon's mouth*, &c.; the Hebr. *él* has this sense, and may be rendered *because of*, *Gesen. 46*); *which are coming to fight with the Chaldeans, but it is only to fill them* (the houses) *with corpses of men whom I have slain* (the future, being certain, is spoken of as past) *in Mine anger and in My fury* (the victory of the Chaldeans is not due to themselves, but to Me), *and for all whose wickedness I have hid My face from this city*.
The houses of Jerusalem are described as *coming to fight*
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e ch. 32, 24.
f ch. 32, 5.

Which are thrown down by ^e the mounts, and by the sword ;

⁵ ^f They come to fight with the Chaldeans,
But *it is* to fill them with the dead bodies of men,
Whom I have slain in mine anger and in my fury,
And for all whose wickedness
I have hid my face from this city.

g ch. 30, 17.

⁶ Behold, ^g I will bring it health and cure, and I will cure them,
And will reveal unto them the abundance of peace and truth.

h ch. 30, 3. &
32, 44.
ver. 11.

⁷ And ^h I will cause the captivity of Judah
And the captivity of Israel to return,
And will build them, ⁱ as at the first.

i Isa. 1, 26.
ch. 24, 6. &
30, 20. & 31, 4, 28.
& 42, 10.
k Ezek. 36, 25.
Zech. 13, 1.
Heb. 9, 13; 14.
l ch. 31, 34.
Micah 7, 18.

⁸ And I will ^k cleanse them from all their iniquity,
Whereby they have sinned against me ;
And I will ^l pardon all their iniquities,
Whereby they have sinned,
And whereby they have transgressed against me.

m Isa. 62, 7.
ch. 13, 11.

⁹ ^m And it shall be to me a name of joy,
A praise and an honour before all the nations of the earth,
Which shall hear all the good that I do unto them :

n Isa. 60, 5.

And they shall ⁿ fear and tremble for all the goodness
And for all the prosperity that I procure unto it.

¹⁰ Thus saith the LORD ;

Again there shall be heard in this place,

o ch. 32, 43.

^o Which ye say *shall be* desolate without man and without beast,
Even in the cities of Judah, and in the streets of Jerusalem,
That are desolate, without man,
And without inhabitant, and without beast,

p ch. 7, 34. &
16, 9. & 25, 10.
Rev. 18, 23.

¹¹ The ^p voice of joy, and the voice of gladness,

The voice of the bridegroom, and the voice of the bride,

The voice of them that shall say, ^q Praise the LORD of hosts :

q 1 Chron. 16,
8, 34.
2 Chron. 5, 13. &
7, 3.
Ezra 3, 11.
Ps. 136, 1.
Isa. 12, 4.
r Lev. 7, 12.
Ps. 107, 22. &
116, 17.

For the LORD *is* good ;

For his mercy *endureth* for ever :

And of them that shall bring ^r the sacrifice of praise into the house of the
LORD.

s ver. 7.

For ^s I will cause to return the captivity of the land,

As at the first, saith the LORD.

¹² Thus saith the LORD of hosts ;

^t Again in this place which is desolate,

t Isa. 65, 10.
ch. 31, 24. &
50, 19.

against the Chaldeans, just as the *mounts* or *ramparts* are represented as *coming* against the city to besiege it (xxxii. 24) ; because the inhabitants of the houses will vainly and rashly *come forth* to fight, instead of submitting themselves (as God commanded them by Jeremiah to do) to the Chaldeans, whose subjects they were, and to whom Zedekiah had taken an oath of allegiance.

The word *house* is often used by Jeremiah for the *people* of it (see iii. 18). The *house* of Judah shall walk with the *house* of Israel (ix. 26) ; the *house* of Israel are *uncircumcised* (cp. xxxi. 27 ; xxxv. 2, 3, 18) ; the *house* of the Rechabites (xlvi. 13. Ezek. ii. 5, 6, 8 ; iii. 1, 7. Hos. v. 1. Amos vii. 9).

⁶. *Behold, I will bring it health* I, Who have smitten Israel, will also heal him ; I, Who scatter, will also gather ; I, Who destroy Jerusalem by the arms of Chaldaea, will build it up. Cp. xxx. 3 ; xxxi. 4, 28.

This was fulfilled in part by the return of the Jews under Zerubbabel ; and it has its complete accomplishment in Christ

and His Church, which, being set up by Him in Jerusalem, enfolds all Nations in its bosom, and is a praise, a joy, and honour to the whole earth. See above, on Isa. lxii. 7.

For an exposition of this chapter in this sense, see *Calovius*, *Bibl. Illust.* pp. 469—471, who says, “ Hoc oraculum illustrissimum unice de Christo accipiendum est ; parallelum prorsus est loco superiori ” (xxiii. 6). The most ancient Jewish Expositors, and all the early Christian Interpreters, applied it to Christ.

¹¹. *The voice of the bridegroom, and the voice of the bride*] Especially the voice of the Divine Bridegroom, Jesus Christ, and the voice of the Bride, His Church, purchased by His own blood shed for her at Jerusalem. Cp. John iii. 29. Acts xx. 28. 2 Cor. xi. 2. Eph. v. 25.

— *Praise the LORD—the LORD is good ; for his mercy endureth for ever*] Words taken up by the exiles of Israel returning to Jerusalem, and fulfilling this prophecy. See on Ezra iii. 11. Cp. Neh. xii. 27, and Ps. cxviii. 1.

Without man and without beast,
And in all the cities thereof,
Shall be an habitation of shepherds,
Causing *their* flocks to lie down.

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¹³ ^u In the cities of the mountains, in the cities of the vale,
And in the cities of the south, and in the land of Benjamin,
And in the places about Jerusalem, and in the cities of Judah,
Shall the flocks ^x pass again under the hands of him that telleth *them*,
Saith the LORD.

u ch. 17. 26. &
32. 44.

x Lev. 27. 32.

¹⁴ ^y Behold, the days come, saith the LORD,
That ^z I will perform that good thing which I have promised
Unto the house of Israel and to the house of Judah.

y ch. 23. 5. &
31. 27, 31.

z ch. 29. 10.

¹⁵ In those days, and at that time,
Will I cause the ^a Branch of righteousness to grow up unto David;
And he shall execute judgment and righteousness in the land.

a Isa. 4. 2. &
11. 1.
ch. 23. 5.

¹⁶ ^b In those days shall Judah be saved,
And Jerusalem shall dwell safely:
And this *is the name* wherewith she shall be called,
† The LORD our righteousness.

b ch. 23. 6.

† Heb. *Jehovah-tsidkenu*.

¹⁷ For thus saith the LORD;
† David shall never ^c want a man
To sit upon the throne of the house of Israel;

† Heb. *there shall not be cut off from David*.
c 2 Sam. 7. 16.
1 Kings 2. 4.
Ps. 89. 29, 36.
Luke 1. 32, 33.

¹⁸ Neither shall the priests the Levites want a man before me

12. *an habitation of shepherds*] Fulfilled literally in part, in the return of the Jews after the Captivity; but, much more, spiritually, in the formation of Christian sheepfolds, and in the feeding of their flocks by Christian Pastors in the Holy Land of Christ's Church. See above, on Isa. lxi. 5; and below, on Ezek. xxxiv. 12—15. 23. 31; xxxvi. 38, which are the best comments on this passage.

13. *under the hands of him that telleth*] The sheep of the flock will be numerous, not to be reckoned at a glance, but to be numbered one by one by the shepherd, who "tells the tale" of his sheep; the good Shepherd calleth all His sheep by name (John x. 3). Cp. 3 John, 14, "Greet the friends by name."

14. *that good thing*] The Gospel, which was foreshadowed by the good word of deliverance from Babylon. See xxix. 10.

PROMISE OF CHRIST THE BRANCH OF DAVID.

15, 16. *the Branch of righteousness—safely*] The righteous sprout from the stem of David, the promised Messiah, as the Chaldee *Targum* here paraphrases the words.

These words may be rendered, *And this is he Who will call her* (namely) *the Lord our Righteousness*. See above, xxiii. 6. Christ is He Who will call her (viz. Jerusalem), the Church of God; the Spouse of Christ, the Mother of all believers throughout the World. So *Bp. Pearson*, Art. ii. p. 148, note; and so *Calvinus*.

Another rendering, which is equivalent to that in the text, is accepted by the majority of modern interpreters. *This is the name by which one will call her* (Jerusalem) *the Lord our righteousness*. And this is to be explained by the union of the Church with Christ (see Rom. xii. 4, 5. 1 Cor. x. 17; xii. 12. Eph. i. 22; iv. 12. 15, 16. 25; v. 23. 30. Col. i. 18. 24), so that what belongs to Him is communicated to her (*Calvin, Piscator, Munster*). "Christ" (says St. Paul) "is made to us righteousness" (1 Cor. i. 30, 31). And "God made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. v. 21). And the Apostle desires, therefore, to be found in Him, not having his own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith (Phil. iii. 8, 9).

Thus, by virtue of her mystical union with Christ, and by the imputation of His merits, and the infusion of His Spirit, the Name of the Church may be said to be "The Lord our righteousness;" she hides herself in Him, and is seen by God as in

Him; she is clothed with Christ the Sun of righteousness (see Rev. xii. 1), and is accepted in the Beloved (Eph. i. 6).

17. *David shall never want a man to sit upon the throne*] The Throne of David is perpetuated in Christ, the Son of David, according to God's promise to David. See above, on 2 Sam. vii. *Prelim. Note*, and on Jacob's prophecy concerning Shiloh, Gen. xlix. 10, and on Ps. lxxxix. 29. 35—37; and Isa. ix. 7; and Luke i. 32.

PERPETUITY OF THE PRIESTS THE LEVITES.

18—22.] This promise—that *the Priests the Levites will never cease to offer burnt offerings* before God, and to *kindle meat offerings*, and to *do sacrifice continually*; and that God will *multiply the Levites that minister unto Him*—has caused much controversy;

(1) By some (as *Graf*) it has been supposed to be tantamount to a divine pledge, that the Aaronic Priesthood and Levitical ministry, in its literal sense, should never cease.

This opinion is refuted by Jeremiah himself, who says that the days will come when there will be no more mention made of the Ark of the Covenant, the centre of the Levitical economy. See above, iii. 16.

(2) By others (as *Hengst.*), it has been alleged that these words are to be applied to all Christians indiscriminately, who are called a royal priesthood, a nation of Priests. See below, on 1 Pet. ii. 5. 9, and on Rev. i. 6; v. 10; xx. 6.

But though, doubtless, in a certain sense (declared in the notes on those passages) all Christians are Priests, and all are bound to offer and present themselves, their souls and bodies, a living sacrifice to God (Rom. xii. 1), and to offer the spiritual sacrifice of prayer, and praise, and alms continually toward God (Phil. ii. 17; iv. 18. Heb. xiii. 15, 16. 1 Pet. ii. 5), yet the context of the present passage shows that the Prophet is speaking of a *special class*, or *family*, distinct from the rest of the Israel of God.

(3) For the explanation of these words, it is to be remembered that the Hebrew Prophets adopt the imagery derived from the Tabernacle and the Temple, to describe the characteristics of the Church of Christ.

For example, Isaiah says, speaking of the Christian Church, that from one *new moon* to another, and from one *Sabbath* to another, *all flesh* shall come to worship before the Lord. That is to say, the *essence* of the blessings foreshadowed by the *new*

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d Rom. 12. 1. &
15. 16.
1 Pet. 2. 5, 9.
Rev. 1. 6.
e Ps. 89. 37.
Isa. 54. 9.
ch. 31. 36.
ver. 25.
f Ps. 89. 34.
g Gen. 13. 16. &
15. 5. & 22. 17.
ch. 31. 37.
h ver. 21, 22.
i ver. 20.
Gen. 8. 22.
k Ps. 74. 16, 17.
& 104. 19.
ch. 31. 35, 36.
1 ch. 31. 37.
m ver. 7, 11.
Ezra 2. 1.
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a 2 Kings 25.
1, &c.
ch. 39. 1. & 52. 4.
b ch. 1. 15.
- To ^d offer burnt offerings,
And to kindle meat offerings, and to do sacrifice continually.
19 And the word of the LORD came unto Jeremiah, saying,
20 Thus saith the LORD ;
 ^e If ye can break my covenant of the day,
 And my covenant of the night,
 And that there should not be day and night in their season ;
21 Then may also ^f my covenant be broken with David my servant,
 That he should not have a son to reign upon his throne ;
 And with the Levites the priests, my ministers.
22 As ^g the host of heaven cannot be numbered,
 Neither the sand of the sea measured :
 So will I multiply the seed of David my servant,
 And the Levites that minister unto me.
23 Moreover the word of the LORD came to Jeremiah, saying,
24 Considerest thou not what this people have spoken, saying,
 ^h The two families which the LORD hath chosen,
 He hath even cast them off ?
 Thus they have despised my people,
 That they should be no more a nation before them.
25 Thus saith the LORD ;
 If ⁱ my covenant *be* not with day and night,
 And if I have not ^k appointed the ordinances of heaven and earth ;
26 ^l Then will I cast away the seed of Jacob, and David my servant,
 So that I will not take *any* of his seed *to be* rulers
 Over the seed of Abraham, Isaac, and Jacob :
 For ^m I will cause their captivity to return, and have mercy on them.
XXXIV. ¹ The word which came unto Jeremiah from the LORD, ^a when
Nebuchadnezzar king of Babylon, and all his army, and ^b all the kingdoms

moons and *Sabbaths* in the Levitical dispensation, will be realized under the Gospel. See the notes above, on Isa. lvi. 7 ; lxi. 23 ; and on Isa. xix. 19.

Similarly, Zechariah, describing the blessedness and glory of the Church of Christ Universal, says that *all nations* which come against Jerusalem shall go up from year to year to worship the King, the Lord of Hosts, and to keep the *Feast of Tabernacles* (Zech. xiv. 16). This implies, that all Christian believers in all nations, will enjoy the fulness of the blessings typified by the *Feast of Tabernacles*, which prefigured the *Incarnation* of the Son of God, and His perpetual *dwelling* with His People. See note on Isa. xii. 3, and lvi. 2, and the references there.

So it is with regard to the Christian Ministry, in the present passage.

The Ministry of Christ's Church is the complete spiritual realization of all that was done in the offices of the High Priest, the Priests, and the Levites in the Tabernacle and Temple.

The promise here, that the Priests the Levites will never want a man to stand before God to execute priestly functions, is (as *W. Lowth* well observes) a declaration that "there shall never fail a succession of men set apart to God's service to perform the public offices of religion." Accordingly, St. Paul proves the rights and privileges belonging to the Ministers of the Gospel, from the prerogatives given to the Jewish Priesthood (1 Cor. ix. 13, 14).

Hence it is, that when the Lord speaks by Isaiah concerning the call of the Gentiles, and the ordination of some among them to be Ministers in Christ's Church, He says, "I will also take of them for *Priests* and for *Levites*." See also above, on Isa. lxi. 6 ; lvi. 21, and on lvi. 7 ; and below, Mal. i. 11 ; iii. 3, which are the best commentaries on this passage.

Hence also the ancient Christian Fathers derived an argument for the *threefold order* of Ministers in the Christian Church. So *S. Clement*, the fellow-labourer of St. Paul (Epist. ad Rom. cap. 40), speaking of the Christian Church, says, "The *Chief Priest* (the Bishop) has his own special functions assigned to him, and the *Priests* have their own place appointed them, and the *Levites* (the Deacons) have their proper ministrations, and the layman is bound by lay duties." And *S. Jerome* (Ep. 84 ad Evagr.), "Quod Aaron et filii ejus atque Levitæ in Templo fuerunt, hoc sibi Episcopi, et Presbyteri, et Diaconi vindicant in Ecclesiâ."

Therefore such passages as these in the Hebrew Scriptures may be not unfitly used, on the one hand, against the Papacy, which degrades Bishops to vassals of the Popedom, and makes four orders in the Church ; and they may be urged, on the other hand, against Presbyterian Parity, which obliterates the distinction between the Priesthood and the Episcopate.

The Gospel of Christ and the Church of Christ possess the spiritual essence of whatever was commanded in the Levitical dispensations. Whatever was local and personal in those dispensations has passed away. The Tabernacle, the Temple, their Sacrifices, their Sabbaths, their Annual Festivals, their threefold Ministry, all these have been spiritualized in the Gospel. Sinai is perpetuated in Zion. The Glory of the Law has been absorbed into that of the Gospel. See above, on Ps. lxxiii. 17, the great Pentecostal Psalm.

THE LORD'S MESSAGE TO ZEDEKIAH.

CH. XXXIV. 1. *all the kingdoms of the earth of his dominion*] That is, *of the land of his realm*. Cp. li. 28. Isa. xliii. 1.

of the earth † of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying, ² Thus saith the LORD, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, ^c I will give this city into the hand of the king of Babylon, and ^d he shall burn it with fire: ³ and ^e thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and † he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

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† Heb. *the dominion of his hand.*
c ch. 21. 10. & 32. 3, 28.
d ch. 32. 29. ver. 22.
e ch. 32. 4.

† Heb. *his mouth shall speak to thy mouth.*

⁴ Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword: ⁵ but thou shalt die in peace: and with ^f the burnings of thy fathers, the former kings which were before thee, ^g so shall they burn odours for thee; and ^h they will lament thee, saying, Ah lord! for I have pronounced the word, saith the LORD.

f See 2 Chron. 16. 14. & 21. 19.
g Dan. 2. 46.
h See ch. 22. 18.

⁶ Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem, ⁷ when the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for ⁱ these defenced cities remained of the cities of Judah.

i 2 Kings 18. 13. & 19. 8.
2 Chron. 11. 5, 9.

⁸ This is the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim ^k liberty unto them; ⁹ ^l that every man should let his manservant, and every man his maidservant, being an Hebrew or an Hebrewess, go free; ^m that none should serve himself of them, to wit, of a Jew his brother.

k Exod. 21. 2. Lev. 25. 10. ver. 14.
l 1 Neh. 5. 11.

m Lev. 25. 39—46.

¹⁰ Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let them go. ¹¹ But ⁿ afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

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n See ver. 21. ch. 37. 5.

¹² Therefore the word of the LORD came to Jeremiah from the LORD, saying, ¹³ Thus saith the LORD, the God of Israel; I made a covenant with your fathers

4, 5. *Yet hear the word of the LORD*] The statements here, as represented in our Authorized Version, that Zedekiah should die in peace, and have a royal funeral, and be buried with honour and lamentation, seem to be at variance with the history and with the context.

In vv. 2, 3 it is said that Zedekiah shall be delivered into the hand of the King of Babylon and be carried captive to Babylon. And it is recorded in the Sacred History, that his sons were slain before his eyes, and that his eyes were put out, and that he was bound in fetters of brass and carried to Babylon (2 Kings xxv. 6, 7). It was also foretold by Ezekiel, that he should die at Babylon (Ezek. xii. 13; xvii. 16).

How, then, could it be true, that Zedekiah, an exile and a captive, should die in peace and be buried with a royal funeral, with the burnings of his fathers (see note on 2 Chron. xvi. 14; xxi. 19), and be lamented with dirges of honour? Cp. above, xxii. 18.

And could it be right and just, that Zedekiah, who had hardened his heart against all divine warnings—continued during a reign of eleven years—and did not profit by the punishment of his predecessors for their sins, should have a happier end than that of those predecessors, Jehoiakim and Jeconiah?

These objections may at first sight seem to be formidable; but they vanish when the words of the prophet are rightly rendered and understood. Their true sense is as follows.

Yet hear the word of the Lord. Or rather, *Only hearken to the word of the Lord.* Obey it; repent of thy sins, O King, especially of thy perjury to the King of Babylon; pray to God, humble thyself before Him; submit to the King whose sworn subject thou art, and who is God's servant, to execute His will. In that case,—thus saith the Lord, thou shalt not die by the sword, but die in peace at Jerusalem, and be buried with royal

honours in the sepulchre of David thy father. Do this; listen to me: for I have pronounced this word, saith the Lord.

This appears to be the correct exposition of Jeremiah's words. See *Venema, C. B. Michaelis, Hitzig, Graf, Nägel.* Compare the similar promise in xxxviii. 17, 20; the performance of which was contingent on the King's obedience to the word of the Lord.

7. *Lachish and—Azekah*] In the lowlands of Judah to the s.w. of Jerusalem. See on Josh. x. 10, 11. 2 Kings xiv. 19; xviii. 14. 2 Chron. xi. 9.

9. *go free*] In the Sabbatical year, or year of release. See Lev. xxv. 4. Deut. xv. 9, 12.

Zedekiah and the people, having had their attention drawn to the Book of the Law, which was found in the Temple in the days of Josiah his father, and having pledged themselves to obey it, made some movements toward repentance at a time when they were alarmed by the danger with which they were threatened by the Chaldeans besieging the city.

Perhaps, also, they desired to have the help of their Hebrew slaves in warding off their Chaldean enemies, and to secure their services by manumission. But, unhappily, these movements toward repentance (like those of Pharaoh smarting under the plagues) were only transitory, and produced no good fruit. See what follows.

11. *afterward they turned*] When the danger seemed to have passed away, on the temporary retirement of the Chaldeans from before Jerusalem, at the approach of Pharaoh Hophra and his army from Egypt to relieve and succour Jerusalem. See vv. 21, 22; and xxxvii. 5.

12. *the word of the Lord came—from the Lord*] This phrase has been rightly supposed to imply the doctrine of a plurality of Persons in the Godhead. Cp. on Gen. xix. 24, and on 2 Sam. xxiii. 2, 3.

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o Exod. 21. 2. &
23. 10.
Deut. 15. 12.
|| Or, *hath sold*
himself.
† Heb. *to day*.

p So 2 Kings
23. 3.
Neh. 10. 29.
q ch. 7. 10.
† Heb. *where-
upon my name
is called*.
r Exod. 20. 7.
Lev. 19. 12.

s Matt. 7. 2.
Gal. 6. 7.
James 2. 13.
t ch. 32. 24, 36.
† Heb. *for a
removing*.
u Deut. 28. 25, 64.
ch. 29. 18.

x See Gen. 15.
10, 17.

y ch. 7. 33. &
16. 4. & 19. 7.

z See ch. 37. 5,
11.
a ch. 37. 8, 10.

b ch. 38. 3. &
39. 1, 2, 8. &
52. 7, 13.
c ch. 9. 11. &
14. 2, 6.
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a 2 Kings 10. 15.
1 Chron. 2. 55.
b 1 Kings 6. 5.

in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying, ¹⁴ At the end of °seven years let ye go every man his brother an Hebrew, which || hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear. ¹⁵ And ye were † now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had ^p made a covenant before me ^q in the house † which is called by my name: ¹⁶ but ye turned and ^r polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

¹⁷ Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: ^s behold, I proclaim a liberty for you, saith the LORD, 'to the sword, to the pestilence, and to the famine; and I will make you † to be " removed into all the kingdoms of the earth. ¹⁸ And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when * they cut the calf in twain, and passed between the parts thereof, ¹⁹ the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf; ²⁰ I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their ^y dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth. ²¹ And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, ^z which are gone up from you. ²² ^a Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, ^b and take it, and burn it with fire: and ^c I will make the cities of Judah a desolation without an inhabitant.

XXXV. ¹ The word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying, ² Go unto the house of the ^a Rechabites, and speak unto them, and bring them into the house of the LORD, into one of ^b the chambers, and give them wine to drink.

14. *At the end of seven years*] That is, according to the Hebrew mode of speech, in the seventh year. Cp. Deut. xiv. 28 with xxvi. 12; cp. Matt. xxvii. 63 with Matt. xxvii. 64. Mark viii. 31.

17. *I proclaim a liberty for you—to the sword*] Ye are my servants, bound by ties of duty and obedience to Me (Levit. xxv. 42, 55. 1 Kings viii. 32, 36). Whose service is perfect freedom; and if ye are faithful to Me, ye will be safe under My protection. But ye have broken loose from those bands of duty to Me; therefore I make you free (miserable liberty!) to the ravages of the sword. Ye have broken My Law, and have enslaved those servants whom ye had set free in obedience to Me. Therefore I make you free to slavery and exile.

18. *the words of the covenant—twain*] Literally, *the words of the covenant which they made* (literally, *they cut*) *before My face, viz. the calf which they cut in two*. The words *covenant* and *calf* are put in apposition. In making a covenant for the manumission of their Hebrew servants, the men of Jerusalem had passed through the pieces of a calf (either really or figuratively) which they had cut in twain, and said,—If we do not keep the covenant, may God cut us in twain as this calf is cut in twain. God now takes them at their word, and will execute their own imprecation on their own heads. On this ancient rite (whence the phrases ὀρκία τέμνειν, "foedus icere," "ferire," "percutere," &c., are derived) see above, Gen. xv. 10.

Jehoiakim and Jerusalem reproved for their disobedience by the example of the Rechabites.

CH. XXXV. 1. *in the days of Jehoiakim*] Jeremiah having foretold to Zedekiah the last King of Judah, his impending doom (if he did not repent, see xxxiv. 4), and that of Jerusalem, *goes back*, as usual (see on xxv. 1; xxvi. 1, compared with xxi. 1), to record earlier warnings given to his predecessor (the last King but two) Jehoiakim, in order to show that Zedekiah and his people had been mercifully dealt with by God, and had received many calls to repentance, before his punishment was inflicted.

He now endeavours to bring him to a sense of shame for his disobedience to the Almighty King of Israel,—Whose appointed Vicegerent he was (pledged to maintain His Law which would bring with it manifold blessings, temporal and eternal), and Who was willing to love and protect him, as His heavenly Father,—by the example of the Rechabites obeying for successive generations the precepts of *their earthly father*, who had exceeded the just limits of parental authority by imposing laws on his posterity which ought not to have been enforced. See v. 18.

The incident recorded in this chapter seems to have taken place in, or soon after, the fourth year of Jehoiakim. See v. 11, where it is said that Nebuchadnezzar had come up into the land; and compare xlv. 2, and 2 Kings xxiv. 1.

2. *the house of the Rechabites*] Their family; they had no houses, properly so called (v. 7). The Rechabites were a nomad

³ Then I took Jaazaniah the son of Jeremiah, the son of Habazaniah, and his brethren, and all his sons, and the whole house of the Rechabites; ⁴ and I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaseiah the son of Shallum, ^e the keeper of the † door: ⁵ and I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

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c 2 Kings 12. 9.
& 25. 18.
1 Chron. 9. 18, 19.
† Heb. *threshold*,
or, *vessel*.

⁶ But they said, We will drink no wine: for ^d Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, *neither* ye, nor your sons for ever: ⁷ neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any*: but all your days ye shall dwell in tents; ^e that ye may live many days in the land where ye *be* strangers. ⁸ Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; ⁹ nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed: ¹⁰ but we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. ¹¹ But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

d 2 Kings 10. 15.

e Exod. 20. 12.
Eph. 6. 2, 3.

¹² Then came the word of the LORD unto Jeremiah, saying, ¹³ Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not ^f receive instruction to hearken to my words? saith the LORD. ¹⁴ The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: ^g notwithstanding I have spoken unto you, ^h rising early and speaking; but ye hearkened not unto me. ¹⁵ ⁱ I have sent also unto you all my servants the prophets, rising up early and sending *them*, saying, ^k Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me. ¹⁶ Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me: ¹⁷ therefore

f ch. 32. 33.

g 2 Chron. 36. 15.

h ch. 7. 13. &
25. 3.

i ch. 7. 25. & 25. 4.

k ch. 18. 11. &
25. 5, 6.

race of Kenites (1 Chron. ii. 55), who dwelt among the Amalekites, but are contrasted with them, on account of their friendly feelings and conduct to Israel (Num. x. 29, compared with Judg. i. 16; iv. 11. 17; v. 24. 1 Sam. xv. 6), and were inhabitants of the wilderness to the south of Judah (1 Sam. xxvii. 10; xxx. 29).

The name *Jonadab*, which means whom *Jehovah excites* or impels to do a thing *freely* (see *Gesen.* 338. 583), shows that they were connected with the family of God's people; and a specimen of their religious zeal for the God of Israel is displayed in the history of their father Jonadab, who was associated with Jehu, King of Israel, in exterminating the worship of Baal (2 Kings x. 15. 23). That the Kenites were not idolaters, but proselytes of Israel, appears from the fact, related in the present narrative, that they were brought into the Temple at Jerusalem (v. 2).

Jonadab seems to have desired to preserve his descendants from the enervating effects of the luxury which weakened and demoralized other tribes of the Kenites, and therefore to have imposed upon them the restrictions specified in the present chapter.

— *one of the chambers*] The apartments adjoining the Temple, for the reception of tithes and offerings, and also for the sacred vessels and other things requisite for the ministry of the Temple (v. 4). Cp. xxxvi. 10. 1 Kings vi. 5. 1 Chron. ix. 27. 30. Neh. xiii. 4—12.

⁴ *a man of God*] Rather, *the man of God*. Hanan seems to

have been celebrated for his sanctity and prophetic office (cp. Deut. xxxiii. 1. Isa. xiv. 6); and this circumstance added another inducement to the Rechabites to comply with the invitation of the prophet of the Lord in His Temple. But they resisted all solicitation, and adhered faithfully to their father's injunctions.

— *Maaseiah the son of Shallum, the keeper of the door*] The *threshold* of the Temple; they were three in number. See 2 Kings xxv. 18. 2 Chron. xxxi. 14.

This Maaseiah was next in rank to the High Priest, and his deputy (cp. lii. 24; 2 Kings xxv. 18), and was probably the same whose son Zephaniah, after the deportation of Maaseiah with Jehoiachim (xxix. 1), held one of the chief priestly offices under Zedekiah (xxi. 1; xxix. 25; xxxvii. 3).

⁵ *pots—and cups*] *Bowls and goblets*.

¹¹ *when Nebuchadrezzar—Syrians—Jerusalem*] They explain the fact that they do not now *dwell in tents* according to their father's injunction (v. 7), because they have been forced to take refuge in Jerusalem. But in all things that are *possible* (and abstinence from wine was one) they will cleave to their father's injunctions.

The Syrians were first reduced to subjection by Assyria (Isa. ix. 11), and after the fall of Nineveh they passed under the yoke of Babylon, cp. 2 Kings xxiv. 2; and *Josephus* c. Apion. p. 1045b, who speaks of them as conquered by Nebuchadrezzar.

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1 Prov. 1. 24.
Isa. 65. 12. &
66. 4.
ch. 7. 13.

thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: ¹because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

¹⁸ And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: ¹⁹ therefore thus saith the LORD of hosts, the God of Israel; † Jonadab the son of Rechab shall not want a man to ^mstand before me for ever.

XXXVI. ¹ And it came to pass in the fourth year of Jehoiakim the son of

18. Because ye have obeyed the commandment of Jonadab your father] God does not here praise Jonadab for imposing these commands on his posterity.

It may well be doubted, whether any one is justified in obliging himself, and much more in obliging another, by a vow to abstain from any of God's good creatures which He has made to be received with thankfulness by man. See notes below on 1 Cor. iii. 22; viii. 13; and on 1 Tim. iv. 3, 4.

But what God here praises by the Prophet, is the faithful and unswerving obedience of the Rechabites to the commands of Jonadab their father, who had been dead about 300 years. This obedience was more exemplary because it subjected them to severe privations, and because, though the thing commanded was not wrong to be done (for if it had been, they ought not to have obeyed the command), yet the command itself ought not to have been given, and because therefore the temptation, which they resisted, to disobey their father was even greater on that account. As *S. Augustine* says (c. Faustum, xxii. 75), "It is the duty of an inferior to obey lawful Authority even in things which it may not have been expedient for the superior to command, and where he who gives the command may be censurable." "Superiorem facit reum iniquitas imperandi, innocentem autem subditum ostendit ordo serviendi."

This is a doctrine too often forgotten in our days, when the very fact that a thing is ordered by lawful Authority, Civil or Ecclesiastical, seems to create in some minds a prejudice against it, and to excite them to cavil at it, and to disobey it.

What God blesses and rewards here, is the affectionate reverence of the Rechabites for their father's memory, and their dutiful compliance with his will and word. God did not command them to abstain from wine—He did not justify their father's injunction of such abstinence on his posterity; but God has commanded all men to honour their parents, and to obey all lawful authority, civil and ecclesiastical, in all things that are not contrary to His Law. Almighty God commands us to obey all lawful authorities; and in obeying them we obey God, Who commands us to obey them (*S. Augustine*); and we shall receive a blessing from Him for our obedience, and He will punish all who disobey, as being guilty of disobedience to Himself Who commands us to honour Parents, and to obey all lawful superiors who derive their commission from Him, and are His Deputies and Representatives (see below on Rom. xiii. 1—4. Titus iii. 1. 1 Pet. ii. 13). We may here again cite *S. Augustine* (in Ps. lxx.), commenting on this history in words which are very reasonable and salutary for the present times:—

"Jonadab commendatur nobis ex prophetiâ Jeremiæ, qui filiis suis præceperat ut vinum non biberent; neque in domibus, sed in tabernaculis, habitarent. Præceptum autem patris filii tenuerunt et servaverunt, et ex hoc benedicti a Domino meruerunt (Jer. xxxv. 6—10). Dominus autem hoc non præceperat; sed pater ipsorum. Sic autem hoc acceperunt, tanquam præceptum a Domino Deo suo: quia, etsi Dominus non præceperat, ut non biberent vinum, et in tabernaculis habitarent, præceperat tamen Dominus ut filii patri obedirent. In eâ ergo re solâ filius non debet obedire patri suo, si aliquid pater ipse iusserit contra Dominum Deum ipsius. Neque enim debet irasci pater, quando ei præponitur Deus. Ubi autem hoc jubet pater, quod contra Deum non sit, scis audiendus est quomodo Deus; quia obedire patri jussit Deus.

"Benedixit ergo Deus filios Jonadab propter obedientiam, eosque obiect inobedienti populo suo, exprobrans quia cum filii Jonadab obedientes essent patri suo, illi non obedirent Deo suo. Cum autem ageret ista Jeremias, id agebat cum populo Israel, ut pararet se ad captivitatem ducendos esse in Babyloniam, et non resisterent voluntati Dei, nec sperarent aliud, nisi quia futuri essent captivi."

S. Augustine comments here on the name *Jonadab*, which signifies one whom *Jehovah* excites to offer freely (see above) *Domini spontaneus*; and he observes that this name presents a striking contrast to God's own people at Jerusalem, who did not offer themselves freely to the Lord, but disobeyed Him, and were therefore carried captive to Babylon. *Augustine* proceeds to exhort us all to be true Christian *Jonadabs*, and to offer ourselves in all things freely to the Lord:—

"Si enim disciplina apostolica servum monet ut homini, domino suo, non tanquam ex necessitate, sed ex voluntate serviat (Eph. vi. 5. Col. iii. 22); et libenter serviendo se in corde liberum faciat; quanto magis Deo totâ, et plenâ, et libenti voluntate serviendum est, Qui videt ipsam voluntatem tuam? Nam si servus tibi non ex animo serviat, manus ejus, faciem ejus, presentiam ejus potes videre; cor ejus non potes: et tamen ait illis Apostolus, non ad oculos servientes. Et quid est, Non ad oculos? Quid ergo visurus est dominus meus quomodo illi serviam, ut dicas mihi: Non ad oculos servientes? Adjecit: sed quasi servi Christi. Dominus homo non videt; sed Dominus Christus videt. Ecce animo, inquit, cum bonâ voluntate" (Eph. vi. 6, 7. *S. Augustine*).

19. Jonadab the son of Rechab shall not want a man] On the permanence and preservation of the Rechabites, see *Dr. Wolff's* Journal of his travels in Yemen and Mesopotamia, pp. 388, 389; and Travels, ii. 298—300. *Nägel.*, 254; *Pusey* on Daniel, 268.

On this history, see also *Dr. W. H. Mill's* Lent Sermons, p. 238.

CH. XXXVI.] In the present chapter Jeremiah goes back to a still earlier period (see *Prelim. Note* to chap. xxxv.), and shows how mercifully God had dealt with His people, and with their King before their final destruction.

Almighty God, in His great long-suffering toward them, had sent to them His servants the Prophets, "rising up early, and sending them" (vii. 25; xxv. 4—6; xxxv. 15). And to speak only of the ministry of Jeremiah, He had sent him in the thirteenth year of Josiah, and his ministry had already been continued for twenty-three years, in the fourth year of Jehoiakim, when the power of Egypt had been broken by the Babylonian army at the battle of Carchemish (xvi. 2), and when Nebuchadnezzar's dynasty was established, and threatened Jerusalem. See above, on xxv. 1—3.

Jeremiah, who, in the earlier part of his career, had been from time to time perplexed and harassed by doubts and fears, and had sometimes wavered and murmured in the work of his prophetic mission to rebellious Kings, Princes, Priests, and People at Jerusalem, who treated him with injury and scorn, had now been established in his position as "a defended city on an iron pillar, a brazen wall, against the whole land, against the Kings of Judah, against the princes thereof, and against the people of the land" (i. 18); and he who had formerly wavered, now confirms others. See below, xlv. 1—4.

At this critical juncture Almighty God vouchsafed a new dispensation of mercy to His rebellious nation. Before this time, Jeremiah had uttered prophecies by word of mouth, in public places, in the ears of the King, Princes, Priests, and People of Jerusalem. But these utterances could only have a local and transitory effect. Therefore, now that the danger was more imminent, and the need of repentance and amendment was more urgent, Jeremiah is commanded to take a roll of a book, and to write therein all the words God had spoken unto him, against Israel and Judah, from the days of Josiah to that day, the fourth year of Jehoiakim. See vv. 1—3.

Jeremiah did not write the roll with his own hand, but employed the services of his faithful friend Baruch as his

Josiah king of Judah, *that* this word came unto Jeremiah from the LORD, saying, ² Take thee a ^a roll of a book, and ^b write therein all the words that I have spoken unto thee against Israel, and against Judah, and against ^c all the nations, from the day I spake unto thee, from the days of ^d Josiah, even unto this day. ³ ^e It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may ^f return every man from his evil way; that I may forgive their iniquity and their sin.

⁴ Then Jeremiah ^g called Baruch the son of Neriah: and ^h Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book. ⁵ And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the LORD: ⁶ therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon ⁱ the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities. ⁷ ^k It may be [†] they will present their supplication before the LORD, and will return every one from his evil way: for great *is* the anger and the fury that the LORD hath pronounced against this people.

⁸ And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house. ⁹ And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, *that* they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem. ¹⁰ Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the ^{||} ¹ entry of the new gate of the LORD's house, in the ears of all the people.

¹¹ When Michaiah the son of Gemariah, the son of Shaphan, had heard out

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a Isa. 8. 1.
Ezek. 2. 9.
Zech. 5. 1.
b ch. 30. 2.
c ch. 25. 15, &c.
d ch. 25. 3.
e ver. 7.
f ch. 26. 3.
g ch. 18. 8.
h ch. 32. 12.
i See ch. 45. 1.

i Lev. 16. 29. &
23. 27—32.
Acts 27. 9.

k ver. 3.
† Heb. *their sup-
plication shall
fall.*

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|| Or, *door.*
i ch. 10.

amanuensis; and, being shut up, or restrained from going forth in person to the Temple, he commanded Baruch to read it publicly in the Lord's house on a fasting day, when the people came up from the cities to Jerusalem.

It so happened that in the following year such a fast was proclaimed, and Baruch went and read the roll in the ears of the people, in the Lord's house, on the fast day which had been appointed in order to appease God's wrath, and to procure His favour in that time of national distress (see on v. 9), and when the mind of the nation might therefore be supposed to be more ready to receive a warning and exhortation from God, and when inhabitants of all the cities of Judah were gathered together at Jerusalem to worship (v. 9).

Among the prophecies delivered orally by Jeremiah before this period, we have those which are contained in chaps. ii., iii.,—vi., vii.,—x., xi.,—xiii., xiv.,—xvii., xviii., xix., xx., xxii. 1—23, xxiii., xxv., xxvi., xlv. 1—12, xlvii. 1—xlix. 33. Chapters xxx., xxxi. also belong to that period, and they were written in a separate book, in order to be a manual of comfort to the exiles at Babylon, and to all true Israelites of every age and country in the world. See xxx. 2. The prophecies in the chapters above specified had probably been committed to writing before this time, but were not as yet collected in a volume, and publicly read to the people.

2. a roll] Hebr. *megillah*. This is the earliest passage, except Ps. xl. 7, in which this word occurs; and it is only found in this chapter, where it occurs thirteen times; and in Ezek. ii. 9; iii. 1, 2, 3; and Zech. v. 1, 2; and in Ezra vi. 2.

3. will hear all the evil] Will hearken to it, and lay it to heart. From such expressions as these, in which God speaks after the manner of men as to what might be, and ought to be (cp. v. 7; xxvi. 3. Ezek. xii. 3. Amos v. 15. Zeph. ii. 3), it is clear, that God, who foresees all things, forces nothing; and His prescience does not interfere with the exercise of man's free will (*Origen*, Philocal. c. 23; *W. Lowth* here).

4. Baruch the son of Neriah] Jeremiah's faithful friend and minister, whose name signifies *blessed*. See above, xxxii. 12, 13. 16; xliii. 3. 6; xlv. 1, 2.

5. I am shut up] Literally, *restrained*, from going to the Temple. The cause of this restraint is not known; but it was providential, like St. Paul's two imprisonments at Rome, which gave him leisure to write, and caused him, when unable to preach with his lips to his contemporaries in particular places, to preach with his pen in Epistles written from the place of his confinement to all Churches of every age. The restraint of Jeremiah gave freedom to his prophecies. The prison of St. Paul was a pulpit for the World.

6. upon the fasting day] Literally, *on a fast day*: not one of the regular fast days, for this was in the ninth month (v. 22), our December, in which there was no regular yearly fast day; but it was a fast specially appointed by authority, on account of the danger impending over Jerusalem.

That such appointments as these may be mere empty forms, and be neither profitable to those who appoint them nor to those for whom they are appointed, and that they are only hypocritical abominations in God's sight, if not accompanied with hearty repentance and practical amendment of life, is evident from the present history. Cp. Isa. lviii. 4.

7. It may be—LORD] Literally, who knows *whether their supplication may not fall before the Lord* in lowly self-abasement, and appease Him? On the formula rendered *perhaps* (literally, *whether not*), see *Gesen.* 20; and on the phrase the *supplication may fall*, see xxxvii. 20; xlii. 2 (*margin*).

9. And it came to pass] This is a recapitulation, for the sake of explaining more fully the circumstances and the occasion on which the roll was read.

10. Gemariah the son of Shaphan] Gemariah was of a noble family, well affected to Jeremiah (see v. 25), and was probably the brother of the Ahikam who was favourable to Jeremiah (see xxvi. 24), and whose son Gedaliah, afterwards appointed governor of Judah by the Chaldeans (xl. 7), was also well-disposed to Jeremiah (xxxix. 11—14). Probably he was impressed with the fearful fulfilment of some of his prophecies.

— higher court] The inner court.

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of the book all the words of the LORD, ¹² then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes. ¹³ Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

¹⁴ Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them. ¹⁵ And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears. ¹⁶ Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words. ¹⁷ And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth? ¹⁸ Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the book. ¹⁹ Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

²⁰ And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king. ²¹ So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. ²² Now the king sat in ^mthe winterhouse in the ninth month: and *there was a fire* on the hearth burning before him. ²³ And it came to pass, *that* when Jehudi had read three or four leaves, he cut it with the penknife, and cast *it* into the fire *that was* on the hearth, until all the roll was consumed in the fire *that was* on the hearth. ²⁴ Yet they were not afraid, nor ⁿrent their garments, *neither* the

^m See Amos 3. 15.

ⁿ 2 Kings 22. 11.
^{Isa.} 36. 22. & 37. 1.

12. *the scribe's chamber*] Or secretary's office, or chancery.

— *Elishama the scribe*] Or secretary. Perhaps the same as mentioned in xli. 1; 2 Kings xxv. 25: a prince of the Court.

— *Elnathan the son of Achbor*] Who enjoyed the King's confidence, and had been employed as his emissary against the Prophet Urijah (xxvi. 22).

16. *they were afraid both one and other*] They turned with looks of fear one toward the other. Cp. Gen. xlii. 28.

18. *I wrote them with ink in the book*] Baruch, like a faithful minister, does not assume to himself any of the functions of his master Jeremiah. Jeremiah is the Prophet, Baruch the Prophet's amanuensis; he was to Jeremiah what Tertius was to St. Paul (Rom. xvi. 22). The work of the one was mechanical, with paper, pen, and ink, used in obedience to an earthly superior; the work of the other was by inspiration of God.

22. *the winterhouse*] Cp. Amos iii. 15. In the dwellings of Palestine at the present day the lower apartments are commonly called *el beit*, or *the house*; the upper is the *alliyeh*, which is the summer-house. Every respectable habitation has both, and they are familiarly termed *beit shetawy*, or *winter-house*, and *beit seify*, or *summer-house*. If they are on the same storey, the external apartments are called the *summer-house*, and the internal the *winter-house* (Dr. Thompson, "The Land and the Book," 309).

— *ninth month*] Chisleu, answering to the latter half of November, and former half of December. Cp. 1 Macc. i. 54. John x. 22.

— *there was a fire on the hearth burning before him*] Rather, *there was a charcoal, a large chafing-dish* (Hebr. *âeh*), *burning before him*.—"Arula plena prunis." See Gesen. 28; Fuerst, 55; Vulg., Sept.

The Orientals (says Gesenius) still use pots made of burnt

earthenware for warming, instead of fire-places. These pots have the form of a large pitcher, and are usually placed in a hollow place in the middle of the room. When the fire is out, a frame, like a table, is put over them, and is covered with a carpet, and thus the warmth is kept in them. See also *Niebuhr* and *Tavernier*, in *Winer*, R. W. B. i. 468; *Stanley*, Lect. 536—538. The root of the Hebrew word here used is *âchach*, to kindle a fire.

23. *three or four leaves*] Literally, *doors*, i.e. *columns*. The roll was written from right to left, in a consecutive series of parallel columns (*Buxtorf*).

— *he cut it with the penknife*] Literally, *with the secretary's knife*, with which he sharpened the reed with which he wrote. Probably the secretary (Elishama, v. 12) had such a knife in his girdle; and the exasperated King seized it in his hand, and cut off from the roll some of the parallel columns, and threw the strips into the fire (vv. 27, 28); and this action was repeated from time to time, as appears from the use of the imperfect tense in the original. If a thick, large parchment roll had been cast into the charcoal fire all at once, it would not have burnt easily. The wilful recklessness and bold impiety of the infatuated King was shown in this—that he heard the roll read, column after column, and in his rage he cut off portion after portion, probably with words of execration and insult, and made the successive shreds to blaze in the fire till the whole was consumed.

— *the hearth*] The charcoal vessel before him (v. 22).

24. *Yet they were not afraid, nor rent their garments*] A striking contrast to the good King Josiah, the father of Jehoiakim. He heard the words read from the Book of the Law, found in the Temple (2 Kings xxii. 11). Observe the difference between the father and the son in their acts and in their end. Compare 2 Kings xxii. 18—20, with the fearful denunciation on Jehoiakim, above, xxii. 18, 19; below, v. 30;

king, nor any of his servants that heard all these words. ²⁵ Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them. ²⁶ But the king commanded Jerahmeel the son || of Hammelech, and Seraiah the son of || Or, of the king. Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

Before
CHRIST
about
606.

²⁷ Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, ²³ Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned. ²⁹ And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

about
605.

³⁰ Therefore thus saith the LORD of Jehoiakim king of Judah; ° He shall have none to sit upon the throne of David: and his dead body shall be ^p cast out in the day to the heat, and in the night to the frost. ³¹ And I will [†] punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

o ch. 22. 30.

p ch. 22. 19.

[†] Heb. visit upon, ch. 23. 34.

³² Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many [†] like words.

[†] Heb. as they.

about
599.

XXXVII. ¹ And king ^a Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah. ² ^b But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake [†] by the prophet Jeremiah.

a 2 Kings 24. 17.
2 Chron. 36. 10.
ch. 22. 24.
b 2 Chron. 36.
12, 14.

[†] Heb. by the hand of the prophet.

³ And Zedekiah the king sent Jehucal the son of Shelemiah and ^c Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the LORD our God for us. ⁴ Now Jeremiah came in and went out among the

c ch. 21. 1, 2. &
29. 25. & 52. 24.

590.

and consider the aggravation of Jehoiakim's guilt by reason of his good father's example.

²⁶ *the son of Hammelech*] Rather, *the King's son*, one of the blood royal. Cp. xxxviii. 6. 1 Kings xxii. 26. 2 Kings xi. 1, 2. Zeph. i. 8.

²⁷ *Then the word of the LORD came*] Though the Prophet Jeremiah was under restraint (v. 5), yet "the Word of the LORD was not bound," but went forth from the Prophet's confinement to preach to the people in the Temple; and, though Jeremiah's roll was burnt, yet the Word of the LORD was not burned, but blazed forth from the ashes with fresh force and indignation against the unhappy king. Jeremiah took another roll, and gave it to Baruch, who wrote in it from the mouth of Jeremiah all the words of the former roll, and there were added many like words.

Here is a sublime specimen of the triumph of God's Word, when repressed by the power, and burnt by the rage of this world, whether it be in the suppression of the Scriptures, or in preventing their circulation, or in casting copies of them into the fire, or in the imprisonment and martyrdom of God's preachers. That Word rises more gloriously out of all its persecutions.

³⁰ *He shall have none to sit upon the throne*] His son Jehoiachin did not *sit on the throne*, that is, was never settled upon it; his reign being one of dependence on Babylon, and only for three months. See above, on xxii. 30; and on 2 Kings xxiv. 6. Objections have been alleged against the prophecy in this passage, as if it was not fulfilled. But the truth is, the prophecy was fulfilled in a very remarkable

manner, as has been shown in the note on that text. See also the beginning of the next chapter.

JEREMIAH'S PROPHECY TO ZEDEKIAH, WHEN THE CHALDEANS RAISED THE SIEGE OF JERUSALEM, THROUGH FEAR OF THE EGYPTIANS.

CH. XXXVII. 1. *instead of Coniah the son of Jehoiakim*] Thus the beginning of this chapter is connected with the close of the former. Jeremiah there prophesied that Jehoiakim would have no son to *sit* (that is, be *settled*) on the throne of David. His son Coniah (i.e. Jeconiah, or Jehoiachin) was taken captive to Babylon, after a short reign of three months; and Zedekiah, his uncle, was set up by Nebuchadnezzar in his place, and bound himself by a solemn oath of allegiance to the King of Babylon, which, after three years' service he violated, and rebelled against him, in hope of aid from Egypt; but he was punished by God for his perjury, and taken prisoner, and carried to Babylon. See 2 Kings xxiv. 1—20. 2 Chron. xxxvi. 13. Ezek. xvii. 13—15.

3—5. *Zedekiah the king sent Jehucal—and Zephaniah*] Two of his principal men (see xxi. 1; xxix. 25; xxxviii. 1; lii. 24), hoping thereby to induce Jeremiah to change the tone of his prophecies, and to excite him to encourage the King in his rebellion against Babylon, especially since the army of the Chaldeans had retired from before Jerusalem, through fear of Pharaoh Hophra, King of Egypt, and his army, which had come to the succour of Jerusalem. See v. 5. Cp. xlii. 30. Ezek. xvii. 15.

Before
CHRIST
590.
d See 2 Kings
24. 7.
Ezek. 17. 15.
e ver. 11.
ch. 34. 21.

people: for they had not put him into prison. ⁵ Then ^dPharaoh's army was come forth out of Egypt: ^eand when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

f ch. 21. 2.

⁶ Then came the word of the LORD unto the prophet Jeremiah, saying, ⁷ Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, ^fthat sent you unto me to inquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

g ch. 34. 22.

⁸ ^gAnd the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire. ⁹ Thus saith the LORD; Deceive not [†]yourself,

† Heb. *souls*.

saying, The Chaldeans shall surely depart from us: for they shall not depart.

h ch. 21. 4, 5.

¹⁰ ^hFor though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* [†]wounded men among them, *yet* should they rise up every man in his tent, and burn this city with fire.

† Heb. *thrust through*.

i ver. 5.

† Heb. *made to ascend*.

¹¹ ⁱAnd it came to pass, that when the army of the Chaldeans was [†]broken up from Jerusalem for fear of Pharaoh's army, ¹² then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, ^{||}to separate himself thence in the midst of the people. ¹³ And when he was in the gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans. ¹⁴ Then said Jeremiah, *It is* [†]false; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes. ¹⁵ Wherefore the princes were wroth with Jeremiah, and smote him, ^kand put him in prison in the house of Jonathan the scribe: for they had made that the prison.

|| Or, *to slip away from thence in the midst of the people*.

† Heb. *falsehood, or, a lie*.

k ch. 38. 26.

l ch. 38. 6.

|| Or, *cells*.

¹⁶ When Jeremiah was entered into ^lthe dungeon, and into the ^{||}cabins,

5. *Pharaoh*] Hophra (see xlv. 30), the Apries of Herodotus, the successor of Psammeticus on the throne of Egypt, B.C. 588. Seventeen years after the battle of Carchemish, in which the power of Egypt had been humbled by Babylon, he engaged in the expedition into Palestine, to assist Zedekiah (Ezek. xvii. 15—17), but was defeated by the Chaldeans, and Egypt was subdued by them. Cp. 2 Kings xxiv. 7. Ezek. xxix. 1—16; xxx.—xxxii.; below, xliii. 9—13.

12. *Jeremiah went—to separate himself thence in the midst of the people*] Jeremiah went out of Jerusalem to his native place, Anathoth, of Benjamin, where he afterwards purchased an estate from his cousin Hanameel (i. 1; xxix. 27; xxxii. 7).

But what is the meaning of the words *to separate himself thence in the midst of the people*?

The difficulty of the passage consists in the word *chálík*, which is rendered by some, *to divide a possession*. Cp. *Vulg., Syriac, Targum, Fuerst*, 433, and many recent Expositors.

But *chálík* is the *hiphíl* of *chálak*; and in all cases where it occurs it means *to make smooth*, and thence *flatter* (see Isa. xli. 7. Ps. v. 9; Prov. xxviii. 23; xxix. 5, the only places where it occurs); and therefore the sense seems to be (as in margin), *to slip away from thence* (i. e. from Jerusalem), in the *midst of the people* (i. e. of his own people, Benjamin). See xxxix. 14. So *Kimchi, Tremellius, Piscator, Rosenm., Gesenius*, 284.

Jeremiah does not deny that he left Jerusalem. He had good reason to do so; he had faith in the revelation that he received from God, that the succour from Egypt would be unavailing, and that the Chaldeans would return and destroy the city (vv. 9, 10). This act of Jeremiah quitting Jerusalem was like that of the primitive Christians, who left Jerusalem for Pella, because they believed our Lord's prophecies that it would be destroyed. See Matt. xxiv. 16. Mark xiii. 14. Luke xxi. 21.

13. *the gate of Benjamin*] The northern gate of Jerusalem, called the Gate of Ephraim (2 Kings xiv. 13. Neh. viii. 16); it led to Anathoth and other towns of Benjamin.

— *Hananiah*] Perhaps the false prophet mentioned in xxviii. 1—17.

14. *the princes*] Whose names are given in xxxviii. 1. Among them are none of the princes who had been favourable to Jere-

miah in the days of Jehoiakim (xxvi. 16). It is probable that all those other princes had now been carried captive to Babylon with Jeconiah, the son of Jehoiakim (*Graf*), and now, in the reign of Zedekiah, Jeremiah had to contend with a new set of rulers, who had converted the house of Jonathan, the secretary (v. 15), into a state prison, and who were more bitter against Jeremiah, as his subsequent history shows, than their predecessors had been.

16. *When Jeremiah was entered*] The Hebrew *ci*, rendered *when*, would be better translated *so that*, and be made to depend on the foregoing verse, *they put him in prison in the house of Jonathan the scribe (for they had made that the prison), so that Jeremiah entered*, &c. On this sense of *ci*, see *Gesen.* 391.

THE PROPHET JEREMIAH IN THE PIT.

— *the dungeon*] Hebr. *bór*; literally, a *pit*, a *cistern* (Gen. xxxvii. 20). Subterraneous cisterns without water were used as prisons. Cp. below, xxxviii. 6. Zech. ix. 11. *Gesen.* 109.

— *cabins*] The plural of Hebr. *chánuth*, a *vault*, or *crypt*, so called from being arched over, from *chánáh*, to bend (*Rosen., Nägel., Gesen.* 291). Some suppose it to mean *bent bars*, by which the prisoner was confined, and in which he sat as in a cage, in a distorted position (*Gesen., Graf*).

The fate of Jeremiah, like that of St. Paul, was, that he was not only cast into prison, but into the inner prison, and perhaps also his feet were made fast in the stocks. Cp. Acts xvi. 24.

This word *bór*, *pit*, *cistern*, occurring in the history of Joseph, who was cast into a *bór* (*pit*), by his brethren (see Gen. xxxvii. 22. 24. 28, 29), and also by the Egyptians, on false accusation (Gen. xl. 15; xli. 14), is also found in the history of Jeremiah, who was cast into a *bór* on two occasions, the one described here, the other in xxxviii. 6, 7, 9, 10, 11, 13.

It is also found in the prophetic Psalms concerning CHRIST, viz. xl. 2; lxxxviii. 4, 6, both used in the Church on the day of Christ's Passion. It is found also in that mysterious prophecy of Zechariah, which speaks of the efficacy of Christ in His Passion and Resurrection, as delivering the prisoners out of the *pit* (*bór*) that has no water. This word is, therefore, very

and Jeremiah had remained there many days; ¹⁷ then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there *any* word from the LORD? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon. ¹⁸ Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison? ¹⁹ Where *are* now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land? ²⁰ Therefore hear now, I pray thee, O my lord the king: † let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there. ²¹ Then Zedekiah the king commanded that they should commit Jeremiah ^m into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, ⁿ until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

Before
CHRIST
589.

† Heb. *let my
supplication fall.*

^m ch. 32. 2. &
38. 13, 28.
ⁿ ch. 38. 9. &
52. 6.

XXXVIII. ¹ Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and ^a Jucal the son of Shelemiah, and ^b Pashur the son of Malchiah, ^c heard the words that Jeremiah had spoken unto all the people, saying, ² Thus saith the LORD, ^d He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live. ³ Thus saith the LORD, ^e This city shall surely be given into the hand of the king of Babylon's army, which shall take it. ⁴ Therefore the princes said unto the king, We beseech thee, ^f let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the † welfare of this people, but the hurt.

^a ch. 37. 3.
^b ch. 21. 1.
^c ch. 21. 8.
^d ch. 21. 9.

^e ch. 21. 10. &
32. 3.

^f See ch. 26. 11.

† Heb. *peace.*

⁵ Then Zedekiah the king said, Behold, he *is* in your hand: for the king *is* not *he* that can do *any* thing against you.

⁶ ^g Then took they Jeremiah, and cast him into the dungeon of Malchiah ^g the son || of Hammelech, that *was* in the court of the prison: and they let || down Jeremiah with cords. And in the dungeon *there was* no water, but mire: so Jeremiah sunk in the mire.

^g ch. 37. 21.

|| Or, *of the king.*

suggestive of the typical analogies between Joseph, Jeremiah, and Christ. See further, below, xxxviii. 6. 10.

17. *Then Zedekiah—sent*] After the many days mentioned in the foregoing verse, during which we are to suppose that the Chaldeans had returned to Jerusalem with reinforcements, and had repulsed the Egyptians, and were now besieging the city (see v. 19); so that Jeremiah's imprisonment detained him at Jerusalem to see the fulfilment of his own prophecy, and to receive a supplicatory message from Zedekiah the king, who recognized the truth of his predictions when it was too late. Cp. xxxviii. 1. 14—24. 28; xxxix. 14.

21. *the court of the prison*] Where he would be in freer custody.

— *the bakers' street*] That quarter of the city where the bakers' shops were; the different trades, in Eastern cities, being ranged in different streets. Cp. *Winer, E. W. B.* 1. 462. 3. *Lane*, Mod. Egypt. 313, who says, "Commonly in Cairo a portion of a street, or a whole street, consists chiefly or solely of houses appropriated to one trade, and is called the '*Sook*' of that trade."

CH. XXXVIII. 1. *Gedaliah the son of Pashur*] Probably of that Pashur who had put Jeremiah into the prison of the Temple, and whose unhappy fate had been foretold by the Prophet (xx. 1—6).

— *Jucal the son of Shelemiah, and Pashur the son of Mal-*

chiah] They had been sent on a former occasion by Zedekiah to Jeremiah, when the Prophet had foretold that the Egyptians would retreat to their own land, and that the Chaldeans would fight against the city and take it.

4. *let this man be put to death: for—he weakeneth*] Literally, *let some one put this man to death, for he maketh the hands of the men of war to be faint* (Isa. xiii. 7. Ezek. vii. 17).

5. *the king is not he that can do any thing against you*] *The king is not* (of any account) *that he can do aught against you.* Zedekiah in his pusillanimity gives up Jeremiah to the princes, as Pilate gave up Christ to the Chief Priests.

On the weakness of Zedekiah's character and the fatal consequences of that weakness, see below, v. 22.

JEREMIAH IN THE PIT, AND IN THE MIRE.

6. *dungeon*] *A cistern*, Hebr. *bôr* (see above, xxxvii. 16), dug in the ground to preserve rain-water; but now it had no water in it (probably there had been a larger consumption of water from it than usual, by reason of the siege), but only mud.

— *so Jeremiah sunk in the mire*] "It is difficult not to imagine a connexion" (says *Stanley*, Lect. 547) "between this incident and the 69th Psalm, 'I sink in the mire where there is no bottom. Deliver me out of the mire, that I sink not; let not the pit shut her mouth upon me'" (v. 15). The reason of this

Before
CHRIST
589.
h ch. 59. 16.

† Heb. *he will die.*

† Heb. *in thine hand.*

i ver. 6.

k ch. 37. 21.

⁷ ^h Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin; ⁸ Ebed-melech went forth out of the king's house, and spake to the king, saying, ⁹ My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and † he is like to die for hunger in the place where he is: for *there is no more bread in the city.*

¹⁰ Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men † with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

¹¹ So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. ¹² And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so.

¹³ ⁱ So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained ^k in the court of the prison.

is, because the words of the inspired Psalmist were a prophecy, and the sufferings of the Prophet were a type, of Him Who unites them both in Himself—the MESSIAH. Cp. below, v. 13.

EBED-MELECH THE ETHIOPIAN.

7. *Ebed-melech the Ethiopian, one of the eunuchs*] Such as were employed in royal Courts and harems (2 Kings xxiv. 15). Ethiopia seems to have supplied this class of persons. Cp. Acts viii. 27. *Terent.* Eun. 1, 2. 85. *Burckhardt*, Nubia, p. 449. *Winer*, R. W. B. ii. 654.

The history of the pious and generous Ebed-melech, like that of the devout Ethiopian eunuch in the Acts of the Apostles, has a special interest, as connected with the gracious promises in Isa. lvi. 3, 4, which may be extended to those who are spoken of by our Blessed Lord Himself, in Matt. xix. 12, and who may seem to be alone in the world, without conjugal or parental ties and endearment. God gives to such an eternal inheritance, "better than of sons and daughters." See above, on Isa. lvi. 3—5.

Concerning the typical and prophetic character of this history of Ebed-melech, see below, on v. 13.

— *the gate of Benjamin*] The king had quitted the palace, and had gone to the northern gate of the city (see xxxvii. 13), perhaps to reconnoitre the forces of the Chaldeans, who had come in that direction.

9. *he is like to die for hunger*] Literally, *he is dead in his place* (*Gesen.* 862; see *Nügel.* 268) *for hunger*; that is, as far as man is concerned, Jeremiah is already dead, *for there is no bread in the city.* As long as Jeremiah was in free custody in the court of the prison, he had a daily allowance of bread, by the King's command (xxxvii. 21). But this had now ceased; he had been cast into the dungeon, the *pit* of Malchiah; no one fed him there, and he was left to starve, for there was "*no more bread in the city,*" so that he could not look for a supply of food from friends among the people. See lii. 6.

10. *Take from hence thirty men with thee*] A sufficient force to show that what thou doest is done by my command, and to counteract the opposition of the princes. Probably the King was now surrounded by a body-guard to protect him, at the northern gate of the city (v. 7), and he gave a detachment of thirty men from that body-guard to escort and help Ebed-melech.

There is no reason to suppose a corruption of the text here, and to alter *thirty* into *three* (with *Hitzig*, *Ewald*, *Graf*, *Meier*).

11. *old cast clouts—rags*] *Rags of tattered and worn-out clothes* (*Gesen.* 122).

12. *under thine armholes*] Put the soft rags under thine armholes, to prevent the friction of the cords upon them.

On these *cast clouts* and *old rotten rags*, see further, at the end of the next note.

JEREMIAH, THE SUFFERING PROPHET, A TYPE OF CHRIST.

13. *So they drew up Jeremiah with cords, and took him up out of the dungeon*] Or rather, *out of the pit.* Jeremiah, the suffering Prophet, is (as has been already noted, xi. 16—19, and *Introd.*) a type of Christ, the "Man of Sorrows." Jeremiah was contemned by his own nation, Priests and Princes, and cast into a pit. So was Christ. But Ebed-melech, a stranger, an Ethiopian eunuch, had pity on the Prophet whom the Jews despised. Ebed-melech drew him out of the pit; and when the Jews were destroyed by the Chaldean armies, Ebed-melech received a gracious message from God (xxxix. 16). So the Gentiles gladly received Christ, Who was put to death by the Jews, and they were blessed by God. As an Ancient Father says, "Do not thou despise the Son, Whom the Prophets have foretold, as the Jews did. In despising Him, you would despise the Holy Ghost, you would despise Isaiah and Jeremiah, as they did. Jeremiah was cast into the pit; and no one was found among the Jews to draw him out of that deep dungeon. But Ebed-melech, the Ethiopian eunuch, he did it. Here is a beautiful figure. The Prophetic Word was cast by the Jews into the mire; but we of the Gentiles, who were formerly darkened, like Ethiopians, with stains of sin (cp. Jer. xiii. 23), and were unfruitful, have raised up that Word out of the mire. As it is said by the Psalmist, 'Ethiopia shall stretch out her hands unto God'" (Ps. lviii. 31. *S. Ambrose*, de Spiritu Sancto, ii. 10). The Jews here rejected Jeremiah, and endeavoured to destroy him; and he was preserved by an Ethiopian eunuch, who was afterwards rewarded by God (xxxix. 15—18). It is a remarkable coincidence, that in the next chapter of the Acts of the Apostles to that which relates the rejection and stoning of Christ's blessed Proto-martyr, St. Stephen, by the Jews, we find the history of an *Ethiopian eunuch* reading in his chariot that wonderful chapter of Isaiah which foretells the *Sufferings of Christ* ("He was led as a lamb to the slaughter"), prefigured by the sufferings of Jeremiah (see above, xi. 19), and gladly listening to the preaching of St. Philip, and baptized into the faith of Christ, and "going on his way rejoicing" (Acts viii. 27—38).

Yet further. The HOLY SPIRIT, speaking by Jeremiah, seems to draw special attention to the *old cast clouts and rotten rags* which were used by Ebed-melech in drawing up Jeremiah.

May it not with reverence be suggested, that as Ebed-melech, the Ethiopian Eunuch, a foreigner, succouring and delivering the Prophet Jeremiah, when despised, rejected, and (as far as they were concerned) put to death by the Jews, is a figure of the Gentiles believing in Christ crucified by the Jewish Nation; so these *old cast clouts and rotten rags*—things despised and thrown aside as refuse—may represent "the despised and base things," which, as the Apostle says, God has chosen in preference to things which the world holds in honour, for the furtherance of the Gospel and the edification of the body of Christ, and for lifting it up by faith, as it were, from the mire of sin, and from its dark spiritual prison-house, "that no flesh should glory in His presence" (1 Cor. i. 25—29).

¹⁴ Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the || third entry that is in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.

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|| Or, principal.

¹⁵ Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

¹⁶ So Zedekiah the king sware secretly unto Jeremiah, saying, As the LORD liveth, ¹that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life. 1 Isa. 57. 16.

¹⁷ Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel; If thou wilt assuredly ^mgo forth ⁿunto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house: ¹³ but if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and ^othou shalt not escape out of their hand. m 2 Kings 24. 12.
n ch. 39. 3.
o ch. 32. 4. &
34. 3.
ver. 23.

¹⁹ And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they ^pmock me.

p 1 Sam. 31. 4.

²⁰ But Jeremiah said, They shall not deliver *thee*. Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live. ²¹ But if thou refuse to go forth, this is the word that the LORD hath shewed me: ²² And, behold, all the women that are left in the king of Judah's house *shall be* brought forth to the king of Babylon's princes, and those *women* shall say, † Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, *and* they are turned away back. ²³ So they shall bring out all thy wives and ^athy children to the Chaldeans: and ^rthou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and † thou shalt cause this city to be burned with fire. † Heb. Men of
thy peace.
q ch. 39. 6. &
41. 10.
r ver. 18.
† Heb. thou shalt
burn, &c.

²⁴ Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die. ²⁵ But if the princes hear that I have talked with

^{14.} *third entry that is in the house of the LORD*] The King led the Prophet into the *third* (probably the innermost) entrance from the Palace into the Temple, for the sake of secrecy, in order to converse with him privately there. Zedekiah was too timid to profess his faith in God's Word; he was an example of that moral cowardice which is the bane and destruction of many, especially in Courts.

^{16.} *As the LORD liveth, that made us this soul*] If I endanger thy life, may the living Lord, Who gave us our lives, take away mine! Cp. xvi. 14, 15.

^{22.} *Thy friends have set thee on*] Literally, *the men of thy peace* (thy counsellors and friends, O King, who professed to be desirous of thy welfare, and ought to have advised thee so as to secure it) *have overpersuaded thee*. See the use of this verb *sûth*, in *hiphil* (1 Chron. xxi. 1. 2 Chron. xxxii. 15; below, xliii. 3), and *have prevailed against thee*.

The words here used occur also in Obadiah, v. 7; whether they are derived from Obadiah, or Obadiah adopted them from Jeremiah, is a question which depends on the date assigned to that Prophet. See below, *Introduction* to Obadiah.

Zedekiah, the last King of Judah, is a remarkable instance of the wickedness of weakness. As the history of Jeremiah shows (xxxvii. 21; xxxviii. 5, 10, 16), he had good intentions, and made some movements towards what he knew to be right; but he allowed himself to be swayed from his purpose by courtly flatterers, who pretended to advise what was for his welfare, and wrought his ruin and their own. With woman-hearted pusillanimity, he feared men rather than God (v. 19), and thus

he incurred the taunts of the women of his own Court. See v. 23.

— *thy feet are sunk in the mire*] Instead of carrying thee on the straight and solid road of obedience to God's commandments, thy feet stick in the mire of sin and misery; yea, they carry thee back from the truth and from happiness, to treachery and destruction. How striking is the contrast between the courageous and obedient Prophet, and the timorous and disobedient King! Jeremiah did God's will, and preached His Word, and was thrown into the *pit*, and *he sunk in the mire* (v. 6). But even in this world he was delivered; and hereafter he will be raised to glory in the palace of the King of kings. But Zedekiah feared men, and disobeyed God, and *his feet sunk in the mire*; he was taken prisoner by the Chaldeans; his eyes were put out; he was carried a captive to Babylon, and who can say how great was his misery there?

^{23.} *thou shalt cause—fire*] Literally, *thou wilt burn this city with fire*; a strong expression, which has been avoided (*Sept.*, *Syriac*, *Targum*, followed by *Hitzig*, *Ewald*, *Graf*) by means of a change of Hebrew punctuation (*tisâreph* for *tisrôph*), so that the sense would be, *and the city will be burnt by fire*. But as the danger became more near, the language of the Prophet became more strong. It is not the Lord God of Israel, it is not the army of Babylon, no, it is *thou*, O Zedekiah, *thou*, the King of Jerusalem, who settest thine own city on fire by thy sins. Compare the similar words in xliv. 7.

^{25—27.} *But if the princes hear—he told them according to all these words that the king had commanded*] Jeremiah has

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s ch. 37 20.

t ch. 37 15

† Heb. *they were
silent from him.*
u ch. 37. 21. &
39. 14.

590.
a 2 Kings 25.
1—4.
ch. 52. 4—7.

588.

b ch. 38. 17.

c 2 Kings 25.
4, &c.
ch. 52. 7, &c.

d ch. 32. 4. &
38. 18, 23.

e 2 Kings 23. 33.
† Heb. *spoke with
him judgments,*
ch. 4. 12.
f Ezek. 12. 13,
compared with
ch. 32. 4.
† Heb. *with two
brass chains, or,
fetters.*
g 2 Kings 25. 9.
ch. 38. 18. &
52. 13.

thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee: ²⁶ then thou shalt say unto them, ^a I presented my supplication before the king, that he would not cause me to return ^t to Jonathan's house, to die there.

²⁷ Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So † they left off speaking with him; for the matter was not perceived. ²⁸ So ^u Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was *there* when Jerusalem was taken.

XXXIX. ¹ In the ^a ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it. ² And in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was broken up. ³ ^b And all the princes of the king of Babylon came in, and sat in the middle gate, *even* Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rabmag, with all the residue of the princes of the king of Babylon.

⁴ ^c And it came to pass, *that* when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain. ⁵ But the Chaldeans' army pursued after them, and ^d overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to ^e Riblah in the land of Hamath, where he † gave judgment upon him. ⁶ Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah. ⁷ Moreover ^f he put out Zedekiah's eyes, and bound him † with chains, to carry him to Babylon. ⁸ ^g And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

been accused of "falsehood" by some (see Stanley, "Jewish Church," p. 524), for what he did. But it does not appear that he said what was untrue; and no one is bound to reveal all that he knows to enemies who seek his life.

JERUSALEM TAKEN.

CH. XXXIX. 1. *In the ninth year*] See above, 2 Kings xxv. 1—3.

3. *all the princes of the king of Babylon came in*] After his expedition to Jerusalem, Nebuchadnezzar himself seems to have retired to Riblah in the land of Hamath, to the north of Palestine, on the right bank of the river Orontes, about thirty-five miles N.E. of Baalbek, on the great road between Palestine and Babylonia. See v. 5; xlix. 23; and 2 Kings xxv. 6. 20, 21.

— *the middle gate*] Which led from the lower city to the upper; through the wall which began near the Valley gate on the west of the city, and ran across the city to the western fortifications of the Temple, and united it to the Upper City. The middle gate was in a dominant position, which commanded a view of the City (*Thenius*).

— *Nergal-sharezer, Samgar-nebo*] *Nergal* was the name of the Assyrian god of war (*Gesen*, 567; *Fuerst*, 951); and *Sharezer* signifies *prince* (*Gesen*, *Fuerst*); and *Nergal Sharezer* may mean *prince* favoured by the god of war.

Some suppose that *Samgar*, which signifies *cup-holder*, is an official title of *Nergal Sharezer*, and is equivalent to *Rabshakeh* (2 Kings xviii. 17. Isa. xxxvi. 2).

— *Sarsechim*] *Prince of the eunuchs* (see Dan. i. 3. 7), and equivalent to *Rabsaris*. Cp. v. 13. 2 Kings xviii. 17.

— *Nergal-sharezer, Rab-mag*] This second Nergal-Sharezer had the official title of *Rab-mag*, *chief of the magicians*, the

sacerdotal caste of Chaldaea (Dan. ii. 13. 18. *Hengst.* on Daniel, 341).

4. *the king's garden*] On the S.E. of Zion.

— *by the gate betwixt the two walls*] The gate which led through the two walls, or double-wall, which ran from the south of Zion, and closed up the passage between Zion on the West and Ophel on the East (*Thenius*). Cp. plate xi. in the Bible Atlas, by the Rev. Samuel Clark, 1868.

5. *overtook Zedekiah in the plains of Jericho*] The *plains of Jericho*—a remarkable spot. Jericho (as Stanley well observes) had seen the first triumph of Joshua, and of Israel under him, when brought by God into the Promised Land, and looking with Faith to God for succour; and Jericho also saw the fall of the Hebrew Monarchy for its sins.

RIBLAH.—ZEDEKIAH'S EYES PUT OUT.

5. *Riblah*] See on v. 3. Riblah was the regular outpost of great armies, whether from Egypt or Babylon, during the whole of this period. It is situated on the banks of a mountain stream, in the midst of a wide fertile plain, at a central point, where across the desert the roads diverge to the Euphrates, or along the coast, or through the vale of Coele Syria to Palestine and the South (*Stanley*, 528). In 2 Kings xxv. 4, 5, it is stated that the Chaldees were against the City round about, and that "all his army were scattered from Zedekiah."

It is evident, from a comparison of the narrative here and in 2 Kings xxv., that Jeremiah does not strain anything in order to show the complete coincidence of the facts with his own prophecies, but leaves us to gather many of the particulars of their fulfilment from the Sacred History.

— *gave judgment upon him*] For his perjury (2 Chron. xxxvii. 10. 13. Ezek. xvii. 15. 18).

8. *The Chaldeans burned*] On the tenth day of the fifth

⁹ Then Nebuzar-adan the || † captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained. ¹⁰ But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields † at the same time.

¹¹ Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah † to Nebuzar-adan the captain of the guard, saying, ¹² Take him, and † look well to him, and do him no harm; but do unto him even as he shall say unto thee. ¹³ So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes; ¹⁴ even they sent, and took Jeremiah out of the court of the prison, and committed him ^k unto Gedaliah the son of ^l Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

¹⁵ Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying, ¹⁶ Go and speak to ^m Ebed-melech the

Before
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h 2 Kings 25.
11, &c.
ch. 52. 15, &c.
|| Or, chief
marshal.
† Heb. chief of
the executioners,
or, slaughtermen;
and so ver. 10,
11, &c. See
Gen. 37. 36.
† Heb. in that
day.
† Heb. by the
hand of.
† Heb. set thine
eyes upon him.

i ch. 38. 28.

k ch. 40. 5.
l ch. 26. 24.

m ch. 38. 7, 12.

month, a day made memorable afterwards by the capture of Jerusalem on it by the armies of Rome under Titus. See on lii. 12.

9. *Nebuzar-adan*] *The prince or lord*, favoured by *Nebo*, the greatest of the Chaldean gods (*Fuerst*, 895. Cp. *Rawlinson*, "Ancient Monarchies," iii. 527—531, on the meaning of Babylonian names.

Nebuzaradan was the captain of the royal body-guard. Hebr. *rab-tabbâchim*, or *chief of executioners* (2 Kings xxv. 8: cp. Gen. xxxvii. 36; xxxix. 1. *Gesen.* 317; *Fuerst*, 510, 895), corresponding to the Persian *Nabsakshi Bashi* (*Morier*) and to the Turkish *Capi Agassi*, or *Kapidschi Bashi* (*Fuerst*). Nebuzaradan is not mentioned in v. 3 among the princes who sat in the gate; and here he suddenly appears as a well-known person. Evidently, Jeremiah supposes his readers to be acquainted with the history in 2 Kings xxv. 8, which supplies the clue to these statements.

Observe the sequence of events;

First, Nebuchadnezzar came in person with his army in the tenth month of the ninth year of Zedekiah, and besieged the city (v. 1).

In the fourth month of the eleventh year of Zedekiah the city was broken up; and Nebuchadnezzar's princes took up their position in the middle gate. Then the King Zedekiah fled and was brought to Nebuchadnezzar, who had then gone back to Riblah (v. 5).

Then, in the fifth month, on the seventh day of the month, of the eleventh year of Zedekiah, came Nebuzaradan to Jerusalem (doubtless being sent as Generalissimo by Nebuchadnezzar, and as his representative), and on the tenth day he entered the city, and he burnt the Temple and the King's Palace, and all the principal houses, and brake down the walls of the city. See below on lii. 12. 2 Kings xxv. 8—10.

Here we see the reason why Nebuzaradan's name was not mentioned in v. 3 with those of the princes of Babylon, and also why after, in v. 13, it is specified, and is placed before all the names of the princes who have been mentioned in v. 3.

These minute incidents, which appear from a comparison of the history in 2 Kings xxv. with the narrative of Jeremiah, show the agreement and accuracy of both. Cp. below, v. 14.

13. *So Nebuzar-adan*] Rather, and *Nebuzaradan*; see the following note. Nebuzaradan did not fully execute the commission of Nebuchadnezzar till he had taken Jeremiah with other captives to Ramah. Perhaps Nebuzaradan wished first to examine and prove Jeremiah, whether an exception ought to be made in his favour, and whether he was entitled to his protection.

14. *committed him unto Gedaliah*] Here is another coincidence between the history here and that in 2 Kings xxv. *Gedaliah's* name (like that of *Nebuzaradan* in v. 9) appears suddenly before us, and for a similar reason; because Jeremiah supposes us to be acquainted with the history in 2 Kings xxv. 22, 23, where it is expressly stated that "Nebuchadnezzar made *Gedaliah the son of Ahikam*, the son of Shaphan, ruler" over the Jews who were left in the land.

That statement supplies the clue to what is related here, viz., that Nebuzaradan took Jeremiah out of the court

of the prison, and committed him eventually to the charge of *Gedaliah*.

It has been objected by many recent critics, that the present statement is at variance with the narrative in xl. 1—4, where it is said that Nabuzaradan took Jeremiah to Ramah with other captives in chains, who were carried away captive from Jerusalem and Judah, and then loosed him.

But the two statements are in perfect harmony;

The narrative in xl. 1—6 is supplementary to the verse before us.

In the first instance, Nebuzaradan took Jeremiah out of the court of the prison, and bound him in chains (xl. 1, 2) to take him with the other captives from Jerusalem to Babylon, as Ezekiel the Prophet had been taken in the reign of Jehoiachin (Ezek. i. 1—3).

This was quite consistent with the orders of Nebuchadnezzar (in v. 11), because it was Nebuzaradan's intention "to look well to him" at *Babylon*, and to provide for him there (xl. 4).

But in course of time Nebuzaradan recognized the prophetic character of Jeremiah, and he had also received a special charge concerning him from Nebuchadnezzar, who had probably been informed of the advice which the Prophet had given to Zedekiah and the people (xxvii. 12; xxxviii. 17, 18), and of his prophecies, which had now been fulfilled.

Therefore Nebuzaradan loosed Jeremiah from his chains (xl. 1—4).

Then it was that "he committed him to Gedaliah the son of Ahikam." Cp. xl. 5, 6.

— *he dwelt among the people*] That were left in the land (xl. 6). Observe—the siege and capture of Jerusalem by the Chaldeans were the cause of the liberation of Jeremiah.

So it often is in the history of the Church. The shocks of Dynasties and overthrows of Thrones have often been overruled by God into occasions for the liberation and free circulation of His Word. How much has the diffusion of the Holy Scriptures been recently facilitated by God, working even amid the storms of revolutions, in Italy and Spain! How much may the Church of God be extended and purified by His Power and Love amid the coming conflicts and sufferings of the Latter Days!

GOD'S MESSAGE TO EBED-MELECH.

16. *Go and speak to Ebed-melech the Ethiopian*] Almighty God, by an act of kindness to Ebed-melech the Ethiopian, shows how merciful *He would have been* to Zedekiah, and to the Princes, Priests, and People of His own favoured City Jerusalem, if they would have obeyed His voice speaking by Jeremiah.

This act of Divine remembrance and tender regard for one who was despised by the nobles of Jerusalem (Isa. lvi. 3, 4), presents a beautiful and affecting contrast to the terrible judgments which God executed by the hand of Nebuchadnezzar on the guilty King and People; and while, on the one hand, the retribution which overtook the latter is a solemn warning that no one, however privileged he may be, should presume on God's favour, and hope to escape His righteous indignation without faith and obedience, so the mercy extended to the former may

Before
CHRIST
538.
n Dan. 9. 12.

Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel; Behold, ^a I will bring my words upon this city for evil, and not for good; and they shall be *accomplished* in that day before thee. ¹⁷ But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou *art* afraid. ¹⁸ For I will surely deliver thee, and thou shalt not fall by the sword, but ^o thy life shall be for a prey unto thee: ^p because thou hast put thy trust in me, saith the LORD.

o ch. 21. 9. &
45. 5.
p 1 Chron. 5. 20.
Ps. 37. 40.
a ch. 39. 14.

XL. ¹ The word that came to Jeremiah from the LORD, ^a after that Nebuzaradan the captain of the guard had let him go from Ramah, when he had taken him being bound in || chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

|| Or, manacles.

b ch. 50. 7.

² And the captain of the guard took Jeremiah, and ^b said unto him, The LORD thy God hath pronounced this evil upon this place. ³ Now the LORD hath brought *it*, and done according as he hath said: ^c because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you. ⁴ And now, behold, I loose thee this day from the chains which || *were* upon thine hand. ^d If it seem good unto thee to come with me into Babylon, come; and [†] I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, ^e all the land *is* before thee: whither it seemeth good and convenient for thee to go, thither go. ⁵ Now while he was not yet gone back, *he said*, Go back also to Gedaliah the son of Ahikam the son of Shaphan, ^f whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go where-soever it seemeth convenient unto thee to go.

c Deut. 29. 24, 25.
Dan. 9. 11.

|| Or, are upon
thine hand.
d ch. 39. 12.
† Heb. I will
set mine eye
upon thee.
e Gen. 20. 15.

f 2 Kings 25.
22, &c.

So the captain of the guard gave him victuals and a reward, and let him go. ⁶ ^g Then went Jeremiah unto Gedaliah the son of Ahikam to ^h Mizpah; and dwelt with him among the people that were left in the land.

g ch. 39. 14.
h Judg. 20. 1.

⁷ ⁱ Now when all the captains of the forces which *were* in the fields, *even* they

i 2 Kings 25.
23, &c.

encourage all, whatever their station, to rely on His protection and favour, if they are not led away by the evil example of those above them, and remain steadfast in their trust in Him and in obedience to His will, by acts of piety and love.

The prophetic and typical meaning of this history, in its relation to the Jewish and Gentile World respectively, has been already considered above (xxxviii. 13).

18. *thy life shall be for a prey*] When others are destroyed. Cp. on xxi. 9.

CH. XL. 1—4.] See above, xxxix. 14. Why are the details added which are inserted in this and following chapters? For an answer to this question, see on xli. 9, and on xliii. and xliv.

1. *Ramah*] In Benjamin, about six miles north of Jerusalem, on the road to Babylon.

2. *The LORD thy God hath pronounced this evil upon this place*] Here is a remarkable confession from the General of Nebuchadnezzar's forces, that the capture of Jerusalem was not due to the power of Babylon, but to God Himself, punishing her by means of that Power for her sins against Him.

5. *Now while he was not yet gone back*, he said, *Go back also to Gedaliah*] After all that has been written on this obscure passage, the rendering in the text seems the best.

Some translate it, *And while he (Jeremiah) made no reply*, he (Nebuzaradan) said, *Go back to Gedaliah* (so J. D. Michaelis, Dahler, Umbreit, Neumann). But Jeremiah never uses the verb here employed (*shûb*) in this sense, but *always* in the sense of *returning*. See in this chapter v. 12, and xli. 14; xliv. 14. 28; xlv. 16.

The meaning appears to be this: Nebuzaradan had just said to Jeremiah, "The land is before thee; go wherever thou wilt." But Jeremiah hesitated; perhaps being willing to go with his fellow-countrymen into exile, or shrinking from the mournful spectacle of the desolations of Jerusalem and Judah, perhaps also fearing such lawless miscreants as Ishmael and

other princes of the seed royal, who were still left in the land, and whose cruel perfidy he is about to relate (see v. 13; xli. 1, 2), and who were specially exasperated against Jeremiah.

Therefore, Nebuzaradan proceeds to assure him that he need not be afraid, because *Gedaliah* (whose family was well affected to Jeremiah, cp. xxvi. 24) had been appointed governor of the land by the King of Babylon, and would defend him.

The rendering, therefore, of the words is, *And as yet* (see Gesenius, 610) *he was not returning*; that is, Jeremiah still halted. Then Nebuzaradan proceeded to say, *And go back to Gedaliah, son of Ahikam the son of Shaphan*—thy friend and future protector.

MIZPAH.

6. *Mizpah*] In the tribe of Benjamin, a little to the north of Jerusalem, and near Anathoth, the country of Jeremiah. Cp. Josh. xviii. 26. 1 Sam. vii. 16; x. 17. 1 Kings xv. 22, and below, xli. 5—9. Grove, B. D. ii. 388.

The word *Mizpah*, or *Metspeh* and *Mitspah*, signifies a *watch-tower* (from *tsaphah*, to watch), and therefore we need not be surprised that several towns in Palestine, situated on lofty eminences, bore this name. See Gesen. 502.

This "watch-tower," or "watching-place," was an union of a sanctuary and a fortress, on the ridge immediately overlooking Jerusalem from the N.E., which had been fortified by Asa as an outpost of his capital against the northern kingdom of Israel. From this point, Sennacherib in earlier, and Titus in later days caught their first glimpse of the Holy City. From these heights, Jeremiah descended to pour forth his Lamentations, now that for the first time he beheld the desolations of Jerusalem. On the summit of the hill was Asa's fortress, with a deep well within a high enclosed courtyard, dug by him for the garrison. Here Gedaliah took up his residence, "the throne," as it was called, of the governor on this side the Euphrates. Cp. Neh. iii. 7. Stanley, Lect. p. 559.

and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of ^kthe poor of the land, of them that were not carried away captive to Babylon; ⁸ then they came to Gedaliah to Mizpah, ¹ even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.

⁹ And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not [†] to serve the Chaldeans: dwell in the land and serve the king of Babylon, and it shall be well with you. ¹⁰ As for me, behold, I will dwell at Mizpah to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.

¹¹ Likewise when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan; ¹² even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

¹³ Moreover Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah, ¹⁴ and said unto him, Dost thou certainly know that ^m Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah [†] to slay thee? But Gedaliah the son of Ahikam believed them not. ¹⁵ Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it*: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish? ¹⁶ But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

XLI. ¹ Now it came to pass in the seventh month, ^a that Ishmael the son

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k ch. 39. 10.

ch. 41. 1.

† Heb. *to stand before*: and so ver. 10. Deut. 1. 38.

m See ch. 41. 10.

† Heb. *to strike thee in soul*?

a 2 Kings 25. 25. ch. 40. 6, 8.

8. *Ishmael the son of Nethaniah*] Ishmael was "of the seed royal," being the son of Nethaniah the son of Elishama. See below, xli. 1. 2 Kings xxv. 25. This was perhaps, the same Elishama who had been King Jehoiakim's secretary (xxxvi. 12. 21), and who bare a name continued for many generations in the royal house of Judah and David.

Ishmael appears to have been envious of the position of Gedaliah, which probably he thought to belong rather to himself, as a representative of the exiled royal family of Judah; and he rose up against Gedaliah for reasons similar to those which instigated Dathan and Abiram (descendants of Reuben, Israel's first-born) to lead a rebellion against Moses in the wilderness. See above, on Num. xvi. 1.

— *the Netophathite*] Near Bethlehem, the city of David, in Judah (1 Chron. ii. 54. Ezra ii. 22. Neh. vii. 26). Perhaps they were associated with Ishmael, as being also of Judah, the royal tribe.

— *Maachathite*] From the region on Maachah, near Angob and Bashan, on the north-eastern side of Jordan, and on the N.E. of Palestine. See Deut. iii. 14. Josh. xii. 5; xiii. 11. 2 Sam. x. 6.

10. *to serve the Chaldeans*] Literally, *to stand at the face of the Chaldeans*: to be their representative, and to do their will, and also to mediate with them in your behalf (*Hitzig*).

— *that ye have taken*] That ye occupy: he suggests to them that the removal of many of the inhabitants of these cities by the Chaldeans has been indirectly a benefit to those who remain.

14. *Baalis the king of the Ammonites*] The Ammonites, like the Edomites and Moabites, "evil neighbours" of Jerusalem

(see above, on xii. 14, and below, xlviii., xlix.), are continually represented in Scripture as taking advantage of her distress to injure and vex her. This spirit now actuated the King of Ammon against the virtuous Gedaliah, the governor of Judah, and stimulated him to employ the envious and treacherous Ishmael against him.

This malignant temper of the Ammonites towards God's People brought down His judgments denounced upon them by Jeremiah (xlix. 1—7), and by other prophets (Ezek. xxv. 2. Zeph. ii. 9. Amos i. 13). Such incidents as are here recorded show the justice of God in executing those judgments upon Ammon.

— *to slay thee*] Literally, *to smite thee in thy life*. Cp. Gen. xxxvii. 21. Deut. xix. 6.

16. *thou speakest falsely of Ishmael*] Gedaliah, guileless himself, suspects no guile in others; and resents all suspicions of them, as deceits practised on himself. Cp. *Josephus*, Ant. x. 93.

CH. XLI. 1. *the seventh month*] The month Tisri, the autumnal month (see xl. 10), the second month after the burning of Jerusalem. See lii. 11. 2 Kings xxv. 8.

The murder of Gedaliah, which Jeremiah is about to relate, gave occasion to the annual fast kept on the third day of Tisri, referred to by Zechariah (viii. 19. *Buxtorf*, Synag. Jud. c. 30, p. 572). It occurred a week before the fast of the Great Day of Atonement, which was on the tenth day of the seventh month (Levit. xvi. 2, 3. *Buxtorf*, Syn. c. 25, pp. 506—525).

— *Ishmael*] See xl. 8.

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2 Kings 25. 25.

e Lev. 19. 27, 28.
Deut. 14. 1.
Isa. 15. 2.

d See 1 Sam. 1. 7.
2 Kings 25. 9.
† Heb. *in going*
and weeping.

|| Or, *near*
Gedaliah.
† Heb. *by the*
hand, or, by the side of Gedaliah.

of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah. ² Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and ^bsmote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land. ³ Ishmael also slew all the Jews that were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans that were found there, *and* the men of war. ⁴ And it came to pass the second day after he had slain Gedaliah, and no man knew it, ⁵ that there came certain from Shechem, from Shiloh, and from Samaria, *even* fourscore men, ^chaving their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring *them* to ^dthe house of the LORD. ⁶ And Ishmael the son of Nethaniah went forth from Mizpah to meet them, [†]weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam. ⁷ And it was *so*, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, *and cast them* into the midst of the pit, he, and the men that *were* with him. ⁸ But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbore, and slew them not among their brethren. ⁹ Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain || [†] because

— *seed royal*] Literally, *seed of the kingdom*.

— *and the princes of the king*] Rather, *and great ones of the King, even ten men*, attended with a retinue of their followers, or they could not have effected what in v. 3 they are related to have done.

— *they did eat bread*] They were received hospitably by Gedaliah, who suspected no treachery, although he had been warned of it by Johanan (xl. 14).

4. *after he had slain Gedaliah, and no man knew it*] Probably, Gedaliah's dead body had been cast by Ishmael into "the pit," or cistern mentioned in v. 7 (see on v. 9), and therefore the murder was not known.

5. *there came certain from Shechem, from Shiloh*] These eighty men came with a pious intent from Shechem (or Sichem), from Shiloh (the *Sept.* reads *Salem*, see Gen. xxxiii. 18, and this is preferred by *Hitzig* and *Graf*, but without good reason), and from *Samaria*; that is, from places celebrated in the religious history of the Hebrew Nation, in the kingdom of *Israel*, in Mount Ephraim.

They came at the time of the great Feast of Tabernacles, on the fifteenth of the seventh month (Levit. xxiii. 33, 34. Num. xxix. 12. Deut. xvi. 13), the great autumnal festival of the Ingathering of Fruits, with offerings in their hands and incense, to bring them to the house of the Lord; that is, to the spot where the Temple once stood, in Jerusalem, in order to show their faith and devotion to the Sanctuary of their fathers, although it was in ruins.

They came with beards shaven, and gashed faces, and clothes rent, in token of their sorrow for its desolation. Cp. xvi. 6; xlviii. 5; xlviii. 37.

Here was an evidence, that the calamity which had fallen on Jerusalem and occasioned the malignant exultation of the Ammonites, had awakened the pious compassion of *Israel*; and here was a consolatory intimation that God's chastisement, which had now fallen on Judah as well as *Israel*, would unite them in bonds of sympathy and piety. And this was realized by the Captivity, which put an end to their schism. See above, *Introd.* to Ezra, p. 299.

6. *Ishmael—weeping all along as he went*] As if he sympathized with them. He shed tears, in order that by this hypocritical semblance, he might deceive them, and shed their blood, and spoil them. There seems no good reason for suspecting the genuineness of these words, and for supposing (with *Sept.*, *Hitzig*, *Graf*, and others) that Jeremiah is speaking here of these pious pilgrims coming from the North to Jerusalem. The

rendering in the text is that which is supported by all the MSS. of the original, and by *Targum*, *Vulg.*, and *Syriac*.

— *Come to Gedaliah the son of Ahikam*] There was a bitter irony in these words, for Ishmael was about to put them to the same death as that which he had inflicted on Gedaliah; and to cast their bodies into the pit, where probably his body was. See on v. 4 and on v. 7 and v. 9, and on the words "*because of Gedaliah.*"

7. *slew them, and cast them into the pit*] Literally, *slew them into the midst of the pit*. This "*constructio prægna*" shows the rapidity by which the massacre was effected. Cp. Ps. lxxxix. 39. 2 Kings x. 14. 1 Mac. vii. 19.

8. *we have treasures*] Subterranean storehouses for keeping grain safe from robbers. See *Gesen.* 323. 467. Cp. Judg. vi. 11. *Winer*, i. 341. Thou hast spoiled our companions, but thou canst not discover our secret depositories of corn and other produce, which we will disclose to thee, if thou wilt spare our lives.

9. *Now the pit—made for fear of Baasha*] Literally, *from the face of Baasha*. The *pit* was a cistern (Hebr. *bôr*, see xxxvii. 16; xxxviii. 6), which Asa, King of Judah, had constructed inside the city of Mizpah, in order to provide for the garrison with which he fortified that town against Baasha, King of *Israel*. See 1 Kings xv. 22. Cp. 2 Kings x. 14.

A subterranean cistern made by a good King of Judah, for the preservation of the life of his subjects, was used by Ishmael, one of his posterity, for the grave of his brethren of *Israel*, whom he treacherously and cruelly murdered, when they were going up to worship at Jerusalem on a religious festival. This pit at Mizpah has been aptly compared to the well at Cawnpore.

Such was the moral infamy to which the "seed royal" of Judah was now reduced, after all its warnings from God, and while the ruins of Jerusalem were still smouldering with the fire with which He consumed her, for the sins of her Princes and her People.

The terrible tragedies of this chapter are, doubtless, detailed by the Prophet in order to vindicate God's justice in punishing the royal house of Judah; and in order to show that there was no hope left for it, except in the discipline of chastisement. God punished it in mercy; and when it had been purified by the furnace of affliction at Babylon, then He brought it back in Zerubbabel, and raised it up again to glory in Christ.

— *because of Gedaliah*] Hebr. *U'yad Gedalyahu*; literally, *at the hand of Gedaliah*. The *Sept.* renders this, *the cistern is*

of Gedaliah, *was it* ^e which Asa the king had made for fear of Baasha king of Israel: and Ishmael the son of Nethaniah filled it with *them that were* slain.

¹⁰ Then Ishmael carried away captive all the residue of the people that *were* in Mizpah, ^f *even* the king's daughters, and all the people that remained in Mizpah, ^g whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to ^h the Ammonites.

¹¹ But when Johanan the son of Kareah, and all ⁱ the captains of the forces that *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done, ¹² then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by ^k the great waters that *are* in Gibeon. ¹³ Now it came to pass, *that* when all the people which *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that *were* with him, then they were glad. ¹⁴ So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah. ¹⁵ But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

¹⁶ Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after *that* he had slain Gedaliah the son of Ahikam, *even* mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon: ¹⁷ and they departed, and dwelt in the habitation of ¹ Chimham, which is by Beth-lehem, to go to enter into Egypt, ¹⁸ because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, ^m whom the king of Babylon made governor in the land.

XLII. ¹ Then all the captains of the forces, ^a and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near, ² and said unto Jeremiah the prophet, || Let, we beseech thee, our supplication be accepted before thee, and ^b pray for us unto the LORD thy God, *even* for all this remnant; (for we are left but

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e 1 Kings 15. 22.
2 Chron. 16. 6.

f ch. 43. 6.

g ch. 40. 7.

h ch. 40. 14.

i ch. 40. 7, 8, 13.

k 2 Sam. 2. 13.

l 2 Sam. 19. 37.
38.

m ch. 40. 5.

a ch. 40. 8, 13. &
41. 11.

|| Or, Let our
supplication fall
before thee.
b 1 Sam. 7. 8. &
12. 19.

Isa. 37. 4. James 5. 16.

great. The framers of that Version seem to have read the text thus, "*bor haggádól hu*;" and this rendering is preferred by some modern critics (*Dahler, Movers, Hitzig, Graf*).

But the reading of the Hebrew is preferable, and the meaning of the words, *whom he slew at the hand of Gedaliah*, appears to be, *whom he slew upon, or after, Gedaliah, or by his side.* See the *Syriac* here, and so *De Dieu, Schleusner, Rosenm., Ewald.*

Perhaps the body of Gedaliah, the Governor, was first cast into this pit at Mizpah, and then the other bodies, slain after him, were cast upon his body. Compare the use of the Hebrew *b'yad*, in xxxviii. 10, 11 (see *margin*), and cp. xxxix. 11; xlv. 6 (*margin*), and 2 Sam. xviii. 2. We may compare the expression in Acts xi. 19, "the persecution that arose upon Stephen."

10. *the Ammonites*] Who had instigated Ishmael (xl. 14).

12. *the great waters that are in Gibeon*] The pool of Gibeon, about five miles N.N.W. of Jerusalem. See above, note on 2 Sam. ii. 13. Gibeon was the place where Joab treacherously killed Amasa (2 Sam. xx. 8, 10), and where Joab himself was slain (1 Kings ii. 28). Cp. 1 Chron. xvi. 39.

17. *the habitation*] Or sojourning-place, "diversorium" (*Gesen.* i. 163. 179). Perhaps it was a *khan*, erected by Chimham for travellers.

— *Chimham*] According to the reading of the *Keri*, the son of Barzillai. See 2 Sam. xix. 38. 40. The *Chetib* has Chimôham.

CH. XLII.] The history of the base perfidy and malignant envy and savage cruelty of Ishmael, the son of Nethaniah, in the

foregoing chapter, has displayed the moral corruption to which the "royal seed" of Judah was degraded.

The following chapter reveals the obstinacy, infatuation, and idolatry of "the People from the least to the greatest" that had escaped the sword of the Chaldeans when they destroyed Jerusalem, and were left in the land.

Neither "the seed royal" nor the rest of the People of the Jews had as yet been brought to repentance by the warnings of God's Prophets and the terrible judgments which God had inflicted on their nation.

By such recitals as these, Jeremiah vindicates the ways of God. He shows that the destruction of Jerusalem was necessitated by the sins of the Princes and the People; and that the afflictions of the Captivity were absolutely required for their moral Restoration.

God in His mercy still left them a Jeremiah. He had given to the captive exiles an Ezekiel and a Daniel. Thus His love for His people was working by the prophetic Word, amid the desolations of Jerusalem, and in the palace of Babylon, and by the waters of Chebar.

1. *Johanan*] See xli. 11.

— *Jezaniah the son of Hoshaiah*] A Maachathite. See xl. 8.

— *from the least—unto the greatest*] So that all were implicated in the act of hypocrisy and perversity which he is about to describe.

2. *Let—our supplication be accepted before thee*] Literally, *let it fall before thee* (cp. xxxvi. 7; xxxvii. 20). They profess great reverence for Jeremiah, as for God; but will not hearken to the one or the other, but prefer their own wilfulness to both.

Before
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e Lev. 26. 22.
d Ezra 8. 21.

^c a few of many, as thine eyes do behold us :) ³ that the LORD thy God may shew us ^d the way wherein we may walk, and the thing that we may do.

e 1 Kings 22. 14.

f 1 Sam. 3. 18.
Acts 20. 20.

g Gen. 31. 50.

⁴ Then Jeremiah the prophet said unto them, I have heard *you*; behold, I will pray unto the LORD your God according to your words; and it shall come to pass, *that* ^c whatsoever thing the LORD shall answer you, I will declare *it* unto you; I will ^f keep nothing back from you.

h Deut. 6. 3.
ch. 7. 23.

⁵ Then they said to Jeremiah, ^e The LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us. ⁶ Whether *it be* good, or whether *it be* evil, we will obey the voice of the LORD our God, to whom we send thee; ^h that it may be well with us, when we obey the voice of the LORD our God.

i ch. 24. 6. &
31. 28. & 33. 7.
k Luke 9. 51.
ch. 18. 8.

⁷ And it came to pass after ten days, that the word of the LORD came unto Jeremiah. ⁸ Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to the greatest, ⁹ and said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him;

l Isa. 43. 5.
Rom. 8. 31.

m Ps. 106. 45, 46.

¹⁰ If ye will still abide in this land, then ⁱ will I build you, and not pull *you* down, and I will plant you, and not pluck *you* up: for I ^k repent me of the evil that I have done unto you. ¹¹ Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: ^l for I *am* with you to save you, and to deliver you from his hand. ¹² And ^m I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

n ch. 44. 16.

¹³ But if ⁿ ye say, We will not dwell in this land, neither obey the voice of the LORD your God, ¹⁴ saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell: ¹⁵ and now therefore hear the word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts, the God of Israel; If ye ^o wholly set ^p your faces to enter into Egypt, and go to sojourn there; ¹⁶ then it shall come to pass, *that* the sword, ^q which ye feared, shall overtake *you* there in the land of Egypt, and the famine, whereof ye were afraid, [†] shall follow close after you there in Egypt; and there ye shall die. ¹⁷ [†] So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die ^r by the sword, by the famine, and by the pestilence: and ^s none of them shall remain or escape from the evil that I will bring upon them.

o Deut. 17. 16.
ch. 44. 12, 13, 14.
p Luke 9. 51.
q Ezek. 11. 8.

† Heb. *shall cleave after you.*
† Heb. *so shall all the men be.*

r ch. 24. 10.
ver. 22.
s See ch. 44.
14, 28.

¹⁸ For thus saith the LORD of hosts, the God of Israel; As mine anger and

7. after ten days] Jeremiah did not give an immediate answer from himself, although the people urgently desired one; but he waited ten days till he heard what the Lord would reveal to him. Cp. Num. xxiii. 3, 4; xxiv. 1, 2. Ezek. iii. 16, where the word of the Lord comes to Ezekiel after seven days. Here is a distinct assertion of a prophetic gift from above, entirely distinct from the Prophet's personal intelligence—in other words, here is a clear evidence of *Divine Inspiration*.

10. I repent me] When God is said to *repent*, what is meant is, that He is ready to *change* His mode of acting (*Augustine*). God says that He is willing to alter the condition of His people from evil to good, if they will obey Him (see vv. 11, 12). It is not meant that God regrets what He Himself has done, but that He is content with the judgment He has inflicted (see *Sept.* here and *Hitzig.*), and is now prepared to heal those whom He has wounded in mercy. Cp. above, xviii. 11, and on Gen. vi. 6.

12. that he may have mercy upon you] That even your enemy, the King of Babylon (who is My servant, and whose heart is in My hand) may pity you. Cp. Ps. cvi. 46. Neh. i. 11.

— and cause you to return to your own land] The reading of the text here, *hêshîb* (to cause to return) has been rejected

by some (*J. D. Michaelis, Dahler, Hitzig, Ewald, Graf*), who propose to read *hôsheb* (to cause to remain); and this reading is followed in *Sept., Vulg., and Syriac*.

But the reading of the text seems to be preferable.

Jeremiah, the Prophet of the Lord to the Hebrew Nation, is addressing himself to that Nation, represented by those to whom he speaks; and the blessing which he promises to obedience is far greater than that of *remaining* in the land, it is the blessing of a national *restoration*, even by the hand of the King of Babylon, who had been God's instrument in their national *destruction*, consequent on their sins. Even this remnant itself might be said to be *restored*, with the return of the royal race and the priesthood, which was in banishment, and with the rebuilding of the City and Temple, which were in ruins. And this is what God promises by the Prophet, if they will obey Him; and this is what He effected by Cyrus, the conqueror of Babylon, when the Jews had been humbled and amended by the Captivity, and had forsaken their idolatry.

15. If ye—set your faces] Cp. 2 Kings xii. 17. Dan. xi. 17. Luke ix. 51.

my fury hath been 'poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and 'ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.

¹⁹ The LORD hath said concerning you, O ye remnant of Judah; ^x Go ye not into Egypt: know certainly that I have †admonished you this day. ²⁰ For || ye dissembled in your hearts, when ye sent me unto the LORD your God, saying, ^y Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do it. ²¹ And now I have this day declared it to you; but ye have not obeyed the voice of the LORD your God, nor any thing for the which he hath sent me unto you. ²² Now therefore know certainly that ^z ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire || to go and to sojourn.

XLIII. ¹ And it came to pass, *that* when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, *even* all these words. ^{2 a} Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there: ³ but Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon. ⁴ So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

⁵ But Johanan the son of Kareah, and all the captains of the forces, took ^b all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah; ⁶ *even* men, and women, and children, ^c and the king's daughters, ^d and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah. ⁷ So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they *even* to ^e Tahpanhes.

⁸ Then came the word of the LORD unto Jeremiah in Tahpanhes, saying, ⁹ Take great stones in thine hand, and hide them in the clay in the brickkiln,

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t ch. 7. 20.
u ch. 18. 16. &
24. 9. & 26. 6. &
29. 18, 22. &
44. 12.
Zech. 8. 13.

x Deut. 17. 16.

† Heb. testified
against you.

|| Or, ye have
used deceit
against your
souls.
y ver. 2.

z ver. 17.
Ezek. 6. 11.

|| Or, to go to
sojourn.

a ch. 42. 1.

b ch. 40. 11, 12.

c ch. 41. 10.
d ch. 39. 10. &
40. 7.

e ch. 2. 16. &
44. 1, called
Hanes, Isa. 30. 4.
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ending.

20. *For ye dissembled in your hearts*] *Ye erred in your hearts.* Ye deceived your own selves in sending me to the Lord. Ye practised upon yourselves an act of self-deceit. Ye tried to beguile yourselves into a persuasion that ye were acting religiously, and were doing what was pleasing to God, and were ready to listen to His Word, when all the while ye were resolved to follow your own devices, and hoped that God would give a favourable answer to them.

On similar examples of *self-deceit*, see above, on Num. xxii. 5. 19 (the case of Balaam), and below, on Matt. xxiii. 11. Luke xviii. 11 (the case of the Pharisees), and 1 Tim. iv. 2.

CH. XLIII. 2. *all the proud men*] The *proud* men; Hebr. *zedim*, from the verb signifying to boil over, to swell; hence, to be inflated with pride and presumption (*Gesen.* 240). See the use of the word in Ps. xix. 13, "Keep thy servant from *presumptuous* sins," and Isa. xiii. 11. Mal. iii. 15; iv. 1. This is the temper which is specially displayed and condemned here; that of wilful self-confidence, stubborn obstinacy, and bold rebellion against God. Cp. xlv. 17, "*We will certainly do whatsoever thing goeth out of our own mouth.*"

3. *Baruch the son of Neriah setteth thee on*] They had not the effrontery to accuse Jeremiah himself of lack of patriotism; but they direct their charge against his friend and secretary,

Baruch, who had been employed by him to read his prophecies to the people (xxxvi. 4—18), and who had acted with great courage on that occasion, and who was suspected by them of partiality for the Chaldeans; because he had been spared by them (*v.* 6). And they impiously ascribe to the dictation of Baruch, the command which Jeremiah had received by inspiration of God (xlii. 7. 19). Baruch was a man of noble family (see on xxxii. 12), and at one time he seems to have been ambitious. See Jeremiah's reproof to him, "*Seekest thou great things for thyself? seek them not*" (xlv. 5). This may have given occasion to the allegation here made.

5. *whither they had been driven*] See xl. 12.

7. *Tahpanhes*] In the northern frontier of Egypt, on the Pelusiac arm of the Nile. Cp. ii. 16; xlv. 14. Ezek. xxx. 18. *Hanes*, mentioned by Isaiah, xxx. 4 (the reader is requested to expunge the word *Tahpanhes* in the note there), has been identified with *Tahpanhes* by some (as by *W. Louth* here); but it was probably a different place, more to the south.

9. *clay in the brickkiln*] Soft clay or loam in the brick-kiln. Heb. *malbén*, from *lebenâh*, brick (*Gesen.* 475).

There seems no reason to question the accuracy of this translation with some modern critics (*Eichhorn, Hitzig, Graf*), who express surprise that there should be a *brick-kiln* near the *palace*.

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f ch. 25. 9. &
27. 6.
See Ezek. 29.
18, 20.
g ch. 44. 13. &
46. 13.
h ch. 15. 2.
Zech. 11. 9.

i ch. 46. 25.

† Heb. *statues*,
or, *standing*
images.
|| Or, *The house*
of the sun.

587.

a Exod. 14. 2.
ch. 46. 14.
b ch. 43. 7.
c Isa. 19. 13.

d ch. 9. 11. &
34. 22.

e ch. 19. 4.

f Deut. 13. 6. &
32. 17.

which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; ¹⁰ and say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, ^f my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them. ¹¹ ^g And when he cometh, he shall smite the land of Egypt, and deliver ^h such as are for death to death; and such as are for captivity to captivity; and such as are for the sword to the sword. ¹² And I will kindle a fire in the houses of ⁱ the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace. ¹³ He shall break also the [†] images of || Bethshemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

XLIV. ¹ The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at ^a Migdol, and at ^b Tahpanhes, and at ^c Noph, and in the country of Pathros, saying, ² Thus saith the LORD of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a ^d desolation, and no man dwelleth therein, ³ because of their wickedness which they have committed to provoke me to anger, in that they went ^e to burn incense, and to ^f serve other gods, whom they knew not, neither they, ye, nor

This kiln might have been at the beginning of the avenue which led up to the palace, and probably was used in the works that were then going on in it.

The King of Egypt was *building up*, and Israel itself was leaving God, and going to trust itself to the foundations of that Egyptian building; but God was coming to *pluck up* and *destroy* what Egypt was building, and what Israel was resorting to for support and protection (see xxxi. 28). I have watched over them to *pluck up* and *to break down*, and *to throw down*, and *to destroy* (cp. xviii. 7; xlv. 4), and He would send His servant Nebuchadnezzar (v. 10), the enemy of Egypt and Judah, and that Chaldean King would *build his throne* on foundations laid in the brick-kiln at the entrance of the *Palace of Egypt*.

Besides, this word *brick-kiln* brings to remembrance the hard bondage of Israel in Egypt (Exod. i. 14; v. 7, 8. 16. 18, 19), from which the Lord had mercifully and marvellously delivered them by Moses; and it sets before them their ingratitude and infatuation in forsaking Him, and in quitting their own land to seek for refuge in Egypt, where their fathers had drudged as bondsmen in making bricks.

Yet more; this word *brick-kiln* was prophetic of the fire which God Himself would kindle in Egypt, in order to burn its idols therein (v. 13).

10. *royal pavilion*] His resplendent tent. Hebr. *shaphrir*, from *sháphar*, to be bright (*Gesen.* 846). Perhaps the Greek *ψηφάρων*, and the Latin *siparium* and *sipharum* (a bright sail or veil) are hence derived, on which more is said in the present writer's work on *S. Hippolytus*, p. 304, note.

11. *death*] Pestilence (xv. 2).

NEBUCHADNEZZAR SHALL CONQUER EGYPT.

12. *he shall burn them*] The burning of the temples of Egypt, and the carrying captive of the idols by Nebuchadnezzar, and afterwards by the Persian Kings, was mercifully ordered by God to wean the Egyptians, and those who sojourned in Egypt, from trusting in their false gods, and to bring them to the true faith in the Lord God of Israel. See on Isa. xix. 2—4. 16, 17.

— *he shall array himself with the land of Egypt, as a shepherd putteth on his garment*] A noble figure. The King of Babylon, from whom you expect to escape by fleeing into Egypt, where you hope to have peace and to shelter yourselves from the storm by its protection (xlii. 11. 14), will come and array himself with the land of Egypt; he will do this with the same ease as a shepherd in the open field takes up his mantle in his hand, and wraps himself up in it, in order to lay himself down quietly in it, and take his rest (*Ewald*). Cp. the phrases in Ps. civ. 1, 2. Isa. lix. 17; lxi. 10.

13. *Beth-shemesh*] i. e. the *city of the Sun*, Heliopolis, 104

Kir-cheres, or *On*; see Gen. xli. 45. Isa. xix. 18, a prophecy to which Jeremiah seems to refer here. It was to the s.w. of Tahpanhes, and a little north of Noph, or Memphis.

— *that is in the land of Egypt*] These words have been supposed by some to be an interpolated gloss, designed to mark the distinction between the Bethshemesh in Egypt and the Bethshemesh in Southern Palestine, near Kirjath-jearim (Josh. xv. 10. Judg. i. 33. 1 Sam. iv. 21).

But it is probable that the words in the original ought to be rendered, *that are in the land of Egypt*, and that they refer to the idolatrous images (statues, pillars, obelisks) in the land of Egypt (and so *Vulg.*); and this is confirmed by the repetition of the word *Egypt* in the following clause:—"He will break the idols that are in the land of Egypt, and will burn the temples in Egypt." He will destroy the idols, that is, and temples of the gods who are adored by that land which ye prefer to your own land, where the true God is worshipped, Who brought you out of the land of Egypt, according to His promise, when He executed His judgments on the gods of Egypt (Exod. xii. 12), and planted you in the land promised to your fathers. Cp. Ezek. xxx. 13.

THE FULFILMENT OF THIS PROPHECY.

The fulfilment of this prophecy concerning the conquest of Nebuchadnezzar in Egypt—a prophecy echoed by Ezekiel from the banks of the river Chebar (Ezek. xxix.—xxxvii., is confirmed by the narrative of *Josephus* (Ant. x. 9. 7), who says, that five years after the capture of Jerusalem, Nebuchadnezzar marched victoriously through Syria and the land of Ammon and Moab, and invaded Egypt.

It is also probable, that during the thirteen years in which some of Nebuchadnezzar's forces were engaged in the blockade of Tyre, he extended his campaign southward into Egypt; and there is a confirmation of this opinion in the narrative of *Me-gasthenes*, in Strabo, xvi. 687. *Joseph.* Ant. x. 11. 1; c. Apion. i. 20. *Abulfeda*, Hist. Ante-islam. p. 102.

CH. XLIV. 1. *Migdol*] Watch-tower, on the north-east frontier of Egypt (Ezek. xxix. 10; xxx. 6), near Syene. In the Itinerary of *Antoninus* (ed. Parthey, p. 16), Magdulus (which seems to be the same as Migdol) is marked as twelve Roman miles south of Pelusium. Migdol, Tahpanhes, and Noph (Memphis) are mentioned again together, below, xlv. 14.

— *Tahpanhes*] ii. 16; xliii. 8.

— *Noph*] The ancient capital of Lower Egypt (ii. 16).

— *Pathros*] Upper, or Southern Egypt. Cp. Isa. xi. 11 Ezek. xxix. 14; xxx. 14.

your fathers. ⁴ Howbeit ^s I sent unto you all my servants the prophets, rising early and sending *them*, saying, Oh, do not this abominable thing that I hate. ⁵ But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods. ⁶ Wherefore ^h my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted *and* desolate, as at this day.

⁷ Therefore now thus saith the LORD, the God of hosts, the God of Israel; Wherefore commit ye *this* great evil ⁱ against your souls, to cut off from you man and woman, child and suckling, [†] out of Judah, to leave you none to remain; ⁸ in that ye ^k provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be ^l a curse and a reproach among all the nations of the earth? ⁹ Have ye forgotten the [†] wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem? ¹⁰ They are not [†] humbled *even* unto this day, neither have they ^m feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

¹¹ Therefore thus saith the LORD of hosts, the God of Israel; Behold, ⁿ I will set my face against you for evil, and to cut off all Judah. ¹² And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and ^o they shall all be consumed, *and* fall in the land of Egypt; they shall *even* be consumed by the sword *and* by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and ^p they shall be an execration, *and* an astonishment, and a curse, and a reproach. ¹³ ^q For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence: ¹⁴ so that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they [†] have a desire to return to dwell there: for ^r none shall return but such as shall escape.

¹⁵ Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

¹⁶ *As for* the word that thou hast spoken unto us in the name of the LORD, ^s we will not hearken unto thee. ¹⁷ But we will certainly do ^t whatsoever thing goeth forth out of our own mouth, to burn incense unto the || "queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for *then* had we plenty of [†] victuals, and were well, and saw no evil. ¹⁸ But since we left off to burn incense to the queen of heaven,

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g 2 Chron. 36. 15.
ch. 7. 25. & 25. 4.
& 26. 5. & 29. 19.

h ch. 42. 18.

i Num. 16. 38.
ch. 7. 19.

† Heb. out of the
midst of Judah.

k ch. 25. 6, 7.

l ch. 42. 18.
ver. 12.

† Heb. wicked-
nesses, or, punish-
ments, &c.

† Heb. contrite,
Ps. 51. 17.

m Prov. 28. 14.

n Lev. 17. 10 &
20. 5, 6.
ch. 21. 10.
Amos 9. 4.

o ch. 42. 15, 16,
17, 22.

p ch. 42. 18.

q ch. 43. 11.

† Heb. lift up
their soul.

r ver. 28.

s So ch. 6. 16.
t Num. 30. 12.
Deut. 23. 23.
Judg. 11. 36.
See ver. 25.
|| Or, frame of
heaven.
u ch. 7. 18.

† Heb. bread.

9. the wickedness of their wives] As Solomon's (1 Kings xi. 1), and Asa's mother (xv. 13), and Athaliah (2 Kings xi. 1).

14. such as shall escape] Fugitives—such as flee from the sins and punishments of the rest, and save themselves thereby, cp. v. 28. Gr. σωθῆναι (see Acts ii. 47); as the word here used (*pelétim*) is rendered by *Sept*.

15. the women that stood by, a great multitude] Probably it was at a religious festival in honour of the *Queen of Heaven*, or some other false deity, especially such as were adored in Egypt, where they were, when great multitudes of their

votaries were gathered together, that Jeremiah uttered this prophecy.

17. we will certainly do whatsoever thing goeth forth out of our own mouth] They venture to refer to the words of the Law of God Himself, concerning Vows to Him. Cp. Num. xxx. 3. 12. Deut. xxiii. 21. Judg. xi. 36. Ps. lxxvi. 14. See below, v. 19, and v. 25, where they say, "We have vowed a vow to burn incense to the Queen of Heaven;" and they appeal to their rash and impious vow as an obligation of conscience.

— the queen of heaven] Cp. vii. 18; xix. 13.

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587.
x ch. 7. 18.

and to pour out drink offerings unto her, we have wanted all *things*, and have been consumed by the sword and by the famine. ¹⁹ * And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our || men?

|| Or, husbands?

²⁰ Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying, ²¹ The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind? ²² So that the LORD could no longer bear, because of the evil of your doings, *and* because of the abominations which ye have committed; therefore is your land ² a desolation, and an astonishment, and a curse, without an inhabitant, ² as at this day. ²³ Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; ^a therefore this evil is happened unto you, as at this day.

y ch. 25. 11,
18, 38.
z ver. 6.

a Dan. 9. 11, 12.

²⁴ Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah ^b that *are* in the land of Egypt: ²⁵ thus saith the LORD of hosts, the God of Israel, saying; ^c Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows. ²⁶ Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, ^d I have sworn by my great name, saith the LORD, that ^e my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord God liveth. ²⁷ ^f Behold, I will watch over them for evil, and not for good: and all the men of Judah that *are* in the land of Egypt ^g shall be consumed by the sword and by the famine, until there be an end of them. ²⁸ Yet ^h a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose ⁱ words shall stand, [†] mine, or theirs.

b ch. 43. 7.
ver. 15.
c ver. 15, &c.

d Gen. 22. 16.

e Ezek. 20. 39.

f ch. 1. 10, &
31. 28.
Ezek. 7. 6.
g ver. 12.

h ver. 14.
Isa. 27. 13.

i ver. 17, 25, 26.
† Heb. from me,
or them.

k Ps. 33. 11.

l ch. 46. 25, 26.
Ezek. 29. 3, &c.
& 30. 21, &c.

²⁹ And this *shall be* a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall ^k surely stand against you for evil: ³⁰ Thus saith the LORD; Behold, ^l I will give Pharaoh-hophra king

19. cakes] Cp. vii. 18; and the next note but one.

— to worship her] So *Vulg.* and *Gesenius*, 646. But there is no reason to depart from the common sense of the verb here used, *atsab*, to form, to fashion:—*Did we make her cakes, to fashion her?* i.e. to make her image on these sacrificial cakes, called moons, as sacred to the Moon-goddess, the Queen of Heaven, and moulded in her image. So *Jarchi*, *Dohler*, *Rosen.*, *Maurer*, *Graf*, *Nägel.*, *Fuerst*, 1079. Cp. vii. 18.

— without our men] Here is another reference to the Levitical Law. Since our husbands did not disallow our vow—which, if it had been an unlawful one, they were by the Law of God bound to do (Num. xxx. 6), and would have done—therefore our vow stands good, and we are bound to perform it. We have vowed a vow to burn incense to the Queen of Heaven (see v. 25), and we must pay it.

This speech exhibits in a marvellous manner the insidious subtlety and mysterious power of self-delusion in spiritual things. These idolatrous women, when burning incense to the Queen of heaven, appeal to the Law of Conscience, and to the Law of God, and plead that they are obliged, in obedience to both, to commit idolatry, which is condemned by that Law! They show their knowledge of God's Law, and thus they con-

demn themselves out of their own mouth. Such is the deceitfulness and infatuation of false worship. Here is another warning for our own times. Cp. below, on 2 Thess. ii. 3—12.

25. We will surely perform our vows that we have vowed] See above, on v. 17.

26, 27. Behold, I have sworn—all the men of Judah—shall be consumed] God sets His own oath against their rash vow. They had vowed that they would serve idols. He affirms with an oath that they should not serve Him; for they would be destroyed. When this destruction took place, history does not inform us. Probably they were punished by Nebuchadnezzar as rebels, when he invaded Egypt. See above, on xliii. 13.

This prophecy does not say that there should be no more Jews in later days in Egypt; but that those Jews, who were guilty of the sins here condemned, would be consumed.

PHARAOH-HOPHRA.

30. Pharaoh-hophra] To whom ye looked for succour against Babylon (xxxvii. 5—11), will be given up by God into the hand of his enemies; even as Zedekiah, your king, has been given up into the hand of the Chaldeans his enemies.

This prophecy was fulfilled by the miserable death of

of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave ^m Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, his enemy, and that sought his life.

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m ch. 39. 5.

XLV. ¹ The ^a word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying, ² Thus saith the LORD, the God of Israel, unto thee, O Baruch; ³ Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

about
607.
a ch. 36. 1, 4, 32.

⁴ Thus shalt thou say unto him, The LORD saith thus; Behold, ^b that which I have built will I break down, and that which I have planted I will pluck up, even this whole land. ⁵ And seekest thou great things for thyself? seek them

b Isa. 5. 5.

Pharaoh-hophra, or Apries, who for a time flourished in great prosperity (as Herodotus relates), and arrogantly presumed upon his own power, and impiously vaunted that no god could overthrow it, but was defeated by Amasis, who had rebelled against him, and was strangled by his own subjects (*Herodotus*, ii. 161—169).

The intense hatred of the Egyptians towards Apries is expressed by the title of "hated," attached to his name in Egyptian on his monuments (*Rosellini*, Monum. Stor. i. 275; *Winer*, R. W. B., v. *Hophra*). This national hatred, according to *Herodotus* (ii. 169), was satiated only by his blood, when Amasis unwillingly gave him into their hands, being, as they complained, "the bitterest of enemies to them, and to him" (*Pusey*, Daniel, p. 275).

The death of Apries took place in the year B.C. 570 (*Niebuhr*, Assur u. Babyl., p. 217), when Jeremiah, who had begun to prophesy in the thirteenth year of Josiah and was then a young man (i. 2. 6), would have been about eighty years of age, and sixteen years after the burning of Jerusalem by the Chaldeans and the delivery of Zedekiah into the hand of Nebuchadnezzar, King of Babylon.

Therefore, the wretched end of Pharaoh-hophra, or Apries, King of Egypt, might well be pre-announced by the Prophet as a sign to the Jews who were in Egypt. Many of them would be spectators of it.

There was also a terrible grandeur and awful solemnity in this prophecy, and there was an adequate reason for it. Apries, King of Egypt, as Herodotus relates, was celebrated for the length, splendour, and prosperity of his reign; he was elated by his power and glory, and he uttered arrogant vauntings against Heaven. The prophecy of Jeremiah sounds almost like a reply from the God of Israel to the impious boastings of the Egyptian king. "No god," he said, "has power to dethrone me." He was like the Pharaoh of the Exodus; and Jeremiah was a second Moses. Each of the two, Moses and Jeremiah, denounced God's judgments against two Pharaohs respectively. Moses foretold that the Lord would execute His judgments on Pharaoh, and would be magnified above all the gods of Egypt (*Exod.* ix. 14; xii. 12); and Jeremiah predicted that God would send His servant Nebuchadnezzar to erect his throne in Egypt, and to plant his royal pavilion there, and would give up Pharaoh-hophra into the hand of his enemies.

Modern critics (such as *Hitzig* and *Graf*), who would expunge this prophecy from the Book of Jeremiah, as a subsequent interpolation (a "vaticinium post eventum"), ought, in order to be consistent, to treat the prophecies of Moses to the Pharaoh of the Exodus in the same reckless and arbitrary way. In both cases the reason of the prophecy was the same. Moses and Jeremiah were prophets of the Lord God of Israel. Their public prophecies in Egypt concerning the destinies of Egypt, and the destruction of its King by the hand of the Lord of Hosts, were manifest assertions of the Divine Supremacy of the Lord God of Israel over all Nations; and the visible fulfilment of those prophecies was a sign to Egypt and to Israel that the Lord God of Israel is the King Omnipotent of all the Earth; and was like a merciful exhortation to Egypt, as well as to Israel, that they should repent and turn from idols to the One true God.

BARUCH COMFORTED BY JEREMIAH.

CH. XLV. 1. *these words*] The words in the roll which Baruch wrote at the dictation of Jeremiah, in the fourth year

of King Jehoiakim (see xxxvi. 1—32), and which filled him with sorrow and fear by their sad and terrible announcements, while he himself was in peril for having written and read them (xxxvi. 26).

The fourth year of Jehoiakim was the first of Nebuchadnezzar (see above, xxv. 1), whose conquests are foretold here in the two foregoing chapters (xliii., xlv.) and it was the year of his earlier victory over Egypt at Carchemish, which is foretold in the next chapter (xlv.).

This seems to be the reason for the position of this narrative concerning Baruch here.

3. *the LORD hath added grief to my sorrow*] The Lord adds private griefs (on account of my own personal peril and privations) to my sorrow for my country's sins, and for my country's doom, which thou hast foretold. Baruch, who was of a noble family (see on xxxii. 12), had incurred the wrath of the King and the Princes and Priests of Jerusalem, and sees himself cut off from all hopes of honourable preferment and promotion, to which, it seems, he aspired (v. 5); and he finds himself exposed to loss of property and danger of death (xxxvi. 26), by the commission he had received from the Lord by Jeremiah, to write the prophetic roll announcing the woes of Jerusalem, and to read it in the ears of the people in the Temple, and also to re-write it, when it had been burnt by the King (xxxvi. 1—32). Here was a severe trial of his faith, courage, and self-devotion to God.

4. *even this whole land*] Literally, *the whole land—even this*, this land of my own people. When such are thy country's griefs, think not any more of thy own: they ought to be absorbed in sympathy with her.

5. *And seekest thou great things for thyself? seek them not*] Baruch, who (as before observed in v. 3) was of a noble house in Jerusalem, and whose brother Seraiah was advanced to high place in the Court of Judah (ii. 59), felt, it seems, some disappointment in seeing that the avenues to the promotion and preferment of which he had a reasonable expectation, and to which he aspired, were closed by his call to the service of God, and of God's Prophet Jeremiah, and that he was exposed to obloquy, persecution, and martyrdom by his commission to write and read the prophetic roll of God's denunciations against the King, Princes, and People of Jerusalem, for their rebellion against Him, and to declare openly in God's House the destruction which would overtake them unless they humbled themselves before Him, and repented of their sins.

God chastened Baruch's aspiring thoughts by the words of Jeremiah, who had encountered greater dangers in the cause of truth; and He assured him, that in the general overthrow he would be safe (v. 5. Cp. xxi. 9; xxxviii. 2; xxxix. 18), if he put his trust in God and obeyed Him.

This history is therefore full of instruction to those who forego earthly hopes of advancement, and encounter danger, and suffer loss, for their loyal testimony to the True Faith, in evil days.

It is also fraught with comfort and encouragement, as showing that *Jeremiah* himself, who, at the beginning of his prophetic career, had indulged in more vehement and impatient expressions of sorrow and disappointment than even Baruch himself,—("Woe is me for my hurt! my wound is grievous" (x. 19), "Woe is me, my mother" (xv. 10), "Why is my pain perpetual?" (xv. 18), "Cursed be the day wherein I was born" (xx. 14),—was disciplined and sanctified by suffering, and was invigorated and cheered by God's grace, so as to become a minister of consolation and courage to others. "When thou

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c ch. 25. 26.
d ch. 21. 9. &
38. 2. & 39. 18.
a ch. 25. 15. & c.
b 2 Kings 23. 29.
2 Chron. 35. 20.
Fulfilled pre-
sently.

c So ch. 51. 11, 12.
Nahum 2. 1. &
3. 14.

† Heb. *broken*
in pieces.

† Heb. *fled a*
flight.

d ch. 6. 25. &
49. 29.

e Dan. 11. 19.

f See Isa. 8. 7, 8.
ch. 47. 2.
Dan. 11. 22.

not: for, behold, ^c I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee ^d for a prey in all places whither thou goest.

XLVI. ¹ The word of the LORD which came to Jeremiah the prophet against ^a the Gentiles; ² against Egypt, ^b against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

³ ^c Order ye the buckler and shield,
And draw near to battle.

⁴ Harness the horses; and get up, ye horsemen,
And stand forth with *your* helmets;
Furbish the spears, and put on the brigandines.

⁵ Wherefore have I seen them dismayed and turned away back?
And their mighty ones are † beaten down,
And are † fled apace, and look not back:
For ^d fear was round about, saith the LORD.

⁶ Let not the swift flee away,
Nor the mighty man escape;
They shall ^e stumble, and fall toward the north
By the river Euphrates.

⁷ Who is this that cometh up ^f as a flood,
Whose waters are moved as the rivers?

⁸ Egypt riseth up like a flood,
And *his* waters are moved like the rivers;

art converted, strengthen thy brethren" (Luke xxii. 32), said our Lord to the Apostle who had thrice denied Him, and who afterwards confessed Him by his death. And so God dealt with Jeremiah. He, when he had been converted with his whole heart to God, strengthened his friend and brother Baruch when he was wavering. So, in later days, the aged Latimer strengthened his younger comrade, Ridley, on the way to martyrdom.

PROPHECIES CONCERNING HEATHEN NATIONS.

CH. XLVI.] The following section, extending from chap. xlv. to the end of chap. li., which closes with this phrase. "*Thus far are the words of Jeremiah*" (li. 64), contains a series of prophecies *against the Gentiles* (xlv. 1), that is, concerning *heathen nations*, as contrasted with Israel.

This group of prophecies may be compared with the similar one in Isaiah, chaps. xiii.—xxiv. called the *BURDENS*; and with that in Ezekiel, chaps. xxv.—xxxii. See *Prelim. Notes* there.

These prophetic oracles placed together, concerning *heathen kingdoms*, are designed to show that the Lord God of Israel was not a *mere local deity*, as the Heathen imagined, and as they deemed their own gods to be, but that He holds the destinies of all Nations in His hands.

This series of prophecies in Jeremiah—following those concerning God's own People, whom He punished for their sins by the instrumentality of Nebuchadnezzar His servant, and revealing His judgments on Heathen Nations, whom He chastised by the same mighty Empire of Babylon, and finally unfolding with marvellous distinctness the future doom of Babylon itself, is a spoken exposition of the Vision of the Yokes which Jeremiah had been commissioned by God to make, in the beginning of Jehoiakim's reign, and to send to the Heathen Nations, and which signified their future subjugation by the King of Babylon (xxvii. 1—22); and which he had accompanied with a declaration that Babylon itself would eventually be punished by Him, and that the vessels which the King of Babylon had taken from Jerusalem would be restored to the Temple (xxvii. 22).

That Vision and this group of prophecies display in a clear light the Omniscience and Omnipotence of the Lord God of Israel. It exhibits His control of the destinies of all Nations, which are in His hand like clay in the hands of the potter (xviii. 1—11), and His unfailing love to His People, from whom Christ was to arise, and to save all Nations through faith in Himself.

Besides, these prophecies concerning God's judgments on heathen nations (Egypt, Philistia, Moab, Ammon, Edom, Babylon) have a special interest for us in these latter days, because these nations are *types* of the enemies of God's Church; and the judgments on them prefigure her future victory. See above, *Prelim. Note* on Isa. xiii.

PROPHECY AGAINST EGYPT.

1. *against the Gentiles.*] See *Prelim. Note*.

2. *against the army of Pharaoh-necho—in Carchemish—in the fourth year of Jehoiakim*] The first year of Nebuchadnezzar, B.C. 606. On this critical era in the history of Egypt, Babylon, Judah, and the World, see note above, on xxv. 1.

About four years before the present campaign, Pharaoh Necho, in his march toward Carchemish, had defeated and slain King Josiah at Megiddo; and afterwards he took his son Jehoahaz (*Shallum*) into Egypt, and set up his brother Jehoiakim as a vassal of Egypt (2 Kings xxiii. 29—35.)

The then reigning monarch of Babylon, Nabopolassar (the father of Nebuchadnezzar), was aged and infirm; and Pharaoh Necho "established his own dominion over the whole country between Egypt and Euphrates" (*Rawlinson*, iii. 487). Little reason, therefore, was there then to anticipate such a humiliation for Egypt as is here revealed to Jeremiah by God.

— *Carchemish*] Probably *Circesium*, the fortress at the confluence of the Chaboras and Euphrates (2 Chron. xxxv. 20).

3. *Order ye*] Ye Egyptians.

— *the buckler and shield*] One, the small round shield, *Hebr. mûgen, Lat. clypeus*; the other, the large rectangular *scutum, Hebr. tsinnah*, covering the whole body.

4. *get up*] Mount your horses.

— *with your helmets*] In helmets.

— *the brigandines*] Coats of mail.

6. *they shall stumble*] Or, as the words stand more forcibly in the original, *northward at the hand of the river Euphrates they have stumbled and fallen.*

7. *as a flood*] Rather, *as the Nile (yeôr, Gesen. 326)*, famous for overflowing its banks; and from which their army comes, threatening to drown every thing with a flood.

— *whose waters*] Or, *as the streams roll on their waters.*

8. *a flood*] The Nile. See v. 7.

— *his waters*] See v. 7.

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- And he saith, I will go up, *and* will cover the earth ;
I will destroy the city and the inhabitants thereof.
- ⁹ Come up, ye horses ;
And rage, ye chariots ;
And let the mighty men come forth ;
† The Ethiopians and † the Libyans, that handle the shield ;
And the Lydians, ⁸ that handle *and* bend the bow.
- ¹⁰ For this is ^h the day of the Lord God of hosts,
A day of vengeance, that he may avenge him of his adversaries :
And ⁱ the sword shall devour,
And it shall be satiate and made drunk with their blood :
For the Lord God of hosts ^k hath a sacrifice
In the north country by the river Euphrates.
- ¹¹ ¹ Go up into Gilead, and take balm,
^m O virgin, the daughter of Egypt :
In vain shalt thou use many medicines ;
For † ⁿ thou shalt not be cured.
- ¹² The nations have heard of thy shame,
And thy cry hath filled the land :
For the mighty man hath stumbled against the mighty,
And they are fallen both together.
- ¹³ The word that the Lord spake to Jeremiah the prophet, how Nebuchad-
rezzar king of Babylon should come *and* ^o smite the land of Egypt.
- ¹⁴ Declare ye in Egypt, and publish in Migdol,
And publish in Noph and in Tahpanhes :
Say ye, ^p Stand fast, and prepare thee ;
For ^q the sword shall devour round about thee.
- ¹⁵ Why are thy valiant *men* swept away ?
They stood not, because the Lord did drive them.
- ¹⁶ He † made many to fall,
Yea, ^r one fell upon another :
And they said, Arise, and let us go again to our own people,
And to the land of our nativity,
From the oppressing sword.

† Heb. *Cush*.
† Heb. *Put*.

g Isa. 66. 19.
h Isa. 13. 6.
Joel 1. 15. & 2. 1

i Deut. 32. 42.
Isa. 34. 6.

k Isa. 34. 6.
Zeph. 1. 7.
See Ezek. 39. 17.

l ch. 8. 22. &
51. 8.

m Isa. 47. 1.

† Heb. *no cure*
shall be *unto thee*.
n Ezek. 30. 21.

o Isa. 19. 1.
ch. 43. 10, 11.
Ezek. 29, &
30, & 32.
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about 571.

p ver. 3, 4.

q ver. 10.

† Heb. *multiplied*
the faller.

r Lev. 26. 37.

9. *Ethiopians*] *Hebr.* Cush. These Nations (Cush, Phut, and Lud) were allies of Egypt, marching against the King of Babylon.

— *Libyans*] *Hebr.* Phut. See Ezek. xxvii. 10; xxx. 5.
— *Lydians*] *Hebr.* Lud: in Northern Egypt. Ezek. xxvii. 10; xxx. 5.

10. *the sword shall devour—blood*] Jeremiah adopts the imagery and language of Isaiah, xxxiv. 5, 6. See the notes there.

— *the Lord GOD—hath a sacrifice*] See above, on Isaiah xxxiv. 6, “The Lord hath a sacrifice in Bozrah;” and below, on Ezek. xxxix. 17. Jeremiah here adopts the language as well as the imagery of Isaiah. See *Kueper*, *Jeremias*, pp. 79—82.

11. *Gilead—balm*] Cp. viii. 22.
— *thou shalt not be cured*] Literally, *there is no plaster for thee*. Cp. xxx. 13.

PROPHECY CONCERNING NEBUCHADNEZZAR'S INVASION OF EGYPT.

13. *Nebuchadrezzar—should come*] Perhaps to make reprisals on Pharaoh for marching toward Babylon (v. 2), if this invasion followed soon after the battle of Carchemish. But history has preserved no record of such an invasion at that time; and it seems more probable that Jeremiah is here resuming and enlarging his prophecy concerning the humiliation of Egypt by the power

of Babylon, which he had already pre-announced in his revelations to the *Jews* in Egypt (xliii. 10—13; xlv. 29, 30). He had then addressed himself to his own countrymen in Egypt; here he is speaking to the Egyptians themselves. Compare with this prophecy that of Ezekiel concerning Egypt (xxix. 19), “Son of man, behold I will give the land of Egypt unto Nebuchadrezzar, King of Babylon.”

14. *Migdol—Noph—Tahpanhes*] See ii. 16; xlv. 1.

15. *Why are thy valiant men swept away?*] *Why are thy valiants laid prostrate?* This rendering is adopted by the *Syriac*, *Targum*, and many Expositors. The word *abbir*, rendered *valiant*, has this sense (viii. 16; xlvii. 3. Lam. i. 15. Judg. v. 22. Job xxiv. 22; xxxiv. 20. Isa. x. 13).

But this word has also the sense of *ox* or *bull* (Ps. l. 13; lxxviii. 30. Isa. xxxiv. 7; and below, l. 11). Therefore the rendering is entitled to consideration, which is here suggested by the *Sep-tuagint*, and adopted by *Hitzig*, *Ewald*, *Graf*, *Nägel*. *Why is thy ox* (thy god Apis, worshipped in Egypt in that form. See above, on Exod. xxxii. 4. *Herodotus*, ii. 153) *laid low?* The verb (*laid low*) is in the singular, and favours this interpretation, and then it follows thus—*he could not stand, because the Lord overthrew him*, and he was laid low, as Dagon fell prostrate before the Ark (1 Sam. v. 3).

16. *Arise—let us go again to our own people*] This is said by the allies of Egypt (v. 9).

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17 They did cry there,
Pharaoh king of Egypt *is but* a noise;
He hath passed the time appointed.

18 As I live, saith the King,

s Isa. 47. 4. &
48. 2.
ch. 48. 15.

* Whose name *is* the LORD of hosts,
Surely as Tabor *is* among the mountains,
And as Carmel by the sea, *so* shall he come.

19 O 'thou daughter dwelling in Egypt,

t See ch. 48. 18.
† Heb. *make thee*
instruments of
captivity.
u Isa. 20. 4.

† Furnish thyself ^u to go into captivity:
For Noph shall be waste
And desolate without an inhabitant.

x So Hos. 10. 11.

20 Egypt *is like* a very fair * heifer,

But destruction cometh;

y ch. 1. 14. &

47. 2.

ver. 6, 10.

† Heb. *bullocks*
of the stall.

It cometh ^y out of the north.

21 Also her hired men *are* in the midst of her like † fatted bullocks;

For they also are turned back,

And are fled away together, they did not stand,

z Ps. 37. 13.
ch. 50. 27.

Because ^z the day of their calamity was come upon them,
And the time of their visitation.

a See Isa. 29. 4.

22 ^a The voice thereof shall go like a serpent;

For they shall march with an army,

And come against her with axes,

As hewers of wood;

b Isa. 10. 34.

23 They shall ^b cut down her forest, saith the LORD,

Though it cannot be searched;

c Judg. 6. 5.

Because they are more than ^c the grasshoppers,

And *are* innumerable.

d ch. 1. 15.

24 The daughter of Egypt shall be confounded;

She shall be delivered into the hand of ^d the people of the north.

25 The LORD of hosts, the God of Israel, saith;

17. *They did cry there* (Hebr. *shâm*), *Pharaoh king of Egypt is but a noise*] Or, *They did call Pharaoh's name a noise*. They did call *his* name (Hebr. *shēm*, so Sept., *Vulg.*) a noise, Hebr. *shôn*, rendered *pomp*, Isa. v. 14, a *tumultuous noise*, Isa. xiii. 4, a *rushing*, Isa. xvii. 12, 13, *noise*, xxv. 5; lxvi. 6; and above, xxv. 31; below, li. 55; and *tumult*, Hos. x. 14. Amos ii. 2. Whichever reading we adopt, *shēm* (name), or *shâm* (there), there is an alliteration between it and *shôn* (noise).

The best comment on these words is in two passages of Isaiah; see xxx. 7, "Therefore have I named this (Egypt), their pride and boasting (is) mere laziness." See the note there, and the note on Isa. xviii. 1, "Woe to the land of a whirring of wings" which afford no shelter and protection. Egypt makes a tumultuous noise, like the noise of many waters (see v. 7), but it will effect nothing by all its boastfulness.

— *he hath passed the time appointed*] The King of Egypt hath not come to succour his friends at Jerusalem, when they needed his help. Compare viii. 20, and the disappointment of Jerusalem, by reason of the failure of Egypt (xxxvii. 7).

18. *the King*] The King of kings; the King of Nebuchadnezzar as well as of Pharaoh—Almighty God.

— *Tabor—Carmel*] As Tabor overtops the neighbouring mountains, and Carmel rises above the sea below, so will the King of Babylon domineer over Egypt.

20. *destruction*] Hebr. *kêrêts*, from *kârats*, to bite; to pierce, to tear. This rendering *destruction* is adopted by the Rabbis, Gesenius, Umbreit, Newmann, Fuerst. The *Vulg.* has "stimulator," and many Expositors render it a *gadfly* (from the Arabic root, to sting). So Schultens, Cocceius, J. D. Michaelis, Rosenmüller, Maurer, Graf, Nögel. And this seems better adapted to the metaphor here used. Compare *Virg.* (Georg. iii. 147),

and the legend of Io, changed into a heifer, vexed by the gadfly and fleeing into Egypt, where she became Isis, and was worshipped.

Egypt is the fair heifer, but she is stung by the gadflies from the North—the army of Nebuchadnezzar.

21. are] This word, not in the original, would be better omitted. *Her mercenary troops in the midst of her*; that is, those which do not go forth on foreign expeditions, but remain at home to protect her, *like fattened bullocks* (fit for slaughter), *even they are turned back* before the enemy, and are slain like cattle for the shambles.

22. *The voice thereof shall go like a serpent*] Egypt, formerly powerful and terrible, like a crocodile, to which it is compared by the prophets (see on Isa. xxvii. 1; li. 9. Ezek. xxix. 3), shall be humbled, and shall eat dust like the serpent, which hisses, but crawls on the ground (cp. Isa. xxix. 4. Micah vii. 16), instead of marching in its might, as Egypt once did, across Palestine and Syria, to the Euphrates; its *voice* (it has nothing left but voice) will go forth in mutterings from the earth; while its enemies will march with an army to hew down and uproot the forest of its power. Cp. Isa. x. 33; xiv. 8; xxxvii. 24.

23. *Though it cannot be searched*] Rather, *For it* (the army of the invaders) *cannot be searched out*; cannot be counted, it is so numerous. See what follows: the verb is in the singular number, for the enemies are regarded as coming in a body as one man, and therefore the verb may be referred to them; and this verb *châkar* is used to describe what cannot be counted and found out. Cp. 1 Kings vii. 47. 2 Chron. iv. 18, and the substantive *chêker* is used for number. Job xxxiv. 24.

— *grasshoppers*] Locusts.

Behold, I will punish the || † multitude of ^e No,
 And Pharaoh, and Egypt,
^f With their gods, and their kings ;
 Even Pharaoh, and *all* them that trust in him :
²⁶ ^g And I will deliver them into the hand of those that seek their lives,
 And into the hand of Nebuchadrezzar king of Babylon,
 And into the hand of his servants :
 And ^h afterward it shall be inhabited,
 As in the days of old, saith the LORD.

²⁷ ⁱ But fear not thou, O my servant Jacob,
 And be not dismayed, O Israel :
 For, behold, I will save thee from afar off,
 And thy seed from the land of their captivity ;
 And Jacob shall return, and be in rest and at ease,
 And none shall make *him* afraid.

²⁸ Fear thou not, O Jacob my servant,
 Saith the LORD : for I *am* with thee :
 For I will make a full end of all the nations
 Whither I have driven thee ;
 But I will not make ^k a full end of thee,
 But correct thee in measure ;
 Yet will I || not leave thee wholly unpunished.

XLVII. ¹ The word of the LORD that came to Jeremiah the prophet ^a against
 the Philistines, ^b before that Pharaoh smote † Gaza.

² Thus saith the LORD ;
 Behold, ^c waters rise up ^d out of the north,
 And shall be an overflowing flood,
 And shall overflow the land, and † all that is therein,
 The city, and them that dwell therein :
 Then the men shall cry,
 And all the inhabitants of the land shall howl ;

³ At the ^e noise of the stamping of the hoofs of his strong *horses*,
 At the rushing of his chariots,
 And at the rumbling of his wheels,
 The fathers shall not look back to *their* children
 For feebleness of hands ;

⁴ Because of the day that cometh
 To spoil all the Philistines,

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|| Or, *nourisher*.
 † Heb. *Amon*.
^e Ezek. 30. 14,
 15, 16.
^f Nahum 3. 8.
^g ch. 43. 12, 13.
^h Ezek. 30. 13.
ⁱ ch. 44. 30.
^j Ezek. 32. 11.

^h Ezek. 29. 11,
 13, 14.

† Isa. 41. 13, 14.
 & 43. 5. & 44. 2.
 ch. 30. 10, 11.

^k ch. 10. 24. &
 30. 11.

|| Or, *not utterly
 cut thee off*.
 about
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^a ch. 25. 20.
 Ezek. 25. 15, 16.
 Zeph. 2. 4, 5.
^b Amos 1. 6, 7, 8.
 † Heb. *Azzah*.
^c Isa. 8. 7.
^d ch. 46. 7, 8.
^e ch. 1. 14. &
 46. 20.
 † Heb. *the fulness
 thereof*.

^e ch. 8. 16.
 Nahum 3. 2.

25. *the multitude of No*] Rather, the god *Amon*, of *No*, the Egyptian Thebes. Cp. Ezek. xxx. 14. Nahum iii. 8.

26. *it shall be inhabited*] It shall dwell and be dwelt in peaceably, and without hostile invasions. Cp. xvii. 6. 25. Isa. xiii. 20.

This prophecy seems to point forward to the happy time when Egypt would receive the true faith. Cp. the similar promises to other nations, xlviii. 47 ; xlix. 6. 39, and the consolatory language of Isaiah concerning Egypt, xix. 1—25, and the notes on that chapter.

27. *fear not thou, O my servant Jacob*] The Prophet takes up the joyful words of Isaiah to Israel (xli. 13 ; xliii. 1), and looks forward to the Restoration of Israel from Babylon by Cyrus ; and, far beyond that, to that glorious consummation of which the restoration from Babylon was a figure and a pledge—its Restoration to God in CHRIST.

28. *in measure*] Rather, *with righteousness*. See on xxx. 11.

PROPHECY AGAINST PHILISTIA.

CH. XLVII. 1. *before that Pharaoh smote Gaza*] Perhaps after his victory over Josiah at Megiddo, 2 Kings xxiii. 29. 2 Chron. xxxv. 20. Cp. *Herod.* ii. 159, *Cadytis* ("a great city of Syria," which Pharaoh Necho is related by Herodotus to have taken) is thought by some (*M. Niebuhr, Graf, Nägel.*, and others) to be Gaza ; by others it is supposed to mean Jerusalem. See note above, on 2 Kings xxiii. 33.

This date is here mentioned by Jeremiah, in order to show that the judgment foretold by the Prophet could not have been anticipated by human foresight. Philistia was then in its full vigour ; not as yet humbled by the King of Egypt in the South, and it is not *Egypt* (which might then be supposed to have hostile designs on Philistia) that is specified as the author of its calamity, but a power from the North (*v.* 2), i. e. Babylon. Cp. *Kueper's* Jeremias, p. 82.

3. *the rushing*] The rattling of his cars.

— *rumbling*] The din, the dashing and clashing of the wheels.

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600.
f ch. 25. 22.

g Ezek. 25. 16.
Amos 1. 8. & 9. 7.
† Heb. *the isle*.
h Gen. 10. 14.
i Amos 1. 7.
Micah 1. 16.
Zeph. 2. 4, 7.
Zech. 9. 5.
k ch. 25. 20.
l ch. 16. 6. &
41. 5. & 48. 37.
m Deut. 32. 41.
Ezek. 21. 3, 4, 5.
† Heb. *gather
thyself*.

† Heb. *How
canst thou*.

n Ezek. 14. 17.

o Micah 6. 9.

a Isa. 15. & 16.
ch. 25. 21. &
27. 3.
Ezek. 25. 9.
Amos 2. 1, 2.
b Num. 32. 38.
& 33. 47.
Isa. 15. 2.
c Num. 32. 37.
|| Or, *The high
place*.
d Isa. 16. 14.
e Isa. 15. 4.

|| Or, *be brought
to silence*.
Isa. 15. 1.
† Heb. *go after
thee*.
f ver. 5.

And to cut off from ^fTyrus and Zidon

Every helper that remaineth :

For the LORD will spoil the Philistines,

^g The remnant of [†] the country of ^h Caphtor.

⁵ ⁱ Baldness is come upon Gaza ;

^k Ashkelon is cut off *with* the remnant of their valley :

How long wilt thou ^l cut thyself ?

⁶ O thou ^m sword of the LORD,

How long *will it be* ere thou be quiet ?

† Put up thyself into thy scabbard, rest, and be still.

⁷ † How can it be quiet,

Seeing the LORD hath ⁿ given it a charge against Ashkelon,

And against the sea shore ?

There hath he ^o appointed it.

XLVIII. ¹ Against ^a Moab thus saith the LORD of hosts, the God of Israel ;

Woe unto ^b Nebo ! for it is spoiled :

^c Kiriathaim is confounded *and* taken :

|| Misgab is confounded and dismayed.

² ^d *There shall be* no more praise of Moab :

In ^e Heshbon they have devised evil against it ;

Come, and let us cut it off from *being* a nation.

Also thou shalt || be cut down, O Madmen ;

The sword shall † pursue thee.

³ ^f A voice of crying *shall be* from Horonaim,

Spoiling and great destruction.

4. *Tyrus and Zidon*] Of the same Canaanitish family with Philistia and its allies. This judgment on Philistia was probably inflicted at the time when Nebuchadnezzar blockaded Tyre, which he took, B.C. 585, the year after the fall of Jerusalem. See *Joseph. c. Apion. i. 21. Rawlinson, iii. 494*, who quotes *Berosus*, saying that Nebuchadnezzar subdued Syria and all Phœnicia.

— *Caphtor*] Perhaps Crete, where the Philistines emigrated. Cp. Gen. x. 14. Deut. ii. 23, and on 1 Sam. xxx. 14. Ezek. xxv. 16. Amos ix. 7. Zeph. ii. 5. (*Hitzig, Knobel, Delitzsch, Graf*.)

5. *Ashkelon is cut off with the remnant of their valley : how long wilt thou cut thyself ?*] Rather, *Ashkelon is cut off ; thou residue of the deep land* (the inland valley of Philistia, as distinguished from the great maritime fortresses, Gaza and Ashkelon), *how long wilt thou cut thyself in thy mourning ?* See vii. 29 ; xvi. 6 ; xli. 5 ; xlviii. 37. Gaza is bald, has shorn her head for sorrow ; and the inland of Philistia cuts itself with gashes in grief. Cp. 1 Kings xviii. 28.

The *Sept.* seems to have read *Anakim* (giants) here, for *imekam* (their valley) ; and this reading has been preferred by some (*Gesen. 640, Hitzig, Graf*), and then the sense would be, *O remnant of the Anakim, how long wilt thou cut thyself ?* But this reading has no sufficient ground to rest upon.

As in the former prophecy Jeremiah had adopted the imagery and language of Isaiah (see on xlv. 10), so he does here (see Isa. xiv. 28—32). The words of Isaiah, “Thou whole *Palestina* art dissolved,” are echoed by Jeremiah, “The day cometh to spoil all the *Philistines*.”

PROPHECY AGAINST MOAB.

CH. XLVIII.] The ancient hostility of the Moabites against Israel their neighbour (see Judg. iii. 12. 28. 1 Sam. xiv. 47. 2 Sam. viii. 2. 2 Kings i. 1 ; iii. 4—27 ; xiii. 20 ; above, xii. 14) came to its climax in the days of Jehoiakim, when Moabitish troops were united with the Chaldeans against Judah (2 Kings xxiv. 2).

This prophecy seems to belong to that period. In it Jeremiah adopts and reproduces the predictions of former Prophets against Moab, especially of Isa. xv. and xvi., as will

be seen in the following notes : also of Balaam ; Num. xxi. 28, 29 ; xxiv. 17 ; cp. *vv.* 45, 46 : and Amos ii. 2 ; see below, *vv.* 24. 41 : and Zeph. ii. 8, 9 ; see *vv.* 26. 42. He also unites with his contemporary Prophet Ezekiel in his utterances against Moab ; see Ezek. xxv. 8—11.

This is a specimen, among many, of Jeremiah's special office, in authenticating and reiterating the oracles of former generations, and echoing those of his own time. See above, *Introduction*.

The following prophecy concerning Moab was fulfilled in the first instance in the invasion and subjugation of Moab by Nebuchadnezzar (*Joseph. Ant. x. 9. 7*). Isaiah's prophecy concerning the spoliation of Moab by the Assyrians is taken up by Jeremiah here, and its imagery and language are applied to describe the devastation of Moab by the Chaldeans. And as the prophecies of Isaiah against Moab and other heathen nations reached forward to the latter days, so this prediction of Jeremiah has a spiritual significance, and foretells the conquests of CHRIST over those enemies, of which the Moabites were a type. See above, on Isa. xiii., *Prelim. Note*, p. 37.

1. *Nebo*] The Moabitish town Nebo, eight Roman miles south of Heshbon. Cp. Num. xxxii. 3. 38.

— *Kiriathaim*] Probably at *El-teym*, west of Medeba, and south-west of Heshbon (*Burckhardt, Graf, Seetzen*). Cp. Num. xxxii. 37. Josh. xiii. 19. Ezek. xxv. 9.

— *Misgab*] Rather, *the fortress* (the *high citadel*). Probably the celebrated fortress of Moab, *Kir-heres*. See Isa. xv. 1 ; xvi. 7. 11. See below, *v.* 31.

2. *Heshbon*] Twenty miles east of Jordan, the south-west of the passage to Jericho (Num. xxi. 26). Its ruins are described by *Seetzen, i. 407 ; Burckhardt, 301*.

There is a play upon the word *Heshbon* in the original here. *Heshbon* signifies *counsel*. Cp. Cant. vii. 4. Heshbon, the strong city of Moab, has fallen into the hands of the enemy, and there they are *counselling* evil against her.

— *thou shalt be cut down, O Madmen*] Or, *Thou shalt be made dumb, O Madmen*. There is another play upon the words here in the original : *Madmen*, which is there connected with the verb *dānam*, to be dumb, or *nadam*, in *niphal*, to be laid waste (*Gesen. 203*). On Madmen, cp. Isa. xxv. 10.

3. *Horonaim*] Probably near Zoar. Cp. on Isa. xv. 5.

⁴ Moab is destroyed ;

Her little ones have caused a cry to be heard.

⁵ ^g For in the going up of Luhith

† Continual weeping shall go up ;

For in the going down of Horonaim

The enemies have heard a cry of destruction.

⁶ ^h Flee, save your lives,

And be like || the ⁱ heath in the wilderness.

⁷ For because thou hast trusted in thy works and in thy treasures,

Thou shalt also be taken :

And ^k Chemosh shall go forth into captivity,

With his ⁱ priests and his princes together.

⁸ And ^m the spoiler shall come upon every city,

And no city shall escape :

The valley also shall perish,

And the plain shall be destroyed,

As the LORD hath spoken.

⁹ ⁿ Give wings unto Moab,

That it may flee and get away :

For the cities thereof shall be desolate,

Without any to dwell therein.

¹⁰ ^o Cursed *be* he that doeth the work of the LORD || deceitfully,

And cursed *be* he that keepeth back his sword from blood.

¹¹ Moab hath been at ease from his youth,

And he ^p hath settled on his lees,

And hath not been emptied from vessel to vessel,

Neither hath he gone into captivity :

Therefore his taste † remained in him,

And his scent is not changed.

¹² Therefore, behold, the days come, saith the LORD,

That I will send unto him wanderers, that shall cause him to wander,

And shall empty his vessels, and break their bottles.

¹³ And Moab shall be ashamed of ^q Chemosh,

As the house of Israel ^r was ashamed of ^s Beth-el their confidence.

¹⁴ How say ye, ^t We are mighty

And strong men for the war ?

Before
CHRIST
about
600.

^g Isa. 15. 5.

† Heb. *weeping*
with weeping.

^h ch. 51. 6.

|| Or, *a naked*
tree.

ⁱ ch. 17. 6.

^k Num. 21. 29.

Judg. 11. 24.

See Isa. 46. 1, 2.

ch. 43. 12.

^l ch. 49. 3.

^m ch. 6. 26.

ver. 18.

ⁿ Ps. 55. 6.

ver. 28.

^o See Judg. 5. 23.

ⁱ Sam. 15. 3, 9.

^l Kings 20. 42.

|| Or, *negligently.*

^p Zeph. 1. 12.

† Heb. *stood.*

^q Judg. 11. 24.

ⁱ Kings 11. 7.

^r Hos. 10. 6.

^s ⁱ Kings 12. 29.

^t Isa. 16. 6.

4. *Her little ones—heard*] So *Vulgate*, *Maurer*, and many other expositors. Others render it, *they cry aloud to Zoar*. See *Sept.*; and this is confirmed by some MSS. and by the parallel place in Isa. xv. 5; and so *J. D. Michaelis*, *Ewald*, *Umbreit*, *Graf*. See, however, *Kueper*, 85.

5. *in the going up of Luhith*] Or, *the going up of Luhith goes up in weeping*. *Luhith* (between Rabbath-Moab and Zoar) signifies what is firm, like a table of stone or wood (*Gesen.* 433; *Fuerst*, 736). Cp. Isa. xv. 5, which is adopted here; and the sense is, the *strong* places of Moab are dissolved into tears (*Kueper*).

— *in the going down of Horonaim*] *In the going down of Horonaim they hear the foes of the woe-cry*; i. e. the foes that cause the woe-cry of those who are pursued by them (*Nägel*). Cp. Isa. xv. 5.

6. *the heath*] Hebr. *aroër*, which is supposed to mean *naked*, *desolate*, like *arear* (xvii. 6). Cp. Ps. cii. 17, where that word is rendered *desolate* (*Gesen.* 654). Some suppose that it refers to the city *Aroër*, in the wilderness, a desolate ruin (Isa. xvii. 2); but the former rendering (*like an outcast*) seems preferable. Cp. *Graf*, *Nägel*.

7. *Chemosh*] The god of Moab (Num. xxi. 29. Judg. xi. 24. VOL. V. PART II.—113

1 Kings xi. 7. 2 Kings xxiii. 13). *Chemosh* is here called *Chemish*; and there seems to be a reference to the meaning of the verb *cāmash*, to subdue.

10. *deceitfully*] Rather, *remissly* (Prov. x. 4; xii. 24). The execution of the judgment on Moab is commanded by God, and it must therefore be executed with vigour. Compare notes on Exod. xxxii. 27, 29; and on Gen. xv. 16. Num. xxxi. 2, 3. 15—17. *Joshua*, *Introduction*, p. xvii. Judg. v. 23.

11. *Moab hath been at ease*] Since the time that he drove out the Emims (Deut. ii. 10) he has been undisturbed, like wine settled on the lees, and not poured out from vessel to vessel, and has thus retained his strength (cp. Isa. xxv. 6) and his fragrance. Cp. Zeph. i. 12, where a state of carnal security is compared to wine on the lees.

12. *I will send unto him wanderers*] Rather, *I will send him tilters*. The metaphor of the vessel of wine (an earthen jar, *amphora*) is kept up. Moab is like wine settled on its lees; but I will send him enemies, the Chaldeans (see *Prelim. Note*), who will incline or tilt up his vessel (see *Gesen.* 714), and empty it of its contents, and shatter the earthen vessel itself, in which the wine is.

13. *Beth-el*] And the calves of Jeroboam. Cp. Hos. x. 5.

Before
CHRIST
about
600.
u ver. 8, 9, 18.
† Heb. *the*
choice of.
x ch. 50. 27.
y ch. 46. 18. &
51. 57.

z See Isa. 9. 4.
& 14. 4, 5.

a Isa. 47. 1.
ch. 46. 19.
b Num. 21. 30.
Isa. 15. 2.

c ver. 8.

† Heb. *inhabi-*
tress.
d Deut. 2. 36.
e 1 Sam. 4. 13, 16.

f Isa. 16. 7.

g See Num. 21.
13.

h ver. 8.

i ver. 41.
Amos 2. 2.

k Ps. 75. 10.

l See Ezek. 30. 21.

m ch. 25. 15, 27.

n Zeph. 2. 8.

o See ch. 2. 26.

|| Or, *movedst*
thyself.

p Ps. 55. 6, 7.
ver. 9.

q Cant. 2. 14.

15 ^a Moab is spoiled, and gone up *out of* her cities,
And † his chosen young men are ^x gone down to the slaughter,
Saith ^y the King, whose name *is* the LORD of hosts.

16 The calamity of Moab *is* near to come,
And his affliction hasteth fast.

17 All ye that are about him, bemoan him;
And all ye that know his name, say,

^z How is the strong staff broken,
And the beautiful rod!

18 ^a Thou daughter that dost inhabit ^b Dibon,
Come down from *thy* glory, and sit in thirst;
For ^c the spoiler of Moab shall come upon thee,
And he shall destroy thy strong holds.

19 O † inhabitant of ^d Aroer,
^e Stand by the way, and espy;
Ask him that fleeth, and her that escapeth,
And say, What is done?

20 Moab is confounded; for it is broken down:
^f Howl and cry;

Tell ye it in ^g Arnon, that Moab is spoiled,

21 And judgment is come upon ^h the plain country;
Upon Holon, and upon Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

24 And upon ⁱ Kerioth, and upon Bozrah,
And upon all the cities of the land of Moab, far or near.

25 ^k The horn of Moab is cut off,
And his ^l arm is broken, saith the LORD.

26 ^m Make ye him drunken:
For he magnified *himself* against the LORD:
Moab also shall wallow in his vomit,
And he also shall be in derision.

27 For ⁿ was not Israel a derision unto thee?
^o Was he found among thieves?

For since thou spakest of him, thou || skippedst for joy.

28 O ye that dwell in Moab,
Leave the cities, and ^p dwell in the rock,
And be like ^q the dove

16. *The calamity*] Cp. Isa. xlvii. 11.

18. *Dibon*] Cp. Isa. xv. 2.

— *sit in thirst*] Sit in a land where every thing is parched.
Cp. Isa. xlv. 3. *Gesen.* 711.

19. *Aroer*] On the river Arnon, the northern boundary of Moab (Deut. ii. 36), near Dibon. The Moabites are represented as flying before the Chaldæan invaders from the North.

21. *Holon*] In Moab. The site is not known.

— *Jahazah*] Cp. Isa. xv. 4.

— *Mephaath*] Near Jahza, north of the Arnon (Josh. xiii. 18; xxi. 37).

22. *Beth-diblathaim*] Near Jahza (*S. Jerome*).

23. *Beth-gamul*] The site is not known.

— *Beth-meon*] South-east of Heshbon, now *Myun* (Num. xxxii. 38. Josh. xiii. 17).

24. *Kerioth*] Ten miles west of Medeba (*Euseb.*), now *Kor-riât* (*Seetzen*).

— *Bozrah*] Supposed by some to be *Bezer*, near *Jahza*

(Deut. iv. 43. Josh. xx. 8 (*Graf*); but it is more probably the celebrated Bozrah of Edom, on the south of Moab. The tidings and the ravages of the Chaldæan invasion of Moab, will reach from the northern extremity to the south. Cp. *Nägel.* 321. *Gesen.* 134.

26. *Make ye him drunken*] With the wine of the divine fury. Cp. xiii. 13; xxv. 15.

— *wallow*] Or reel from side to side (*Fuerst*, 992). Cp. Isa. xix. 14.

27. *For was not Israel a derision unto thee?*] This was the climax of Moab's guilt. He insulted and harassed the people of God in their calamity (as Edom did, Ps. cxxxvii. 7), when Jerusalem was burnt by the Chaldæans. Cp. xii. 14. Ezek. xxv. 8. Zeph. ii. 8.

— *Was he found among thieves?*] Cp. ii. 26. Didst thou find Israel robbing thee, *that whenever thou spakest of him thou skippedst for joy?* No; Israel did not rob thee, but thou hast taken advantage of his misery to spoil him. See xii. 14.

That maketh her nest in the sides of the hole's mouth.

29 We have heard the 'pride of Moab, (he is exceeding proud)

His loftiness, and his arrogancy,
And his pride, and the haughtiness of his heart.

30 I know his wrath, saith the LORD ;

But *it shall not be so* ;

^s || His lies shall not so effect *it*.

31 Therefore 'will I howl for Moab,

And I will cry out for all Moab ;

Mine heart shall mourn for the men of Kir-heres.

32 ^u O vine of Sibmah,

I will weep for thee with the weeping of Jazer :

Thy plants are gone over the sea,

They reach *even* to the sea of Jazer :

The spoiler is fallen upon thy summer fruits and upon thy vintage.

33 And ^xjoy and gladness is taken

From the plentiful field, and from the land of Moab ;

And I have caused wine to fail from the winepresses :

None shall tread with shouting ;

Their shouting shall be no shouting.

34 ^y From the cry of Heshbon *even* unto Elealeh,

And even unto Jahaz, have they uttered their voice,

^z From Zoar *even* unto Horonaim,

As an heifer of three years old :

For the waters also of Nimrim shall be † desolate.

35 Moreover I will cause to cease in Moab, saith the LORD,

^a Him that offereth in the high places,

And him that burneth incense to his gods.

36 Therefore ^b mine heart shall sound for Moab like pipes,

And mine heart shall sound like pipes for the men of Kir-heres :

Because ^c the riches *that* he hath gotten are perished.

37 For ^d every head *shall be* bald,

And every beard † clipped :

Upon all the hands *shall be* cuttings,

And ^e upon the loins sackcloth.

38 *There shall be* lamentation generally upon all the housetops of Moab,

And in the streets thereof :

Before
CHRIST
about
600.
r Isa. 16. 6, &c.

s Isa. 16. 6.
ch. 50. 36.
|| Or, *those on
whom he stayeth*
(Heb. *his bars*)
do not right.
t Isa. 15. 5. &
16. 7, 11.

u Isa. 16. 8, 9.

x Isa. 16. 10.
Joel 1. 12.

y Isa. 15. 4, 5, 6.

z Isa. 15. 5, 6.
ver. 5.

† Heb. *desola-
tions.*

a Isa. 15. 2. &
16. 12.

b Isa. 15. 5. &
16. 11.

c Isa. 15. 7.

d Isa. 15. 2, 3.
ch. 47. 5.
† Heb. *dimin-
ished.*

e Gen. 37. 34.

28. *of the hole's mouth*] The cleft of the rock. Cp. Cant. ii. 14. In this passage, Jeremiah treads again in the footsteps of Isaiah (xvi. 1, 2).

29. *We have heard the pride of Moab*] Compare again Isa. xvi. 6.

30. *I know his wrath—effect it*] Rather, *I know his wrath, saith the Lord, and the nothingness of his lies; they effect nought.* Cp. Isa. xvi. 6.

31. *all Moab*] Cp. Isa. xiv. 31, "whole Palestina."

— *Mine heart shall mourn*] Cp. Isa. xv. 5.

— *Kir-heres*] See v. 1.

32. *O vine of Sibmah—Jazer*] *From the weeping of Jazer I will weep for thee, O vine of Sibmah*; that is, my tears, shed over Jazer, shall flow to thee, O Sibmah. Cp. the note on Isa. xvi. 9 for an exposition of this verse. Sibmah was about fifteen miles from Heshbon, about ten miles west of Rabbath Ammon (*Onomast*), probably in *Wady Sir* (*Seetzen, Burckh.*). Jazer was near Ramoth, now called *Salt*, famous for its vineyards; and there is a large lake there, called here a *sea*, "the sea of Jazer" (*Seetzen, Raumer*).

— *the sea*] The Dead Sea.

— *the sea of Jazer*] The lake of Jazer. See on Isa. xvi. 8.

33. *Their shouting shall be no shouting*] *Their shouting* (of grape-treaders in the vintage) shall be *no shouting* of joy, as was usually the case (Isa. ix. 3. Joel i. 12), but it shall be changed into a war-cry of their enemies. Cp. Isa. xvi. 9.

34. *Elealeh*] One mile from Heshbon (*Onomast*), now *El-al*, on a hill north-east of Heshbon (*Seetzen*), v. 21.

— *an heifer of three years old*] This seems to be the true rendering. Cp. note above, on Isa. xv. 5, 6, whence these words are adopted.

— *waters—of Nimrim*] Perhaps at *Moet Nimmery*, on the south of the Dead Sea. Some place it at *Nemrin*, in *Wady Schoeb*, a well-watered valley, on the plain of the Jordan, nearly opposite Jericho.

35. *him that offereth*] Cp. Isa. xvi. 12.

36. *mine heart—pipes*] Flutes used at funerals. Cp. Isa. xvi. 11.

37. *every head—bald*] Cp. xlvii. 5. Isa. xv. 2.

38. *housetops*] Where they prayed to their gods. Cp. xix. 13.

Before
CHRIST
about
600.
f ch. 22. 28.

† Heb. neck.

g Deut. 28. 49.
ch. 49. 22.
Dan. 7. 4.
Hos. 8. 1.
Hab. 1. 8.
h Isa. 8. 8.
i ver. 24.
|| Or, *The cities*.
k Isa. 13. 8. &
21. 5.
ch. 30. 6. &
49. 22. 24. &
50. 43. & 51. 30.
Micah 4. 9.
l Ps. 83. 4.
Isa. 7. 8.

m Isa. 24. 17, 18.

n See ch. 11. 23.

o Num. 21. 28.

p Num. 24. 17.
† Heb. children
of noise.

q Num. 21. 29.

† Heb. in cap-
tivity.

r ch. 49. 6, 39.

|| Or, *Against*.
a Ezek. 21. 28.
& 25. 2.
Amos 1. 13. Zeph. 2. 8, 9.

For I have broken Moab
Like ^a a vessel wherein is no pleasure, saith the LORD.

39 They shall howl, *saying*, How is it broken down!

How hath Moab turned the † back with shame!

So shall Moab be a derision

And a dismaying to all them about him.

40 For thus saith the LORD;

Behold, ^g he shall fly as an eagle,

And shall ^h spread his wings over Moab.

41 ⁱ || Kerioth is taken, and the strong holds are surprised,

And ^k the mighty men's hearts in Moab at that day shall be

As the heart of a woman in her pangs.

42 And Moab shall be destroyed ^l from *being* a people,

Because he hath magnified *himself* against the LORD.

43 ^m Fear, and the pit, and the snare, *shall be* upon thee,

O inhabitant of Moab, saith the LORD.

44 He that fleeth from the fear shall fall into the pit;

And he that getteth up out of the pit shall be taken in the snare:

For ⁿ I will bring upon it, *even* upon Moab,

The year of their visitation, saith the LORD.

45 They that fled

Stood under the shadow of Heshbon because of the force:

But ^o a fire shall come forth out of Heshbon,

And a flame from the midst of Sihon,

And ^p shall devour the corner of Moab,

And the crown of the head of the † tumultuous ones.

46 ^q Woe be unto thee, O Moab!

The people of Chemosh perisheth:

For thy sons are taken † captives,

And thy daughters captives.

47 Yet will I bring again the captivity of Moab

^r In the latter days, saith the LORD. Thus far *is* the judgment of Moab.

XLIX. ¹ || Concerning ^a the Ammonites, thus saith the LORD;

39. *They shall howl*] Rather, *How is it broken down! How they howl!*

40. *he shall fly as an eagle*] He, i.e. Nebuchadnezzar. Cp. Ezek. xvii. 3. Dan. vii. 4; below, xlix. 2. Nebuchadnezzar's rise seemed to be like that of a mighty eagle, spreading out his wings, feathered with the innumerable colours of the variegated masses which composed the Chaldean host, sweeping over different countries, and striking fear in his flight (*Stanley*, 532).

41. *Kerioth is taken*] Rather, *the towns are taken*. On the feminine singular verb here used, see *Gesen.* § 146. 3.

43. *Fear, and the pit, and the snare*] There is an alliteration in the original, which gives greater force to these words, as in Isa. xxiv. 17, *pachad, pachath, pach*. Cp. Lam. iii. 47; and see *Kueper*, *Jeremias*, p. 93, on the argument derivable from this chapter generally, in behalf of the genuineness of Isa. xxiv. —xxvii., which chapters, as he shows, were well known to Jeremiah, Ezekiel, and Nahum, and were imitated by them.

45. *They that fled*] Rather, *under the shadow of Heshbon stand fugitives without strength*. Cp. *Graf*, 552.

— *But a fire shall come forth out of Heshbon*] That is, the Moabite fugitives, instead of finding shelter in Heshbon, the city of Sihon (Num. xxii. 26), as they hoped, will be destroyed by a fire which will burst from it, because it is in the hands of their enemies. They will fly to Heshbon, as to the shelter of some noble tree or stately house; but it will be on fire, and flames will burst from it to consume them. In the words here

used, there is a reference to Num. xxi. 28: "There is a fire gone out from Heshbon, a flame from the city of Sihon."

45. *the corner*] Of the hair or beard. Cp. ix. 26; xxv. 23. — *tumultuous ones*] *The sons of tumult*, or *storm of war*. Cp. Isa. xxv. 5. Amos ii. 2.

46. *Woe be unto thee, O Moab! the people of Chemosh perisheth*] A reproduction of Num. xxi. 29.

47. *In the latter days*] The days of the Gospel (xii. 15—17; xlix. 6, 39. Isa. xviii. 7; xix. 18; xxiii. 18), where Moab, the type of God's enemies, will be brought back to Him in Christ. Cp. Isa. xvi. 1; xxiv. 13—16; xxv. 6, 7. Hag. ii. 7; and cp. below, on Ezek. xvi. 53. Moab is the symbolical representative of all those enemies of God's Church who are characterized by carnal strength, lustful passion, worldly haughtiness, sensual and cruel violence. See above, on Judg. p. 95. Isa. xiii. *Prelim. Note*. Hence the length and fulness of this prophecy.

AGAINST THE AMMONITES.

Ch. XLIX.] This prophecy against the Ammonites, the neighbours and ancient enemies of Israel (Judg. iii. 13; x. 7; xi. 32. 1 Sam. xi. 2. 2 Sam. x.—xii. 26. 2 Chron. xx., xxvi. 8; xxvii. 5), seems to have been occasioned by their aggressions and encroachments on the territory of Israel, east of Jordan, after the deportation of the Ten Tribes; and it adopts the language of Zephaniah ii. 9, and Amos i. 13—15. The Ammonites and Moabites were subdued by Nebuchadnezzar five years after the fall of Jerusalem (*Joseph.* Ant. x. 9. 7).

- Hath Israel no sons ?
 Hath he no heir ?
 Why *then* doth || their king inherit ^b Gad,
 And his people dwell in his cities ?
- ² Therefore, behold, the days come, saith the LORD,
 That I will cause an alarm of war to be heard
 In ^c Rabbah of the Ammonites ;
 And it shall be a desolate heap,
 And her daughters shall be burned with fire :
 Then shall Israel be heir unto them that were his heirs, saith the LORD.
- ³ Howl, O Heshbon, for Ai is spoiled :
 Cry, ye daughters of Rabbah,
^d Gird you with sackcloth ;
 Lament, and run to and fro by the hedges ;
 For || their king shall go into captivity,
 And his ^e priests and his princes together.
- ⁴ Wherefore gloriest thou in the valleys,
 || Thy flowing valley, O ^f backsliding daughter ?
 That trusted in her treasures, ^g saying, Who shall come unto me ?
- ⁵ Behold, I will bring a fear upon thee,
 Saith the Lord God of hosts,
 From all those that be about thee ;
 And ye shall be driven out every man right forth ;
 And none shall gather up him that wandereth.
- ⁶ And ^h afterward I will bring again the captivity
 Of the children of Ammon, saith the LORD.
- ⁷ ⁱ Concerning Edom, thus saith the LORD of hosts ;
^k *Is* wisdom no more in Teman ?
^l Is counsel perished from the prudent ?
 Is their wisdom vanished ?
- ⁸ ^m Flee ye, || turn back, dwell deep, O inhabitants of ⁿ Dedan ;
 For I will bring the calamity of Esau upon him,
 The time *that* I will visit him.
- ⁹ If ^o grapegatherers come to thee,
 Would they not leave *some* gleaning grapes ?
 If thieves by night, they will destroy † till they have enough.

Before
CHRIST
about
600.

|| Or, *Melcom*.
b Amos i. 13.

c Ezek. 25. 5.
Amos i. 14.

d Isa. 32. 11.
ch. 4. 8. & 6. 26.

|| Or, *Melcom*,
1 Kings 11. 5. 33.
e ch. 48. 7.
Amos i. 15.

|| Or, *thy valley*
floweth away.
f ch. 3. 14. &
7. 24.
g ch. 21. 13.

h So ver. 39. &
ch. 48. 47.

i Ezek. 25. 12.
Amos i. 11.

k Obad. 8.

l See Isa. 19. 11.

m ver. 30.
|| Or, *they are*
turned back.
n ch. 25. 23.

o Obad. 5.

† Heb. *their*
sufficiency.

1. *their king*] Rather, *Melcom*, the false god of Ammon (1 Kings xi. 5. 33. 2 Kings xxiii. 13). Why has he seized on the land of Israel, the people of Jehovah ?

2. *Rabbah*] The chief city of Ammon. See Deut. iii. 11. 2 Sam. xii. 26 ; above, on xxxix. 5.

— *her daughters*] Her dependent towns (*Gesen*. 148), will be burned. Cp. Amos i. 14.

— *shall Israel be heir*] Cp. Ezek. xxv. 14, and 1 Maccabees v. 6, 7.

3. *Ai*] Supposed by some to have been in Ammon ; but the site is unknown, and it seems that the Prophet is still speaking of Rabbah. The word *Ai* signifies *a heap*, especially of ruins (*Gesen*. 621), and there is good reason for thinking that there is a reference here to this meaning, and to the words in Josh. viii. 28, where it is said that *Ai* will become a *desolate heap* (the words used here by Jeremiah), and that the sense is *Rabbah* (so called from its *greatness*) will become another *Ai*, and be spoiled. Cp. *Venema*, *Kueper*.

— *their king*] Rather, *Milcom*, the god of Ammon. See v. 1.

4. *thy flowing valley*] *The abundance of thy valley* (*Ewald*, *Graf*).

6. *I will bring again the captivity*] Cp. xlviii. 47.

AGAINST EDMOM.

7. *Edom*] Edom, from Esau, incurred God's wrath by his unbrotherly conduct to Israel. Cp. Ps. cxxxvii. 7 ; and on Isa. lxiii. 1 ; and below, Ezek. xxv. 12—14. Obad. 8. It has been supposed by some critics (as *Bertholdt*, *Credner*, *Hitzig*) that the Prophet Obadiah imitates Jeremiah ; but the more probable opinion is, that Jeremiah here followed Obadiah (*Eichhorn*, *Schnurrer*, *Jäger*, *Kueper*, *Rosenmüller*, *Caspari*). See further, below, on Obadiah.

— *Teman*] In Edom. See on Job ii. 11. Amos i. 12. Obad. 9. Hab. iii. 3.

8. *Dedan*] In Edom. Cp. Isa. xxi. 13. Ezek. xxv. 13.

9. *If grapegatherers*] *If grape-gatherers come to thee, they will not leave any gleanings of grapes ; if thieves by night, they will destroy thee to satiety*. Thy enemies will not desist till they have utterly destroyed thee. Cp. Obad. v. 5, 6, where a somewhat different turn is given to the thought here expressed.

Before
CHRIST
about
600.
p Mal. 1. 3.

q Isa. 17. 14.

r ch. 25. 29.
Obad. 16.

s Gen. 22. 16.
Isa. 45. 23.
Amos 6. 8.
t Isa. 34. 6. &
63. 1.

u Obad. 1, 2, 3.

x Obad. 4.
y Job 39. 27.
z Amos 9. 2.

a ch. 18. 16. &
50. 13.

b Gen. 19. 25.
Deut. 29. 23.
ch. 50. 40.
Amos 4. 11.

c ch. 50. 44. &c.

d ch. 12. 15.

10 ^p But I have made Esau bare,
I have uncovered his secret places,
And he shall not be able to hide himself:
His seed is spoiled, and his brethren, and his neighbours,
And ^q he is not.

11 Leave thy fatherless children, I will preserve *them* alive;
And let thy widows trust in me.

12 For thus saith the LORD;
Behold, ^r they whose judgment *was* not to drink of the cup,
Have assuredly drunken;
And *art* thou he *that* shall altogether go unpunished?
Thou shalt not go unpunished,
But thou shalt surely drink of it.

13 For ^s I have sworn by myself, saith the LORD,
That ^t Bozrah shall become a desolation,
A reproach, a waste, and a curse;
And all the cities thereof shall be perpetual wastes.

14 I have heard a ^u rumour from the LORD,
And an ambassador is sent unto the heathen, *saying*,
Gather ye together, and come against her,
And rise up to the battle.

15 For, lo, I will make thee small among the heathen,
And despised among men.

16 Thy terribleness hath deceived thee,
And the pride of thine heart, O thou that dwellest in the clefts of the rock,
That holdest the height of the hill:

^x Though thou shouldest make thy ^y nest as high as the eagle,
^z I will bring thee down from thence, saith the LORD.

17 Also Edom shall be a desolation:

^a Every one that goeth by it shall be astonished,
And shall hiss at all the plagues thereof.

18 ^b As in the overthrow of Sodom and Gomorrah
And the neighbour *cities* thereof, saith the LORD,
No man shall abide there,
Neither shall a son of man dwell in it.

19 ^c Behold, he shall come up,
Like a lion from ^d the swelling of Jordan,
Against the habitation of the strong:
But I will suddenly make him run away from her:

10. *I have made Esau bare*] Cp. Obad. 6.

11. *Leave thy fatherless children*] Some have supposed this to be ironical (*Theodoret, W. Lowth, Neumann, Nägel.*), but it rather appears to be an assurance of mercy (like v. 6, and xlviii. 47) tempering justice. God says that their children will be fatherless, and their wives will be widows, and will be left by them, but He will take them up.

12. *they whose judgment was not to drink*] The Israelites, whom I would gladly have spared, for the sake of Abraham, David, and others My servants.

16. *O thou that dwellest in the clefts of the rock*] Cp. Num. xxiv. 21. Obad. v. 4.

— *Though thou shouldest make thy nest as high as the eagle*] See above on xxii. 23; below, Obad. 4. Hab. ii. 9.

17. *shall hiss*] In mockery (*Gesen.* 851).

18. *the neighbour cities*] Admah and Zeboim. Deut. xxix. 23. Hos. xi. 8.

19. *a lion*] Nebuchadnezzar; compared also to an eagle (v. 22). Cp. Dan. vii. 4, who combines both comparisons.

— *from the swelling of Jordan*] Where the lion has his lair, and whence he is driven forth by the overflowing of the river (Josh. iii. 15). Cp. Zech. xi. 3.

— *Against the habitation of the strong*] Rather, *against the evergreen pasture*, where the herd is grazing, to which Edom is compared; and the invasion of Nebuchadnezzar ravaging Edom, is compared to the rushing forth of a lion from its thicket in the jungle of Jordan, to tear the flock, quietly grazing in its green inland pasture.

— *But I will suddenly*] Or, *for in the twinkling of an eye, I will drive him* (Edom) *thence*.

And who is a chosen man, that I may appoint over her ?
 For ^e who is like me ? and who will || appoint me the time ?
 And ^f who is that shepherd that will stand before me ?

Before
 CHRIST
 about
 600.
^e Exod. 15. 11.
 || Or, *convent me*
in judgment.
^f Job 41. 10.
 g ch. 50. 45.

²⁰ ^g Therefore hear the counsel of the LORD,
 That he hath taken against Edom ;
 And his purposes, that he hath purposed against the inhabitants of
 Teman :

Surely the least of the flock shall draw them out :
 Surely he shall make their habitations desolate with them.

²¹ ^h The earth is moved at the noise of their fall,
 At the cry the noise thereof was heard in the † Red sea.

h ch. 50. 46.
 † Heb. *Wedy*
sea.
 i ch. 4. 13. &
 48. 40, 41.

²² Behold, ⁱ he shall come up and fly as the eagle,
 And spread his wings over Bozrah :
 And at that day shall the heart of the mighty men of Edom be
 As the heart of a woman in her pangs.

²³ ^k Concerning Damascus.
 Hamath is confounded, and Arpad :

k Isa. 17. 1. &
 37. 13.
 Amos 1. 3.
 Zech. 9. 1, 2.

For they have heard evil tidings :
 They are † fainthearted ;

† Heb. *melled.*
 l Isa. 57. 20.
 || Or, *as on the*
sea.

¹ There is sorrow || on the sea ;
 It cannot be quiet.

²⁴ Damascus is waxed feeble,
 And turneth herself to flee,
 And fear hath seized on her :

^m Anguish and sorrows have taken her,
 As a woman in travail.

m Isa. 13. 8.
 ch. 4. 31. & 6. 24.
 & 30. 6. & 48. 41.
 ver. 22.

²⁵ How is ⁿ the city of praise not left,
 The city of my joy !

n ch. 33. 9. &
 51. 41.

²⁶ ^o Therefore her young men shall fall in her streets,
 And all the men of war shall be cut off in that day,
 Saith the LORD of hosts.

o ch. 50. 30. &
 51. 4.

²⁷ And I will kindle a ^p fire in the wall of Damascus,
 And it shall consume the palaces of Ben-hadad.

p Amos 1. 4.

THE MISSION OF CHRIST, THE PRIEST, PROPHET, AND KING.

— who is a chosen man, that I may appoint] Or, who is a chosen one, that I may set him over it (the pasture), for who is like Me ? and who will challenge Me, to meet Him in judgment (cp. Job ix. 19), and who is the Shepherd that will stand before Me ?

These words ask a remarkable question, fraught with a deep meaning, and only to be answered by God's chosen One, Who is the Shepherd set over His pasture, the Divine Mediator and Intercessor, the Great Shepherd of the sheep—JESUS CHRIST. With these words is to be compared the mysterious prophecy concerning Christ, which we have read in xxx. 21, "I will cause Him to draw near, and He shall approach unto Me; for Who is He that engaged His heart to approach unto Me, saith the Lord ?" See the notes there.

We need not be surprised by such a searching question as that in the present passage, concerning CHRIST, when we remember that Edom is the prophetic type of Christ's enemies (see on Isa. xxxiv. 6; lxiii. 1), and that the victory of God's servant, Nebuchadnezzar, coming forth like a lion from the swelling of Jordan, to ravage Edom, is a figure of Him Who is the Great King, the Lion of the tribe of Judah, whose Mission began at Jordan, and Who went forth from His Baptism in Jordan, to overthrow all the spiritual Edoms of Satan and the World, and Who was then publicly inaugurated by the Voice from heaven, and by the unction of the Holy Ghost, to be God's

chosen Priest, appointed by Him, and to be the Shepherd, the King and Prophet of His People.

²⁰. Surely—with them] Rather, surely they (the invaders) will draw out (for slaughter) the little ones of the flock (of Edom) and their pasture itself will be desolate (or astounded) because of them.

This prophecy, in a spiritual sense, foretells the complete destruction of all cruel, treacherous, and unbrotherly enemies (symbolized by Edom) of Christ and His Church.

²². as the eagle] Nebuchadnezzar. Cp. xlviii. 40; above, v. 19.

AGAINST DAMASCUS, THE CAPITAL OF SYRIA.

Josephus says (x. 9. 6) that Nebuchadnezzar subdued Syria, as well as Moab and Ammon, and Egypt, after the fall of Jerusalem. The Syrians are enumerated among the Chaldean mercenary troops in xxxv. 11. 2 Kings xxiv. 2.

²³. Hamath—Arpad] See 2 Kings xvii. 24.

— sorrow on the sea] Rather, trouble on the sea. Cp. Isa. lvii. 20.

²⁵. How is the city of praise not left] Not spared (Jarchi, Dahler, Maurer); but this rendering is doubtful. It is better to render it, Why was it not left (evacuated) by its inhabitants? Then her young men would not have fallen in her streets (v. 26).

²⁷. Ben-hadad] The official name of the Kings of Syria (1 Kings xv. 18. 2 Kings xiii. 3).

- Before CHRIST about 600.
q Isa. 21. 13.
r Judg. 6. 3.
Job 1. 3.
s Ps. 120. 5.
t ch. 6. 25. & 46. 5.
u ver. 8.
† Heb. *flit greatly*.
x Ezek. 38. 11.
‖ Or, *that is at ease*.
y Num. 23. 9.
Deut. 33. 28.
Micah 7. 14.
z Ezek. 5. 10.
ver. 36.
a ch. 9. 26. & 25. 23.
† Heb. *cut off into corners*, or, *that have the corners of their hair polled*.
b ch. 9. 11. & 10. 22.
Mal. 1. 3.
c ver. 18.
598.
d ch. 25. 25.
e See Isa. 22. 6.
f ver. 32.
g ch. 9. 16. & 48. 2.
h See ch. 43. 10.
i ch. 48. 47.
ver. 6.
- 28 ^a Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD ;
Arise ye, go up to Kedar,
And spoil ^r the men of the east.
29 Their ^s tents and their flocks shall they take away :
They shall take to themselves their curtains,
And all their vessels, and their camels ;
And they shall cry unto them, ^t Fear is on every side.
30 ^u Flee, † get you far off,
Dwell deep, O ye inhabitants of Hazor, saith the LORD ;
For Nebuchadrezzar king of Babylon hath taken counsel against you,
And hath conceived a purpose against you.
31 Arise, get you up unto ^x the ‖ wealthy nation,
That dwelleth without care, saith the LORD,
Which have neither gates nor bars,
Which ^y dwell alone.
32 And their camels shall be a booty,
And the multitude of their cattle a spoil :
And I will ^z scatter into all winds ^a them *that are* † in the utmost corners ;
And I will bring their calamity
From all sides thereof, saith the LORD.
33 And Hazor ^b shall be a dwelling for dragons,
And a desolation for ever :
^c There shall no man abide there, nor *any* son of man dwell in it.
34 The word of the LORD that came to Jeremiah the prophet against ^d Elam
in the beginning of the reign of Zedekiah king of Judah, saying,
35 Thus saith the LORD of hosts ;
Behold, I will break ^e the bow of Elam,
The chief of their might.
36 And upon Elam will I bring the four winds
From the four quarters of heaven,
And ^f will scatter them toward all those winds ;
And there shall be no nation
Whither the outcasts of Elam shall not come.
37 For I will cause Elam to be dismayed before their enemies, and before them
that seek their life : and I will bring evil upon them, *even* my fierce anger,
saith the LORD ; ^g and I will send the sword after them, till I have consumed
them : ^h and I will ^b set my throne in Elam, and will destroy from thence the
king and the princes, saith the LORD. ³⁹ But it shall come to pass ⁱ in the
latter days, *that* I will bring again the captivity of Elam, saith the LORD.

CONCERNING KEDAR.

28. *Kedar*] The wilderness between Arabia Petraea and Bablyonia. Cp. Ps. cxx. 5. Cant. i. 5. Isa. xxi. 16, 17 ; above, ii. 10.

— *Hazor*] Probably in the N.E. angle of the *Nedshul*, the coast-land of *Ladsha*, formed by the southern part of the Euphrates and the Persian Gulf (*M. v. Niebuhr*). Some suppose that Hazor is a generic word, describing the inhabitants of towns, as distinguished from the *Kedarites*, dwellers in tents.

30. *dwell deep*] In caves of the earth (*Vulg., Syriac*).

33. *dragons*] Jackals.

AGAINST ELAM.

34. *Elam*] Now *Chusistan* and *Livistan*, to the east of the Tigris ; it was under the dominion of Babylon in the days of
120

Belshazzar (Dan. viii. 1, 2), Jeremiah had already foretold its subjugation by Nebuchadnezzar (xxv. 25). Cp. *M. v. Niebuhr*, Assur, p. 212, and below, on Habak. ii. 8.

38. *I will set my throne in Elam*] Cp. xliii. 10. Nebuchadnezzar's throne is called God's throne, and his victories are God's victory ; because Nebuchadnezzar was God's servant in executing His judgments on the nations.

And here again we have a vision of Christ, whom God calls "*My Servant*." See above, on xxv. 9 ; and this view is further illustrated by what follows.

39. *in the latter days—I will bring again the captivity of Elam*] *In the latter days*, that is, in the Gospel dispensation (see xlviii. 47), *Elam* will be rescued from captivity, the spiritual captivity of Sin and Satan, and will return to God in CHRIST.

L. ¹ The word that the LORD spake ^a against Babylon and against the land of the Chaldeans † by Jeremiah the prophet.

² Declare ye among the nations,
And publish, and † set up a standard;
Publish, and conceal not:

Say, Babylon is taken,
^b Bel is confounded,
Merodach is broken in pieces;

^c Her idols are confounded,
Her images are broken in pieces.

³ ^d For out of the north there cometh up ^e a nation against her,
Which shall make her land desolate,
And none shall dwell therein:
They shall remove, they shall depart,
Both man and beast.

⁴ In those days, and in that time, saith the LORD,
The children of Israel shall come,

Before
CHRIST
595.

a Isa. 13. 1. &
21. 1. & 47. 1.
† Heb. by the
hand of Jeremiah.
† Heb. lift up.

b Isa. 46. 1.
ch. 51. 44.

c See ch. 43. 12,
13.

d ch. 51. 48.
e Isa. 13. 17,
18, 20.
ver. 39, 40.

The fulfilment of this prophecy was seen, in part, when the Magi came to our Lord at Bethlehem; and still more on the Day of Pentecost, when "Parthians, Medes, and *Elamites*" listened to the preaching of St. Peter at Jerusalem, and were received into the Christian Church (Acts ii. 9. 41). "In hac promissione spondetur Persis vocatio ad regnum Christi, cujus primitiæ fuerunt Magi (Matt. ii. 1) qui a Chrysostomo 'Patrichæ gentium' appellantur" (*Förster*).

AGAINST BABYLON.

CH. L.] Having in the foregoing chapters (xliv., xlv.—xlix.) displayed the Omniscience, Omnipresence, and Omnipotence of the Lord God of Israel, by foretelling how He would punish *Heathen Nations* (Egypt, Philistia, Moab, Ammon, Edom, Damascus, Kedar, and Elam), by the instrumentality of the great *King of Babylon*, Nebuchadnezzar, His servant, the Prophet now proceeds to exhibit His foreknowledge and supremacy, by foretelling the circumstances of the retribution with which He would visit *Babylon* itself for its sin; and of the wonderful deliverance by which He would restore His People Israel to their own land.

The Holy Spirit, speaking by the Prophet Jeremiah, adopts here, and enlarges upon, the prophecies He had already delivered on the same subject, by the ministry of Isaiah (Isa. xiii., xxi., xlv., xlvii., xlviii.). He thus authenticates those prophecies, and gives them fresh life and light.

These prophecies have a special interest for Christendom in these later days, because the Holy Spirit Who uttered them doubtless foresaw and prepared the way for His own subsequent adoption of their language by St. John in the Apocalypse, and for their application, in that divine book, to the fall of that great mystical Empire, the Church of Rome, typified by Babylon. See above, notes on Isa. xiii. 2; xiv. 1; xlv. 3, 4; xlvii. 5. 8. 11. 14; and below, the notes on the Book of Revelation, chaps. xiii., xvii., xviii., and the summary of their contents, in the present writer's Essay on "Union with Rome, the Babylon of the Apocalypse" (Rivingtons, 1868).

On the genuineness of these prophecies, see *Kueper*, *Jeremias*, pp. 106—124; *Umbreit*, *Hävernicks*, Einleit., ii. 2. 238; *Keil*, 258; *Graf*, 580—590; *Nägel*, *Jeremia und Babylon*, 69. 124.

The following remarks on the objections of some recent critics to the genuineness of the two following chapters, are from *Dr. Pusey*, "Lectures on Daniel," p. 271, note:—"The prophecies of Jeremiah (ch. l., li.) bear, even to an English reader, so evidently the impress of his style, that to attempt to convince one who did not see it, would be to try to give sight to the blind. Here, however, another antidogmatic prejudice came in. Jeremiah, in these chapters, as was especially his wont, embodies language of earlier prophets. But among these, he used that of the latter chapters of Isaiah. The whole boasted theory, then, as to the 'Pseudo-Isaiah,' was at stake, and, with it, the whole undidying of prophecy. *Gesenius* satisfied himself that Jeremiah did not employ those chapters, and that what he there

foretold in ch. l., li., he could have foreseen by human sagacity; so he had no doubts as to the genuineness of ch. l., li. (Isa. Einl. ii. 26), nor at that time *De Wette* (Einl. ed. 1822). In 1839 *De Wette* still said only, 'ch. l., li., lii. are from later hands, at least, the false addition li. 59, sqq.' (p. 277). Those who, on antidogmatic grounds, deny the chapters to be Jeremiah's, are forced to concede the likeness of the style. This was shown by *Kueper* (Jer. Libr. Sacr. Int. p. 106). They have had recourse to the expedients (1) that the chapters are 'a learned imitation of Jeremiah, in order to make them pass for his' (*Ewald*, Proph. ii. 491, after *Gramberg*, Rel. Ib. ii. 400); (2) that 'they were written by Jeremiah, but recast by the Pseudo-Isaiah' (*Movers*, De utr. recens. Jer. indole, 1837. *De Wette*, Einl. 1852, § 217, a.); (3) that a prophecy of Jeremiah was really taken by Seraiah to Babylon (Jer. li. 59); and, when the fall of the Chaldee power was confidently expected, was published, interpolated out of other Prophets, and out of Jeremiah himself, to gain it the more credit (*Stähelin*, Einl. p. 278; (4) that the chapters were written by some unknown Prophet about B.C. 556 (*Maurer*, ad loc.), 550 (*Knobel*, Proph. ii. 355), perhaps Baruch (Id. 353. *Bunsen*, Gott in d. Gesch. i. 437); while a defender of their genuineness maintains conversely that they were imitated by the author of the latter chapters of Isaiah (*Graf*, Jeremiah, p. 584). So do they show, in attack or defence, where the real pressure is. Yet the words of one of the extreme writers are virtually the confession of all, as to these chapters of Jeremiah. 'In truth, this section yields many proofs of its genuineness. Language (l. 16; li. 1. 3. 7. 14. 45. 55), imagery (li. 7. 8. 34. 37), style (l. 2. 3. 7. 10), especially in turns (as li. 2), the subscription (li. 64), the unannounced dialogues (li. 51), indicate Jeremiah unmistakably. And chronological data confirm this. Assyria is fallen (l. 18), &c.' (*Hitzig*, Jeremiah, p. 391). Of the rest it may suffice to add, that Nebuchadnezzar is spoken of as the reigning King of Babylon ('and last, this Nebuchadnezzar,' l. 17); and that, in contrast with an unnamed King of Babylon, upon whom the punishment should fall (l. 18)" (*Pusey*).

The time of the delivery of these prophecies was the fourth year of Zedekiah (li. 59); that is, B.C. 593, when Babylon was in the acme of her glory, and when no human foresight could have discovered what is here clearly revealed—her fall and desolation.

2. *set up a standard*] The Prophet begins with a reference to Isaiah's prophecy against Babylon (xiii. 2, 3). Cp. below, li. 27, 28.

— *Babylon is taken*] Cp. Rev. xiv. 8, "Babylon is fallen, is fallen," and Rev. xviii. 6. 10. 21.

— *Bel—Merodach*] Gods of Babylon. See Isa. xxxix. 1, and note on Isa. xlv. 1.

3. *out of the north*] Especially the Medes. Cp. Isa. xli. 25; below, vv. 9. 41.

4. *The children of Israel shall come*] Being restored to Jerusalem by Cyrus, the Conqueror of Babylon. Cp. on Isa. xiv. 1.

- Before
CHRIST
595.
f Hos. 1. 11.
g Ez. 3. 12, 13.
Ps. 126. 5, 6.
ch. 31. 9.
Zech. 12. 10.
h Hos. 3. 5.
- i ch. 31. 31, &c.
& 32. 40.
- k Isa. 53. 6.
ver. 17.
l Pet. 2. 25.
- l ch. 2. 20. &
3. 6, 23.
- † Heb. *place to
lie down in.*
m Ps. 79. 7.
n ch. 40. 2, 3.
Zech. 11. 5.
o See ch. 2. 3.
Dan. 9. 16.
p Ps. 90. 1. &
91. 1.
q Ps. 22. 4.
- r Isa. 48. 20.
ch. 51. 6, 45.
Zech. 2. 6, 7.
Rev. 18. 4.
- s ch. 15. 14. &
51. 27.
ver. 3. 41.
- t ver. 14, 29.
- || Or, *destroyer.*
u 2 Sam. 1. 22.
- x Rev. 17. 16.
- y Isa. 47. 6.
- † Heb. *big, or,
corpulent.*
z Hos. 10. 11.
y Or, *neigh as
steeds.*
- 1 They and the children of Judah together,
2 Going and weeping :
They shall go, ^h and seek the LORD their God ;
5 They shall ask the way to Zion,
With their faces thitherward, *saying*,
Come, and let us join ourselves to the LORD in ⁱ a perpetual covenant,
That shall not be forgotten.
6 My people hath been ^k lost sheep :
Their shepherds have caused them to go astray,
They have turned them away *on* ^l the mountains :
They have gone from mountain to hill,
They have forgotten their [†] resting place.
7 All that found them have ^m devoured them :
And ⁿ their adversaries said, ^o We offend not,
Because they have sinned against the LORD, ^p the habitation of justice,
Even the LORD, ^q the hope of their fathers.
8 ^r Remove out of the midst of Babylon,
And go forth out of the land of the Chaldeans,
And be as the he goats before the flocks.
9 ^s For, lo, I will raise and cause to come up against Babylon
An assembly of great nations from the north country :
And they shall ^t set themselves in array against her ;
From thence she shall be taken :
Their arrows *shall be* as of a mighty || expert man ;
^u None shall return in vain.
10 And Chaldea shall be a spoil :
^x All that spoil her shall be satisfied, saith the LORD.
11 ^y Because ye were glad, because ye rejoiced,
O ye destroyers of mine heritage,
Because ye are grown [†] fat ^z as the heifer at grass,
And || bellow as bulls ;
12 Your mother shall be sore confounded ;
She that bare you shall be ashamed :
Behold, the hindermost of the nations *shall be* a wilderness,
A dry land, and a desert.
13 Because of the wrath of the LORD it shall not be inhabited,
^a But it shall be wholly desolate :

— *weeping*] For their sins. This prophecy will have a still fuller accomplishment, when the Jews, being delivered by Christ, the Divine Cyrus, will turn to God with penitential sorrow, and be joined together in the true faith, in the spiritual Zion of His Church. See xxxi. 9. 18, and Zech. xii. 10—14, “They shall look on Me Whom they have pierced, and mourn for Him.” And this is further illustrated by what follows, “My people hath been lost sheep.” Cp. Matt. x. 6 ; xv. 24. Rom. xi. 26.

6. *their resting place*] The place where flocks are refreshed, and lie down in peace and safety. Cp. Isa. lxxv. 10 ; above, xxxi. 23.

8. *Remove out of the midst of Babylon*] Cp. li. 4. 6, and Rev. xviii. 4, and see *Origen*, hom. 20 and 21 in Jeremiah, where he expounds these prophecies in a spiritual sense. Cp. below, vv. 24, 28.

— *be as the he goats*] Lead ye the way for the people, out of Babylon, as the he-goats press forward, and place themselves at the head of the flocks, and lead them to pasture.

9. *great nations*] Cp. Isa. xliii. 3, 4.

— *Their arrows*] The arrows of the Medes, cp. Isa. xliii. 18 ; and Elamites, Jer. xlix. 34.

— *expert*] Or, *prosperous, successful* (x. 21 ; xxiii. 5).

10. *shall be satisfied*] Cp. xlix. 9.

11. *ye rejoiced*] Ye exulted over Jerusalem. See Isa. xlvii. 6.

— *ye are grown fat—grass*] Ye, Chaldeans, *leaped for joy*, in treading Jerusalem under foot, like a *heifer which treads out the corn* in the threshing-floor, and feeding off the corn on the threshing-floor while it tramples upon it. The judicial punishment of the Nations is often compared to the treading of sheaves on the threshing-floor. See particularly Isa. xxi. 10 ; xli. 15. Hab. iii. 12. Cp. Matt. iii. 12.

— *bellows as bulls*] Rather, and did neigh as stallions. Cp. viii. 16.

12. *Behold, the hindermost—a wilderness*] Rather, *behold* (Babylon, once the first, is now) *the last of the nations* (and the golden city is now) *a wilderness*. Cp. v. 40.

- ^b Every one that goeth by Babylon shall be astonished,
And hiss at all her plagues.
- 14 ^c Put yourselves in array against Babylon round about :
All ye ^d that bend the bow,
Shoot at her, spare no arrows :
For she hath sinned against the LORD.
- 15 Shout against her round about :
She hath ^e given her hand :
Her foundations are fallen,
^f Her walls are thrown down :
For ^g it is the vengeance of the LORD :
Take vengeance upon her ;
^h As she hath done, do unto her.
- 16 Cut off the sower from Babylon,
And him that handleth the || sickle in the time of harvest :
For fear of the oppressing sword
ⁱ They shall turn every one to his people,
And they shall flee every one to his own land.
- 17 Israel is ^k a scattered sheep ;
^l The lions have driven *him* away :
First ^m the king of Assyria hath devoured him ;
And last this ⁿ Nebuchadrezzar king of Babylon hath broken his bones.
- 18 Therefore thus saith the LORD of hosts, the God of Israel ;
Behold, I will punish the king of Babylon and his land,
As I have punished the king of Assyria.
- 19 ^o And I will bring Israel again to his habitation,
And he shall feed on Carmel and Bashan,
And his soul shall be satisfied
Upon mount Ephraim and Gilead.
- 20 In those days, and in that time, saith the LORD,
^p The iniquity of Israel shall be sought for, and *there shall be none* ;
And the sins of Judah, and they shall not be found :
For I will pardon them ^q whom I reserve.
- 21 Go up against the land || of Merathaim,

Before
CHRIST
595.
b ch. 49. 17.
c ver. 9.
ch. 51. 2.
d ch. 49. 35.
ver. 29.

e 1 Chron. 29. 24.
2 Chron. 30. 8.
Lam. 5. 6.
Ezek. 17. 18.

f ch. 51. 58.

g ch. 51. 6, 11.

h Ps. 137. 8.
ver. 29.
Rev. 18. 6.

|| Or, *scrythe*.

i Isa. 13. 14.
ch. 51. 9.

k ver. 6.

l ch. 2. 15.

m 2 Kings 17. 6.

n 2 Kings 24.
10, 14.

o Isa. 65. 10.
ch. 33. 12.
Ezek. 34. 13, 14.

p ch. 31. 34.

q Isa. 1. 9.

|| Or, *of the
rebels*.

14. *Put yourselves in array*] Compare the magnificent picture in Isa. xxi. 2, 5, and below, li. 11.

15. *She hath given her hand*] She has surrendered, she has capitulated to the enemy (2 Chron. xxx. 8. Lam. v. 6. Ezek. xvii. 18.

— *Her foundations are fallen, her walls are thrown down*] Babylon has become another Jericho; there is a reference to the sudden and miraculous fall of that city, as described in Josh. vi. 17, the language of which is adopted here. Cp. vv. 21. 26 with Josh. vi. 17, the curse on Jericho. Babylon, in its destruction, is a second Sodom (v. 40), and a second Jericho. The same imagery is applied to the Babylon of the Apocalypse. See below, on Rev. xi. 8, and on Rev. xvi. 12.

— *As she hath done, do unto her*] This language is also adopted in the Apocalypse. Cp. Rev. xvi. 6, and Rev. xviii. 6, "Reward her even as she rewarded you, and double unto her double according to her works."

16. *Cut off the sower from Babylon*] From the fields inside the city (cp. *Diod. Sic. ii. 9. Q. Curt. v. 4. Plin. xviii. 17*), by the crops of which the inhabitants were maintained.

— *They*] The allies of Babylon, and those who trafficked with her, shall desert her. Cp. Isa. xiii. 14, and the similar prophecy with regard to the mystical Babylon (Rev. xviii. 10). And as it was with the literal Babylon, the Medes and others who were once her vassals, turned against her and destroyed her, so,

it is prophesied, will it be with the mystical Babylon (Rev. xvii. 16).

17. *First the king of Assyria hath devoured him*] Hath carried away captive the ten tribes (2 Kings xvii. 6).

19. *Carmel—Gilead*] Carmel and Mount Ephraim, on the west of Jordan, Bashan and Gilead on the east. This promise was partly fulfilled in the restoration, and will have its perfect accomplishment in Christ. Cp. xxxiii. 12. Isa. lxxv. 9, 10; and below, on Ezek. xxxiv. 13, 14; xxxvi. 24; xxxvii. 21. See what follows concerning the remission of sins, which can only be had in Christ.

MERATHAIM.

21. *Merathaim*] Literally, *double rebellion*, a symbolic name of Babylon (*Gesen.* 508. *Fuerst*, 872, as *Pekod* here is, and *Sheshac* in xxv. 26 and li. 41. Cp. note on xxv. 26, and on Ezek. xxiii. 23. The land of Merathaim is called here (v. 25), "the land of the Chaldeans."

With this dual noun (*Merathaim*) applied to Babylon, we may also compare the noun *Cushan-rishathaim*, a King of the same country. That name signified "Ethiopian of double evil;" and he who was called by that name oppressed Israel. See above, on Judg. iii. 8, and the note there, p. 93, on the acts of Othniel, the Judge of Israel, who delivered them from him.

Babylon is called the land of *Merathaim*, or *double rebellion*, because it was—

Before
CHRIST
595.
r Ezek. 23, 23.
|| Or, *Visitation*.
s See 2 Sam. 16.
11.
2 Kings 18, 25.
2 Chron. 36, 23.
Isa. 10, 6, &
44, 28, & 48, 14.
ch. 34, 22.
t ch. 51, 54.
u Isa. 14, 6.
ch. 51, 20.

x ch. 51, 8, 31,
39, 57.
Dan. 5, 30, 31.

y Isa. 13, 5.

† Heb. *from the end*.

|| Or, *tread her*.

z Ps. 22, 12.
Isa. 34, 7.
ch. 46, 21.

a ch. 48, 44.
ver. 31.

b ch. 51, 10, 11.

c ver. 14.

Even against it, and against the inhabitants of ^r || Pekod :

Waste and utterly destroy after them, saith the LORD,

And do ^s according to all that I have commanded thee.

22 ^t A sound of battle *is* in the land,
And of great destruction.

23 How is the hammer of the whole earth cut asunder and broken !
How is Babylon become a desolation among the nations !

24 I have laid a snare for thee, and thou art also taken;
O Babylon, ^x and thou wast not aware :
Thou art found, and also caught,
Because thou hast striven against the LORD.

25 The LORD hath opened his armoury,
And hath brought forth ^y the weapons of his indignation :
For this *is* the work of the Lord God of hosts,
In the land of the Chaldeans.

26 Come against her [†] from the utmost border,
Open her storehouses :

|| Cast her up as heaps, and destroy her utterly :
Let nothing of her be left.

27 Slay all her ^z bullocks ;
Let them go down to the slaughter :
Woe unto them ! for their day is come,
The time of ^a their visitation.

28 The voice of them that flee and escape out of the land of Babylon,
^b To declare in Zion the vengeance of the LORD our God,
The vengeance of his temple.

29 Call together the archers against Babylon :

^c All ye that bend the bow,
Camp against it round about ;

(1) The land of *Nimrod*—whose name was so called from *rebellion*—who built the tower of *Babel* in defiance of God (see above, notes on Gen. x. 10, and xi. 2—9), and because it was—

(2) The land of those who in later days rebelled against Him, by proudly arrogating divine honour, and by idolatrous worship, and by blaspheming His Name, as is declared in the Hebrew Prophets (e. g. Isa. xiv. 4—23), and as was seen especially at the Feast of Belshazzar (Dan. v. 1—4). In vv. 31, 32, Babylon is called *Zádón*, i. e. *Pride*. Cp. note on li. 1.

This prophecy has also a reference to Christian times, and no one who examines the claims which the Church of Rome, the mystical Babylon, makes to a *twofold supremacy*, spiritual and temporal, usurping the attributes of God Himself (see below, on the Book of Revelation, xiii. p. 233, and xvii. p. 257, and on 2 Thess. ii. 3—12), can doubt that she is fitly called “the land of *Merathaim*, or of *double rebellion* against God.” “Whoever considers what Popery is, as it is professed at Rome, must confess that it is a *manifest open usurpation of all human and divine authority*” (*Bp. Butler*, Sermon v.).

PEKOD.

— *Pekod*] *Visitation* (*Gesen*. 687), another symbolical name of Babylon. Because she is the land of *Merathaim*, or of *double rebellion*, against God, therefore she is the land of *Pekod*, or *visitation*, that is, of punishment from Him, as it is expressed in v. 24, “thou art *caught*, because thou hast *striven against* the Lord.” She thinks herself secure, but He will visit her for her sins. See the reference to this in the root *pakad*, repeated in v. 18 (where it is rendered *punish*) v. 27, the time of *visitation*, v. 31, and li. 44. 47. 52 (see *margin*), and compare the note Ezek. xxiii. 23, where Babylon is also called *Pekod* by Jeremiah’s contemporary Prophet.

Here, again, is a prophetic warning to Christendom in

these latter days. Rome, which (as is shown at large in the notes below on the Apocalypse) is the mystical Babylon, is now the land of *Merathaim*, or of *double rebellion*, but the time is coming when she will be the land of *Pekod*, or of judicial *visitation* from God. See Rev. xiv., xviii. 1—21.

23, *the hammer*] Cp. Isa. xiv. 4—6. 16. 17.

— *How is Babylon become a desolation*] Cp. the prophetic words concerning the mystical Babylon, Rev. xviii. 19, “In one hour is she made desolate.”

24, *a snare* (or *net*)—*thou art caught*] A prophecy fulfilled by the sudden manner in which Babylon was taken by Cyrus, as in a *net*. See above, the note on Isa. xxi. 5, and *Herod.* i. 191.

26, *from the utmost border*] Or, *from the last* ; all together, from the foremost to the hindmost of the army of the invader, surround and enter Babylon.

— *storehouses*] Granaries.

— *as heaps*] Of corn heaped together, and burnt, without any resistance ; this metaphor describes the suddenness, ease, and completeness with which Babylon will be taken and spoiled ; it will be like the conflagration of a barn of corn. Cp. v. 32.

So it is said in the Apocalypse, of the mystical Babylon, “In one hour her judgment is come” (Rev. xviii. 10), and she is burnt (xviii. 8, 9).

27, *her bullocks*] Her strong men—like cattle for the shambles.

— *visitation*] *Pekuddah*. See v. 21.

28, *to flee out of Babylon—to declare in Zion*] It is not enough to flee from Babylon, we must go to Zion. We must fly from the heresy and idolatry of Babylon, and hold fast the sacred faith and worship of Zion, the Church of God (*Origen*).

This also is to be applied to the mystical Babylon, of which it is said by God in the Apocalypse, “Come out of her, My people” (Rev. xviii. 4). Cp. below, li. 41. 45.

— *The vengeance of his temple*] His vengeance for the profanation of the holy vessels taken from it. See Dan. v. 3.

Let none thereof escape :

^d Recompense her according to her work ;

According to all that she hath done, do unto her :

^e For she hath been proud against the LORD,

Against the Holy One of Israel.

^{30 f} Therefore shall her young men fall in the streets,

And all her men of war shall be cut off in that day, saith the LORD.

³¹ Behold, I *am* against thee, O thou † most proud,

Saith the Lord God of hosts :

For ^g thy day is come, the time *that* I will visit thee ;

³² And † the most proud shall stumble and fall,

And none shall raise him up ;

And ^h I will kindle a fire in his cities,

And it shall devour all round about him.

³³ Thus saith the LORD of hosts ;

The children of Israel and the children of Judah *were* oppressed together :

And all that took them captives held them fast ;

They refused to let them go.

^{34 i} Their Redeemer *is* strong ;

^k The LORD of hosts *is* his name :

He shall throughly plead their cause,

That he may give rest to the land,

And disquiet the inhabitants of Babylon.

³⁵ A sword *is* upon the Chaldeans, saith the LORD,

And upon the inhabitants of Babylon,

And ^l upon her princes, and upon ^m her wise *men*.

³⁶ A sword *is* ⁿ upon the || † liars ; and they shall dote :

A sword *is* upon her mighty men ; and they shall be dismayed.

³⁷ A sword *is* upon their horses, and upon their chariots,

And upon all ^o the mingled people that *are* in the midst of her ;

And ^p they shall become as women :

A sword *is* upon her treasures ; and they shall be robbed.

^{38 q} A drought *is* upon her waters ; and they shall be dried up :

For *it is* the land of ^r graven images,

And they are mad upon *their* idols.

^{39 s} Therefore the wild beasts of the desert

With the wild beasts of the islands shall dwell *there*,

And the owls shall dwell therein :

^t And it shall be no more inhabited for ever ;

Neither shall it be dwelt in from generation to generation.

Before
CHRIST

595.
d ver. 15.
ch. 51. 56.
Rev. 18. 6.

e Isa. 47. 10

f ch. 49. 26. &
51. 4.

† Heb. *pride*.

g ver. 27.

† Heb. *pride*.

h ch. 21. 14.

i Rev. 18. 8.

k Isa. 47. 4.

l Dan. 5. 30.

m Isa. 47. 13.

n Isa. 44. 25.

ch. 48. 30.

|| Or, *chief stays*.

† Heb. *bars*.

o ch. 25. 20. 24.

Ezek. 30. 5.

p ch. 51. 30.

Nahum 3. 13.

q Isa. 44. 27.

ch. 51. 32, 36.

Rev. 16. 12.

r ver. 2.

ch. 51. 44, 47, 52.

s Isa. 13. 21, 22.

& 34. 14.

ch. 51. 37.

Rev. 18. 2.

t Isa. 13. 20.

ch. 25. 12.

29. *Recompense her—do unto her*] So of the mystical Babylon it is said in the Apocalypse (Rev. xviii. 6), ἀποδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν, καὶ διπλάσσετε διπλὰ κατὰ τὰ ἔργα αὐτῆς, words derived from the *Sept.* here, ἀνταπόδοτε αὐτῇ κατὰ τὰ ἔργα αὐτῆς.

31. O thou *most proud*] Literally, O *Pride* (Hebr. *Zadôn*), twice here (vv. 31 and 32) Babylon is called *Zadôn* as being the personification of *Pride* (*Gesen.* 238); and is called *Merathaim* (v. 21), being the impersonation of *rebellion* against God; as Egypt is called *Rahab*, for its fierce insolence. See on Ps. lxxxvii. 4; lxxxix. 10. Isa. xxx. 7.

37. *their horses—their chariots*] Cp. the prophecy concerning the mystical Babylon, where “*horses and chariots*” are mentioned as here (Rev. xviii. 13).

— *the mingled people*] The allies and mercenary troops of Babylon. See xxv. 20; xlv. 21.

38. *A drought is upon her waters*] A prophecy fulfilled in the drying up of the Euphrates by Cyrus, in order to make an entrance for his troops into the heart of the city, Babylon, by night, when it was engaged in the festal revelry of an idolatrous anniversary. See above, note on Isa. xxi. 5; xlv. 27.

So of the mystical Babylon it is prophesied, that there will be a drought upon her waters; see below, on Rev. xvi. 12.

— *the land of graven images*] Cp. Isa. xxi. 9; xlv. 1—2.

39. *the wild beasts*] See notes above, on Isa. xiii. 21, whence these words are repeated. Compare the prophecy concerning the mystical Babylon, Rev. xviii. 2.

— *it shall be no more inhabited—generation*] Adopted from Isa. xiii. 20.

Before
CHRIST
595.
u Gen. 19. 25.
Isa. 13. 19.
ch. 49. 18. &
51. 26.

40 " As God overthrew Sodom and Gomorrah
And the neighbour *cities* thereof, saith the LORD ;
So shall no man abide there,
Neither shall any son of man dwell therein.

x ver. 9.
ch. 6. 22. & 25. 14.
& 51. 27.
Rev. 17. 16.

41 * Behold, a people shall come from the north, and a great nation,
And many kings shall be raised up from the coasts of the earth ;

y ch. 6. 23.

42 ^y They shall hold the bow and the lance :

z Isa. 13. 18.

^z They *are* cruel, and will not shew mercy :

a Isa. 5. 30.

^a Their voice shall roar like the sea,
And they shall ride upon horses,
Every one put in array, like a man to the battle,
Against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them,
And his hands waxed feeble :

b ch. 49. 24.

^b Anguish took hold of him,
And pangs as of a woman in travail.

c ch. 49. 19, &c.

44 ^c Behold, he shall come up
Like a lion from the swelling of Jordan
Unto the habitation of the strong :
But I will make them suddenly run away from her :
And who *is* a chosen *man*, that I may appoint over her ?
For who *is* like me ? and who will || appoint me the time ?
And ^d who *is* that shepherd that will stand before me ?

|| Or, *convent me*
to plead?
d Job 41. 10.
ch. 49. 19.
e Isa. 14. 24, &c.
ch. 51. 11.

45 Therefore hear ye ^e the counsel of the LORD,
That he hath taken against Babylon ;
And his purposes, that he hath purposed against the land of the Chaldeans :
Surely the least of the flock shall draw them out :
Surely he shall make *their* habitation desolate with them.

f Rev. 18. 9.

46 ^f At the noise of the taking of Babylon the earth is moved,
And the cry is heard among the nations.

LI. ¹ Thus saith the LORD ;

† Heb. *heart*.

a 2 Kings 19. 7.
ch. 4. 11.

Behold, I will raise up against Babylon,
And against them that dwell in the † midst of them that rise up against me,
^a A destroying wind ;

b ch. 15. 7.

² And will send unto Babylon ^b fanners,

41—43.] These warnings are repeated, *mutatis mutandis*, from vi. 22—24, where they are addressed to Jerusalem, and they are here designed to show that the same calamities remain for Babylon which she inflicted on Zion.

The words in v. 43 were fulfilled in a remarkable manner, by the panic of Belshazzar, in the night of the capture of Babylon (Dan. v. 6. Cp. Isa. xxi. 3).

44—46.] Another repetition derived from xlix. 19—21. The comparison of the Invader of Babylon to a lion coming up from the jungle of Jordan, was very appropriate to Cyrus, who came forth from the bed of a river (the Euphrates) to take the city.

It has already been shown, that Cyrus—who is here compared to a lion coming forth from a river, and who is called in Scripture God's *Shepherd* and God's *Anointed* (Isa. xlv. 28 ; xlv. 1), and who conquered and took Babylon, and delivered God's people from bondage, and restored them to Jerusalem—is a signal type of CHRIST, the Lion of the tribe of Judah, who went forth, after His Baptism in the river Jordan, to overthrow the hostile powers of this world, and to deliver all true Israelites from captivity, and to restore them to the true Jerusalem, and to the favour of God. See above, on 2 Chron. xxxvi. 22. Ezra i. 1—17, and on Isa. xlv. 28, and on xl. 2, and *Introduction* to Isa. p. xvi.

44. *who is a chosen man—like me?—that shepherd that will stand before me?* [Cyrus is called God's *Shepherd*, and His *Anointed* (Isa. xlv. 28 ; xlv. 1). These words refer, in the first instance, to Cyrus ; but they have their perfect accomplishment in CHRIST ; see above, on xlix. 19.

CH. LI. 1. *that dwell in the midst of them that rise up against me*] Literally, *that dwell in the heart of my insurgents* ; i. e. of them who rise up against me. The Hebrew original for *heart of my insurgents* is *lēb kāmāi* ; and according to the principle of alphabetical inversion (or *Athbash*, of which the word *Sheshac*—for *Babel*—is a specimen ; see above, on xxv. 26) the words *lēb kāmāi* are equivalent to *Casdim*, or *Chaldeans*, and may be another symbolical name for Babylon (*Buxtorf, Hitzig, Graf*).

2. *fanners*] As on a threshing-floor of Judgment. Cp. Matt. iii. 12, and on l. 11.

This rendering (*fanners*) follows the reading *zōrim*, and so *Vulg.*

According to the common reading, the words are to be rendered *strangers*, who will *scatter* her ; where there is a paronomasia, or play on the words, in the original. See *Graf*, 604.

That shall fan her, and shall empty her land :

For in the day of trouble they shall be against her round about.

³ Against *him that bendeth* ^a let the archer bend his bow,
And against *him that lifteth himself up* in his brigandine :
And spare ye not her young men ;

^e Destroy ye utterly all her host.

⁴ Thus the slain shall fall in the land of the Chaldeans,
^f And *they that are thrust through* in her streets.

⁵ For Israel *hath not been* forsaken,
Nor Judah of his God, of the LORD of hosts ;
Though their land was filled with sin against the Holy One of Israel.

⁶ ^g Flee out of the midst of Babylon,
And deliver every man his soul :

Be not cut off in her iniquity ;
For ^h this *is* the time of the LORD's vengeance ;

ⁱ He will render unto her a recompence.

⁷ ^k Babylon *hath been* a golden cup in the LORD's hand,
That made all the earth drunken :

^l The nations have drunken of her wine ;

Therefore the nations ^m are mad.

⁸ Babylon is suddenly ⁿ fallen and destroyed :

^o Howl for her ;

^p Take balm for her pain,
If so be she may be healed.

⁹ We would have healed Babylon, but she is not healed :

Forsake her, and ^q let us go every one into his own country :

^r For her judgment reacheth unto heaven,
And is lifted up *even* to the skies.

¹⁰ The LORD hath ^s brought forth our righteousness :

Come, and let us ^t declare in Zion the work of the LORD our God.

¹¹ ^u Make [†] bright the arrows ; gather the shields :

Before
CHRIST
595,
e ch. 50. 14.

d ch. 50. 14.

e ch. 50. 21.

f ch. 49. 26. &
50. 30, 37.

g ch. 50. 8.
Rev. 18. 4.

h ch. 50. 15, 23.

i ch. 25. 14.

k Rev. 17. 4.

l Rev. 14. 8.

m ch. 25. 16.

n Isa. 21. 9.
Rev. 14. 8. &
18. 2.
o ch. 48. 20.
Rev. 18. 9, 11, 19.
ch. 46. 11.

q Isa. 13. 14.
ch. 50. 16.

r Rev. 18. 5.

s Ps. 37. 6.

t ch. 50. 28.

u ch. 46. 4.

† Heb. *pure*.

5. *Israel—not—forsaken*] Literally, *not widowed*, not deserted by the Lord, Who is her Husband. Isa. liv. 5.

— *Though their land*] Rather, *for their land*, the land of the Chaldeans, *is full of sin against the Holy One of Israel*. Therefore Babylon is punished, and Israel is delivered.

6. *Flee out of the midst of Babylon*] Escape, O Israel, from Babylon. So it is said concerning the mystical Babylon, "Come out of her, My People" (Rev. xviii. 4).

7. *Babylon hath been a golden cup in the LORD's hand, that made all the earth drunken*] She, like a fair harlot, has bewitched thee with the love-potions of her idolatries.

This imagery is also adopted in the Apocalypse, and is applied to the mystical Babylon, bewitching and intoxicating the nations with a similar draught from her golden chalice. See below, on Rev. xiv. 8; xvii. 2. 4. p. 252.

"The cup in the hand of Babylon" (says an ancient Expositor) "is a golden cup; she chooses such a cup, in order that men's eyes may be dazzled with the glitter of the gold, and may not inquire what it contains. But," he adds, "mark well, in the golden cup of Babylon is the poison of idolatry, the poison of false doctrines, which destroy the souls of men. I have often seen such a golden cup, in fair speeches of seductive eloquence; and when I have examined the venomous ingredients of the golden chalice, I have recognized the cup of Babylon" (*Origen*).

May not these words also be applied to the mystical Babylon holding the golden chalice in her hands, and intoxicating the nations with its deleterious beverage?

It is called *a cup in the hand of the Lord*, because it is a *punishment* to those who will not obey God. God punished the Nations by means of Babylon, because they disobeyed Him. See above, xxvii. 2—6.

In like manner God uses the mystical Babylon to punish those who will not use aright His gifts—their Conscience, their Reason, and their Will, and above all His Holy Scriptures; "therefore God sends them a strong delusion, that they may believe a lie." See below, on 2 Thess. ii. 11.

8. *Babylon is suddenly fallen*] See Isa. xxi. 9; xlvii. 9. 11. The same sudden fall is also predicted of the mystical Babylon. See Rev. xiv. 8; xviii. 8. 10. 17. 19.

— *Howl for her*] So the Kings of the Earth are represented as mourning over the fall of the mystical Babylon. See Rev. xviii. 9. 11. 17.

— *Take balm*] Cp. xlv. 11.

9. *We would have healed Babylon*] Literally, *we have healed* her, as far as was in our power, by warning her of God's judgments hanging over her; but in vain.

The same is true of the mystical Babylon; she has been warned by prophecies from Isaiah and Jeremiah, from St. Paul (2 Thess. ii. 2—9), and from the Apocalypse (Rev. xiii.—xviii.). But she refuses to be healed.

— *her judgment reacheth unto heaven*] Her judgment, due to her sin, reacheth to heaven, and calls on God to put it in execution.

So of the mystical Babylon it is said, on the eve of her fall (Rev. xviii. 5), "Her sins have reached unto heaven,"—literally, "have been glued to heaven."

10. *our righteousness*] Due to His grace, given to us on our repentance (Isa. xlv. 25; li. 1—5).

This is applicable to all true Israelites, whose trust is in the "LORD our righteousness" (xxiii. 6; xxxiii. 16).

11. *gather the shields*] Fill the shields with your arms, or bodies (*Gesen.* 828). The word rendered *shields* is by some

Before
CHRIST
595.
x Isa. 13. 17.
ver. 28.
y ch. 50. 45.
z ch. 50. 28.

a Nahum 2. 1. &
3. 14.

† Heb. *liers in
wait.*

b Rev. 17. 1, 15.

c ch. 49. 13.
Amos 6. 8.
† Heb. *by his soul.*
d Nahum 3. 15.
† Heb. *utter.*
e ch. 50. 15.
f Gen. 1. 1, 6.
ch. 10. 12, &c.

g Job 9. 8.
Ps. 104. 2.
Isa. 40. 22.
h ch. 10. 13.
|| Or, *noise.*
i Ps. 135. 7.

k ch. 10. 14.
|| Or, *is more
brutish than to
know.*

l ch. 50. 2.

m ch. 10. 15.

n ch. 10. 16.

o Isa. 10. 5, 15.
ch. 50. 23.
|| Or, *in thee,
or, by thee.*

* The LORD hath raised up the spirit of the kings of the Medes :

† For his device is against Babylon, to destroy it ;
Because it is † the vengeance of the LORD,
The vengeance of his temple.

12 a Set up the standard upon the walls of Babylon,
Make the watch strong, set up the watchmen,
Prepare the † ambushes :
For the LORD hath both devised and done
That which he spake against the inhabitants of Babylon.

13 b O thou that dwellest upon many waters, abundant in treasures,
Thine end is come, and the measure of thy covetousness.

14 c The LORD of hosts hath sworn † by himself, saying,
Surely I will fill thee with men, d as with caterpillers ;
And they shall † lift e up a shout against thee.

15 f He hath made the earth by his power,
He hath established the world by his wisdom,
And g hath stretched out the heaven by his understanding.

16 h When he uttereth his voice, there is a || multitude of waters in the heavens ;
And i he causeth the vapours to ascend from the ends of the earth :
He maketh lightnings with rain,
And bringeth forth the wind out of his treasures.

17 k Every man || is brutish by his knowledge ;
Every founder is confounded by the graven image :
l For his molten image is falsehood,
And there is no breath in them.

18 m They are vanity, the work of errors :
In the time of their visitation they shall perish.

19 n The portion of Jacob is not like them ;
For he is the former of all things :
And Israel is the rod of his inheritance :
The LORD of hosts is his name.

20 o Thou art my battle axe and weapons of war :
For || with thee will I break in pieces the nations,
And with thee will I destroy kingdoms ;

21 And with thee will I break in pieces the horse and his rider ;

translated *quivers* (so *Vulg.*, *Syriac*, *Targum*) ; and this seems the more natural sense.

— of the Medes] See above, on Isa. xiii. 17, and xxi. 2.

12. Make the watch strong] This is derived from Isa. xxi. 5, 6. See the notes there.

13. upon many waters] Babylon was protected by the Euphrates and its canals ; cp. v. 32, and l. 38. Compare the description in *Niebuhr* (Assur, p. 229), and the cylinder of Nebuchadnezzar (in the possession of Sir Thomas Phillips, of Middlehill), where he speaks of his fortification of Babylon by means of dykes like the sea (*Oppert. Nägel.*)

Compare the description of the mystical Babylon “sitting upon many waters, which are multitudes, nations, and tongues” (Rev. xvii. 1. 15.) These are her subjects, and are a defence to her city, and are a help to her in her spiritual commerce, as the Euphrates was a cause of wealth to Babylon.

— the measure of thy covetousness] The term and limit of it. Cp. xxii. 17. Ezek. xxii. 13. *Rosen., Ewald, Hitzig.*

Or it may mean the measure of thy cutting off (*Vulg., Gesen., Maurer, Graf, Nägel.*), i. e. the appointed yarn of thy fortunes is spun, and is now to be cut off.

14. I will fill thee with men] This was fulfilled in the sudden appearance of the Persians like a swarm of locusts filling the city.

— caterpillars] *Locusts.* Nahum iii. 15. Joel ii. 2.

15—19.] Repeated from x. 12—16 ; where see the notes. There they are introduced by a verse in Chaldee to show that they are designed as a warning against the idolatry of Babylon. These verses are not a superfluous episode, or a spurious interpolation, as some allege (*Nägel.* 355), but an appropriate statement of the Omnipotence of the Lord God of Israel, as contrasted with the impotence of the idols worshipped at Babylon. They declare the blessedness of Israel,—if they trust in the Lord their God,—as distinguished from the misery of idolaters ; and they may be compared with the similar assertions in Isa. xl. 12—31 ; xli. 1—14.

20. battle axe] *Hammer.* Cp. l. 23, where, however, another word (*pattish*) is used in the original and applied to Babylon ; here the word is *mappets*. Cp. Prov. xxv. 18, where *mépits* is rendered *maul*. See *Gesen.* 498, 499.

The Lord, speaking by the Prophet, suddenly turns to Cyrus, the conqueror of Babylon (to whom he has already referred in v. 11), and makes him to be the hammer in His own hand for bruising Babylon, as Babylon had been (l. 23), and Assyria before it, for punishing other Nations, especially Israel and Judah for their sins ; see on Isa. x. 5, and xxx. 32. And with regard to the commission of Cyrus against Babylon, see Isa. xlv. 1—3.

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p So 2 Chron.
36. 17.

q ch. 50. 15, 29.

r Isa. 13. 2.
Zech. 4. 7.

s Rev. 8. 8.

t ch. 50. 40.
† Heb. *everlasting*
desolations.
u Isa. 13. 2.

x ch. 25. 14.

y ch. 50. 41.

z ver. 11.

a ch. 50. 13, 39, 40.
ver. 43.

b Isa. 19. 16.
ch. 48. 41. &
50. 37.

And with thee will I break in pieces the chariot and his rider ;

22 With thee also will I break in pieces man and woman ;

And with thee will I break in pieces ^p old and young ;

And with thee will I break in pieces the young man and the maid ;

23 I will also break in pieces with thee the shepherd and his flock ;

And with thee will I break in pieces the husbandman and his yoke of oxen ;

And with thee will I break in pieces captains and rulers.

24 ^q And I will render unto Babylon

And to all the inhabitants of Chaldea

All their evil that they have done in Zion

In your sight, saith the LORD.

25 Behold, I *am* against thee, ^r O destroying mountain, saith the LORD,

Which destroyest all the earth :

And I will stretch out mine hand upon thee,

And roll thee down from the rocks,

^s And will make thee a burnt mountain ;

26 And they shall not take of thee a stone for a corner,

Nor a stone for foundations ;

^t But thou shalt be [†] desolate for ever, saith the LORD.

27 ^u Set ye up a standard in the land,

Blow the trumpet among the nations,

^x Prepare the nations against her,

Call together against her ^y the kingdoms

Of Ararat, Minni, and Ashchenaz ;

Appoint a captain against her ;

Cause the horses to come up as the rough caterpillers ;

28 Prepare against her the nations with ^z the kings of the Medes,

The captains thereof, and all the rulers thereof,

And all the land of his dominion.

29 And the land shall tremble and sorrow :

For every purpose of the LORD shall be performed against Babylon,

^a To make the land of Babylon a desolation,

Without an inhabitant.

30 The mighty men of Babylon have forborn to fight,

They have remained in *their* holds :

Their might hath failed ;

^b They became as women :

They have burned her dwelling places ;

25. *O destroying mountain—burnt mountain*] Babylon, which raised itself up to heaven, and proudly domineered, like a lofty mountain, over the other kingdoms of the earth (cp. xxii. 6) and destroyed them, will become a *burnt mountain* (cp. Rev. viii. 8), a volcano, set on fire by God's hand, and bringing desolation on itself by its conflagration. Cp. note above, on Isa. xlvii. 14.

So the mystical Babylon will be consumed by fire (Rev. xvii. 16 ; xviii. 8, 9, 18).

The words rendered *destroying mountain* are literally *mountain of corruption* (*mashkith*), the same words as are applied to the Mount of Olives in 2 Kings xxiii. 13, and there rendered *mount of corruption* on account of the idolatries practised on it ; and this was very applicable to Babylon for the same cause, and by them she corrupted and destroyed others who were connected with her, and she was eventually destroyed by God on account of her idolatries (Dan. v. 23—29. Isa. xlv. 16). The *mountain of corruption* became a *mountain of combustion*.

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So it will be with the Babylon of the Apocalypse (Rev. xvii. 16).

27. *Ararat*] In Armenia (2 Kings xix. 37).

— *Minni, and Ashchenaz*] Also in Armenia (*Niebuhr*, Assur, 427). Cp. Gen. x. 3.

— *a captain*] Hebr. *tiphsar*, which occurs only here and in Nahum iii. 17. It is of Persian extraction, and seems to be equivalent to *satrap* (*Gesen.* 324. *Fuerst*, 525). It may be connected with *sar*, which occurs often in the Persian inscriptions in the sense of *king* (*Oppert*, *Nägel.*).

— *caterpillers*] Bristling locusts (*Gesen.* 591).

28. *Prepare*] Literally, *consecrate* ; being commissioned by God to do His work against Babylon. Cp. on Isa. xiii. 3.

30. *They have burned her dwelling places*] *They* (the invaders under Cyrus) have burned the dwellings of the Babylonians. For the fulfilment of this see note above on Isa. xlvii. 14.

In the narrative of the siege and capture of Babylon by *Xenophon* (*Cyrop.* vii. 5), Cyrus is represented as thus address-

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c Lam. 2. 9.
Amos 1. 5.
Nahum. 3. 13.
d ch. 50. 24.

e ch. 50. 28.

f Isa. 21. 10.
Amos 1. 3.
Micah 4. 13.
g Isa. 41. 15.
Hab. 3. 12.
|| Or, in the time
that he thresheth
her.
h Isa. 17. 5, &c.
Hos. 6. 11.
Joel 3. 13.
Rev. 14. 15, 13.
i ch. 50. 17.

- ° Her bars are broken.
31 ^d One post shall run to meet another,
And one messenger to meet another,
To shew the king of Babylon
That his city is taken at *one* end,
32 And that ° the passages are stopped,
And the reeds they have burned with fire,
And the men of war are affrighted.
33 For thus saith the LORD of hosts, the God of Israel;
The daughter of Babylon is ^f like a threshingfloor,
° || *It is time to thresh her:*
Yet a little while, ^h and the time of her harvest shall come.
34 Nebuchadrezzar the king of Babylon hath ⁱ devoured me,
He hath crushed me,
He hath made me an empty vessel,
He hath swallowed me up like a dragon,

ing his soldiers: "My friends, the river (Euphrates) has retired from its channel into the city; and let us enter it with confidence, seeing that they against whom we are going, are the same persons whom we conquered formerly, although they had many allies, and were awake, and sober, and armed, and marshalled together; but now we shall attack them when many of them are asleep, and are intoxicated, and all are in confusion; and when they perceive that we are inside the city, they will be made still more helpless by their panic. And if any of you thinks that we shall be exposed to a danger, which is said to be a terrible one to those who enter hostile cities, namely, lest the besieged should mount the roofs of their houses, and hurl missiles at us from this side and that, be ye of good confidence in this respect also; for if they climb to the tops of their dwellings, we shall have Hephæstus (the god of fire) on our side; and the porticoes of their houses are combustible, their doors are made of palm-tree wood, and are smeared with bitumen, which will serve us for tinder, and we have torches in our hands, which will soon kindle a fire, and much pitch and tow, which will feed the flame; so that they must soon flee from their houses, or else be consumed by fire. Hasten, therefore, to arms, and I will lead you, with the gods, and do ye, Gadates and Gobryas, show us the way, for ye know it; and when we are within the city, guide us quickly as ye can to the palace." "Yes," replied Gobryas, "we will; and I should not be surprised if the doors of the palace are now open, for the whole city seems to-night to be given up to revelry" (*Xenophon*).

31. *One post shall—end*] In his account of the capture of Babylon by Cyrus, *Herodotus* says (i. 191), "The Persians" (who entered the city by the channel of the Euphrates, which they had drained off from its bed) "came upon them unawares; and on account of the extent of the city, as is said by those who dwell there, when the extremities of it were taken, the Babylonians who dwelt in the middle of it were not aware that they were captured, but were dancing at that time (for it happened to be a festival), and were rejoicing, until they perceived it in very deed." Cp. *Aristot. Polit.* iii. c. 1, who says, that Babylon was so vast in extent as to be "more like a nation than a city; and it is said that when it was taken, some of its inhabitants did not hear of the capture till the third day."

The palace in which the King heard the news was in the northern half of the city, near the banks of the Euphrates; and its site is now called *El Kasr*, or the Palace. See above, on Isa. xiii. 19, and *Rawlinson, Anc. Mon.* iii. 363. It was built by Nebuchadnezzar.

32. *The passages are stopped*] *The passages are occupied*; surprised by the troops of the enemy. See v. 41, where the word is rendered *surprised*, and so in xlvi. 41. *Herodotus* (i. 191) says, that if the passages from the Euphrates into the city (which were usually closed at night) had not been left open at that time, on account of its being a night of festal rejoicing, the army of Cyrus would have been caught in a net, in the channel of the Euphrates, and have been easily destroyed by the Babylonians, instead of taking the city.

— *the reeds they have burned with fire*] There is no sufficient authority for *reeds*; the sense rather is, *the swamps they*

have burned with fire, the lakes or moats formed for the defence of the city (*Herod.* i. 185). The expression is a hyperbolical one; and designedly so, to show the extreme surprise and alarm of the Babylonians, when they saw the conflagration of their houses, and the capture of their city. "They, the enemy, have dried up our river, and have even burnt up our lake!"

— *affrighted*] Are scared away.

The following remarks on the fulfilment of this prophecy, are well worthy of attention.

"Jeremiah's prophecy of the capture of Babylon is so graphic, that it takes its place in history, accrediting the accounts of Herodotus and Xenophon. Its mighty men 'forbear to fight, they remain in their strongholds; they become as women. Post shall run to meet post, and messenger to meet messenger, to tell the King of Babylon that *his city is taken at the end thereof*, and that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted' (*Jer.* li. 30—32).

"The title 'vision' justifies us in conceiving that vivid pictures, such as those of the capture of Babylon in Jeremiah and Isaiah (and the like in other Prophets), were first spread before the Prophets' minds, and then described by them in *God-given words*. The traits are characteristic of this siege, not of sieges in general. The idolatrous festival of Belshazzar, its night of revelry, its sudden interruption, the fruitless cry 'to arms,' the drying up of the Euphrates as by fire, the possession of the passages, the vast city taken ere it was aware, the hurrying of the posts to tell the King, we see it all vividly with our own eyes, as much as in the historical relations of the capture. Yet neither Prophet supplies the whole history. Both see the besieging armies; Jeremiah, the Kings of the Medes and of the North; Isaiah, the Persians also; both, the destruction of Babylon, the breaking in pieces of her gods. Isaiah alone sees the festive night, the sudden surprise amidst their revelry. *The night of my pleasure he hath turned to terror to me*. They prepare the table, watch the watch, eat, drink; 'arise, ye princes, anoint the shield' (Isa. xxi. 4, 5). In another vision he sees the slaughter of the King, his burial not among the tombs of his fathers (xiv. 15—22). Jeremiah alone sees the mode of the capture, the completeness of the slumber of repose in which they were wrapped. Daniel, Xenophon (*Xen. Cyrop.* vii. 5—9), Herodotus (i. 191), relate the festival revelry; Herodotus and Xenophon state that Cyrus knew of it, and entered by the Euphrates. Daniel and Xenophon (ib. § 11), relate the death of the King; Xenophon relates that the assault was in the night (ib. 9), that the watch was surprised drinking (ib. 10), the city captured through the death of the King, in that same night (ib. 11, 12), as Daniel relates that in the night the King was slain; Herodotus adds, that the river-gates were left open, those same passages which Jeremiah beholds as seized. The complete security of Babylon is related by both the Greek historians (*Her.* i. 190. *Xen.* 1. c. § 7); its deliberated unwarlikeness stands in strange contrast to its subsequent energy in rebelling" (*Dr. Pusey, Lectures on Daniel*, p. 268).

34. *hath devoured me*] Jerusalem speaks. Cp. Isa. xlvii. 6.

He hath filled his belly with my delicates,
He hath cast me out.

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35 † The violence done to me and to my || flesh *be* upon Babylon,
Shall the † inhabitant of Zion say;
And my blood upon the inhabitants of Chaldea,
Shall Jerusalem say.

† Heb. *My violence.*
|| Or, *remainder.*
† Heb. *inhabitant.*

36 Therefore thus saith the LORD;
Behold, ^k I will plead thy cause, and take vengeance for thee;
^l And I will dry up her sea, and make her springs dry.

k ch. 50. 34.

37 ^m And Babylon shall become heaps,
A dwelling place for dragons,
ⁿ An astonishment, and an hissing,
Without an inhabitant.

l ch. 50. 38.
m Isa. 13. 22.
ch. 50. 39.
Rev. 18. 2.

38 They shall roar together like lions:
They shall || yell as lions' whelps.

|| Or, *shake themselves.*

39 In their heat I will make their feasts,
And ^o I will make them drunken, that they may rejoice,
And sleep a perpetual sleep, and not wake,
Saith the LORD.

o Ver. 57.

40 I will bring them down like lambs to the slaughter,
Like rams with he goats.

41 How is ^p Sheshach taken!

And how is ^q the praise of the whole earth surprised!
How is Babylon become an astonishment among the nations!

p ch. 25. 26.
q Isa. 13. 19.
ch. 49. 25.
Dan. 4. 30.

42 ^r The sea is come up upon Babylon:
She is covered with the multitude of the waves thereof.

r See Isa. 8. 7, 8

43 Her cities are a desolation,
A dry land, and a wilderness,
A land wherein no man dwelleth,
Neither doth *any* son of man pass thereby.

s ch. 50. 39, 40.
ver. 29.

44 ^t And I will punish Bel in Babylon,
And I will bring forth out of his mouth that which he hath swallowed up:
And the nations shall not flow together any more unto him:
Yea, ^u the wall of Babylon shall fall.

t Isa. 46. 1.
ch. 50. 2.

u ver. 58.

— *He hath cast me out*] Of his mouth; the metaphor is kept up. Cp. Rev. iii. 16.

36. *I will dry up her sea*] The Euphrates, dried up by Cyrus. See on l. 38. Great rivers like the Euphrates (*Gesen.* 350) and Nile, are called *seas*. Cp. above, on Isa. xxi. 1; xxvii. 1.

37. *Babylon shall become heaps*] Fulfilled to the letter. See the words of *Rawlinson*, quoted above in the notes on Isa. xiii. 19.

— *A dwelling place for dragons*] Or jackals. Cp. Isa. xiii. 19—22; xiv. 23.

38. *They shall roar*] Rather, *they roar together as lions*. He is describing the violence and rage of the Chaldeans, roaring like lions when they are about to seize their prey. Cp. Amos iii. 4. In this picture of their confidence, he adds a prophetic representation of their destruction, in the very moment of their revelry. See what follows.

39. *In their heat—not wake*] While they are flushed with confidence and victory, and in a feverish paroxysm of carnal joy (cp. Hos. vii. 4—7), *I will make their feasts* (Belshazzar's feast); *I will make them drunken*. They will reel with riot and revelry, but their riot and revelry will be occasion and cause of their destruction; *they will rejoice*, but the consequence of their rejoicing will be that they will be caught in it by their enemy, and *sleep a perpetual sleep, and not awake*. The cup of their joy will become to them the cup of My fury. Cp. xxv.

15, and below, v. 57; and for the fulfilment of this prophecy, see Dan. v. 1—9. 30, and the narrative of the death of Belshazzar and his princes, in the notes above, on Isa. xiv. 19 and xxi. 5. 9.

41. *Sheshach*] A symbolical name for Babylon, turned upside down. See the note above, on xxv. 26.

— *the praise of the whole earth*] Babylon had been embellished with ornaments more than any city that we are acquainted with, says *Herodotus* (i. 178).

44. *Bel*] See above, the notes on l. 2, and on Isa. xlvii. 1, concerning him and his temple.

— *I will bring forth out of his mouth that which he hath swallowed*] Especially the holy vessels taken out of the temple of the Lord at Jerusalem, and placed in the temple of Bel, and brought forth from it by God, and restored by the instrumentality of Cyrus, to Jerusalem. See on 2 Chron. xxxvi. Dan. i. 2, 3; v. 2, 3. 23, and note above, on Ezra i. 7, where is a comment on the spiritual significance of this act.

— *the wall of Babylon*] This is fitly connected with Bel; for the wall of Babylon, built by Nebuchadnezzar, was called after him, *Imgour-Bel*, i.e. *Bel defends* (see above, on Isa. xiv. 21, and below, on v. 53), and *Nivitti-Bel*, i.e. *habitation of Bel* (*Oppert*). And the name of the ruler of Babylon at that time, *Belshazzar*, was derived from Bel.

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x ver. 6.
ch. 50. 8.
Rev. 18. 4.

|| Or, *let not.*

y 2 Kings 19. 7.

z ch. 50. 2.

ver. 52.

† Heb. *visit upon.*

a Isa. 44. 23. &
49. 13.
Rev. 18. 20.

b ch. 50. 3, 41.

|| Or, *Both
Babylon is to fall,
O ye slain of
Israel, and with
Babylon, &c.
|| Or, the country.*

c ch. 44. 28.

45 * My people, go ye out of the midst of her

And deliver ye every man his soul
From the fierce anger of the LORD.

46 And || lest your heart faint,

And ye fear ^y for the rumour that shall be heard in the land;
A rumour shall both come *one* year,
And after that in *another* year shall come a rumour,
And violence in the land, ruler against ruler.

47 Therefore, behold, the days come,

That ^z I will † do judgment upon the graven images of Babylon:
And her whole land shall be confounded,
And all her slain shall fall in the midst of her.

48 Then ^a the heaven and the earth, and all that *is* therein, shall sing for
Babylon:

^b For the spoilers shall come unto her from the north, saith the LORD.

49 || As Babylon hath caused the slain of Israel to fall,
So at Babylon shall fall the slain of all || the earth.

^c Ye that have escaped the sword, go away,

45. *My people, go ye out of the midst of her*] The sacred vessels will be restored to God's service; and ye, *My people*, who are like sacred vessels, dedicated to Him, but now captive in Babylon, go ye forth and deliver your souls.

These words are adopted by God Himself in the Apocalypse, and are addressed to those who are now captive in the mystical Babylon—the Church of Rome. See Rev. xviii. 4.

46. *A rumour—ruler against ruler*] Cyrus had fought against Nabonedus, or Nabonadius, King of Babylon, the successor of Neriglissar, who followed the short-lived son of Nebuchadnezzar, Evil-merodach. Cyrus, before he attacked Babylon, engaged in battle with Nabonadius, whose son Belshazzar ruled as the viceroy of Nabonedus. Nabonadius fled to Borsippa, on the west side of the Euphrates, and a few miles to the south-west of Babylon (*Berosus*, Frag. 14), and left Belshazzar to defend the city (*Rawlinson*, iii. 504–515).

After the fall of Babylon and the death of his son Belshazzar, Nabonadius surrendered himself to the conqueror (*Berosus*, Frag. 14).

The following historical summary of events may serve as a commentary on the prophecy of Jeremiah concerning the fall of Babylon, and will show how circumstantially it was fulfilled:—

“In his father's absence, Belshazzar took the direction of affairs within the city, and met and foiled for a considerable time all the assaults of the Persians. He was young and inexperienced, but he had the counsels of the Queen-Mother to guide and support him, as well as those of the various lords and officers of the court. So well did he manage the defence, that after a while Cyrus despaired, and, as a last resource, ventured on a stratagem in which it was clear that either he must succeed or perish.

“Withdrawing the greater part of his army from the vicinity of the city, and leaving behind him only certain *corps* of observation, Cyrus marched away up the course of the Euphrates for a certain distance, and there proceeded to make a vigorous use of the spade. His soldiers could now appreciate the value of the experience which they had gained by dispersing the Gyndes, and perceive that the summer and autumn of the preceding year had not been wasted. They dug a channel or channels from the Euphrates, by means of which a great portion of its water would be drawn off; and hoped in this way to render the natural course of the river fordable.

“When all was prepared, Cyrus determined to wait for the arrival of a certain festival, during which the whole population were wont to engage in drinking and revelling, and then silently, in the dead of the night, to turn the water of the river, and make his attack. All fell out as he hoped and wished. The festival was even held with greater pomp and splendour than usual; for Belshazzar, with the natural insolence of youth, to mark his contempt of the besieging army, abandoned himself wholly to the delights of the season, and himself entertained a thousand lords in his palace. Elsewhere, the rest of the popu-

lation was occupied in feasting and dancing. Drunken riot and mad excitement held possession of the town; the siege was forgotten; ordinary precautions were neglected. The non-closing of the river-gates must have been a neglect of this kind. Had the sentries even kept proper watch, the enemy's approach must have been perceived.

“Following the example of their King, the Babylonians gave themselves up for the night to orgies, in which religious frenzy and drunken excess formed a strange and revolting medley.

“Meanwhile, outside the city, in silence and darkness, the Persians watched at the two points where the Euphrates entered and left the walls. Anxiously they noted the gradual sinking of the water in the river-bed; still more anxiously they watched to see if those within the walls would observe the suspicious circumstance, and sound an alarm through the town. Should such an alarm be given, all their labours would be lost. If, when they entered the river-bed, they found the river-walls manned, and the river-gates fast locked, they would be, indeed, ‘caught in a trap’ (*Herod.* i. 191). Enfiladed on both sides by an enemy whom they could neither see nor reach, they would be overwhelmed and destroyed by his missiles before they could succeed in making their escape. But as they watched, no sounds of alarm reached them, only a confused noise of revel and riot, which showed that the unhappy townsmen were quite unconscious of the approach of danger.

“At last, shadowy forms began to emerge from the obscurity of the deep river-bed, and on the landing-places opposite the river-gates, scattered clusters of men grew into solid columns, the undefended gateways were seized, a war-shout was raised, the alarm was taken and spread, and swift runners started off to ‘show the King of Babylon that his city was taken at one end’ (*Jer.* li. 31). In the darkness and confusion of the night a terrible massacre ensued (*Xenoph.* Cyrop. vii. 5). The drunken revellers could make no resistance. The King, paralyzed with fear at the awful handwriting upon the wall, which, too late, had warned him of his peril, could do nothing even to check the progress of the assailants, who carried all before them every where. Bursting into the palace, a band of Persians made their way to the presence of the Monarch, and slew him on the scene of his impious revelry. Other bands carried fire and sword through the town (*Xen. Cyr.* vii. 5). When morning came, Cyrus found himself undisputed master of the city, which, if it had not despoiled his efforts, might with the greatest ease have baffled them” (*Rawlinson's Ancient Monarchies*, vol. iii. p. 515).

48. *The heaven and the earth—shall sing*] Shall rejoice over the fall of Babylon, which will lead to the deliverance of Israel. So, of the mystical Babylon it is said, “*Rejoice* over her, thou heaven, and ye holy Apostles and Prophets, for God hath avenged you on her” (*Rev.* xviii. 20). Then will be a great jubilee, when many of God's people, now captive in the Church of Rome, are delivered from their spiritual bondage, and when God visits her for her idolatry. See v. 52.

Stand not still :

Remember the LORD afar off,

And let Jerusalem come into your mind.

⁵¹ ^d We are confounded, because we have heard reproach :

Shame hath covered our faces :

For strangers are come into the sanctuaries of the LORD's house.

⁵² Wherefore, behold, the days come, saith the LORD,

^e That I will do judgment upon her graven images :

And through all her land the wounded shall groan.

⁵³ ^f Though Babylon should mount up to heaven,

And though she should fortify the height of her strength,

Yet from me shall spoilers come unto her, saith the LORD.

⁵⁴ ^g A sound of a cry *cometh* from Babylon,

And great destruction from the land of the Chaldeans :

⁵⁵ Because the LORD hath spoiled Babylon,

And destroyed out of her the great voice ;

When her waves do roar like great waters,

A noise of their voice is uttered :

⁵⁶ Because the spoiler is come upon her,

Even upon Babylon,

And her mighty men are taken,

Every one of their bows is broken :

^h For the LORD God of recompences shall surely requite.

⁵⁷ ⁱ And I will make drunk her princes, and her wise *men*,

Her captains, and her rulers, and her mighty men :

And they shall sleep a perpetual sleep, and not wake,

Saith ^k the King, whose name is the LORD of hosts.

⁵⁸ Thus saith the LORD of hosts ;

|| ^l The broad walls of Babylon shall be utterly || broken,

And her high gates shall be burned with fire ;

And ^m the people shall labour in vain,

And the folk in the fire, and they shall be weary.

⁵⁹ The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went || with Zedekiah the king of Judah

into Babylon in the fourth year of his reign. And *this* Seraiah was a || quiet prince. ⁶⁰ So Jeremiah wrote in a book all the evil that should come upon

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^d Ps. 44. 15, 16.
& 79. 4.

^e ver. 47.

^f ch. 49. 16.
Amos 9. 2.
Obad. 4.

^g ch. 50. 22.

^h Ps. 94. 1.
ch. 50. 29
ver. 24.
ⁱ ver. 39.

^k ch. 46. 18. &
48. 15.

|| Or, *The walls*
of broad Babylon.
^l ver. 44.
|| Or, *made naked.*

^m Hab. 2. 13.

|| Or, *on the be-*
half of.

|| Or, *prince of*
Menucha, or,
chief chamberlain.

53. *Though Babylon should mount up to heaven, and though she should fortify the height of her strength*] See above, on v. 25, where Babylon is compared to a lofty and strong mountain. We may compare also the words of Nebuchadnezzar, still extant on his cylinder, and quoted above, on Isa. xiv. 21, and beginning with these words, "In Babylon is the tower of my abode. . . . To make more difficult the attack of an enemy against *Ingour-Bel*, the indestructible Wall of Babylon, I constructed a bulwark like a mountain . . . I built my palace for the wonder of the people . . . it is proof against all attack."

55. *When*] This word is not in the original.

— *waves*] The waves of the besiegers, compared to a sea (v. 42).

57. *I will make drunk her princes*] See v. 39.

58. *The broad walls of Babylon—her high gates*] See above, on Isa. xiii. 19 ; xiv. 21 ; xlv. 2, and *Rawlinson*, iii. 348. According to the lowest estimate, the entire length of the walls was more than forty-one miles ; with respect to their width, *Herodotus* (l. 178) makes it about eighty-five English feet, *Strabo* and *Curtius* reduce it to about thirty-two feet. *Herodotus* says that their height was about 335 feet. The lowest estimate is seventy-five feet : probably they differed in height in different parts. The towers in the walls are said to have been twenty-five in number.

— *the folk in the fire*] Rather, *for the fire* ; that is, their labour in building and adorning Babylon will be only to provide fuel *for the fire*, which will destroy it. The same words occur in Habakkuk ii. 13 (see *W. Lowth* here, and *Nold.* Concor. p. 185, and *Gesen.* 196), where the same correction is to be made in our Version.

— *they shall be weary*] *They shall faint.* Cp. Isa. xl. 30, 31, and below, v. 64.

59. *Seraiah the son of Neriah*] Seraiah was a brother of Jeremiah's friend and minister, Baruch. See xxxii. 12.

— *Judah*] Perhaps Zedekiah was sent forth by Nebuchadnezzar to Babylon in order that he might renew his oath of allegiance to the Chaldean throne.

Probably Nebuchadnezzar had some suspicions of the hostile confederacy which Zedekiah, being encouraged by Hananiah and other false prophets, was organizing against him at that time. See xxvii. 3—12 ; xxviii. 1—11.

— *And this Seraiah was a quiet prince*] Rather, "*And Seraiah was chief of the halting,*" i. e. *of the resting-place, or repose.* See *Gesen.* 486 ; *Fuerst*, 832. Seraiah was Chief Courier and Marshal, whose office it was to determine the stations in the royal progress, where the Caravan was to halt for the night, and to

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n ch. 50. 3, 39.
ver. 29.

† Heb. desola-
tions.

o See Rev. 18. 21.

p ver. 58.

599.
a 2 Kings 24. 18.
† Heb. reigned.

590.
b 2 Kings 25.
1—27.
ch. 39. 1.
Zech. 8. 19.

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c ch. 32. 4.

d Ezek. 12. 13.

† Heb. blinded.

|| Or, fetters.

† Heb. house of
the words.

Babylon, *even* all these words that are written against Babylon. ⁶¹ And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words; ⁶² then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that ^a none shall remain in it, neither man nor beast, but that it shall be [†] desolate for ever. ⁶³ And it shall be, when thou hast made an end of reading this book, ^o that thou shalt bind a stone to it, and cast it into the midst of Euphrates: ⁶⁴ and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: ^p and they shall be weary.

Thus far *are* the words of Jeremiah.

LII. ¹ Zedekiah *was* ^a one and twenty years old when he [†] began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal the daughter of Jeremiah of Libnah. ² And he did *that which was* evil in the eyes of the LORD, according to all that Jehoiakim had done. ³ For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

⁴ And it came to pass in the ^b ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about. ⁵ So the city was besieged unto the eleventh year of king Zedekiah. ⁶ And in the fourth month, in the ninth *day* of the month, the famine was sore in the city, so that there was no bread for the people of the land. ⁷ Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which *was* by the king's garden; (now the Chaldeans *were* by the city round about :) and they went by the way of the plain. ⁸ But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him. ⁹ ^c Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him. ¹⁰ ^d And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah. ¹¹ Then he [†] put out the eyes of Zedekiah; and the king of Babylon bound him in || chains, and carried him to Babylon, and put him in [†] prison till the day of his death.

arrange for the lodging and provision for the royal *cortège*. Cp. Num. x. 33, where the word here used (*menucháh*) is translated *resting-place*.

This incident is probably mentioned in order to suggest to the reader the reflection, that, inasmuch as this Seraiah was brother to Baruch, and enjoyed the confidence of Jeremiah, who entrusted him with this prophecy concerning Babylon, and inasmuch also as Seraiah was a courtier of King Zedekiah, and accompanied him as his Chief Courier and Lord Marshal in his journey to Babylon, he would have frequent private opportunities, in their resting-places at night on the road, to read this prophecy to Zedekiah, and to converse with him on topics connected with it, especially on the prophecies of Jeremiah.

What an interesting subject for conjecture does this view open upon us! How many thoughts may have passed through the mind of the King and of Seraiah his Chamberlain at that time! How many conversations may they have had—or, certainly, might they have had—concerning the destiny of Jerusalem and of Babylon, and concerning things in the far-off future—the liberation and return of the captives of Israel from Babylon by the same road on which they were travelling; and even with regard to blessings more remote, which Jeremiah had pre-announced—the graces and glories of the Gospel of Christ!

61. *and shalt see, and shalt read*] Rather, *See to it* (i. e. take

good heed; cp. Gen. xx. 10. Ps. lxvi. 18), and read all these words. Remember to read them, and to read them all.

63, 64. *thou shalt bind a stone to it, and cast it into the midst of Euphrates—Thus shall Babylon sink*] Compare the words concerning the mystical Babylon (Rev. xviii. 21), "A mighty Angel took up a stone like a great millstone and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more."

64. *and they shall be weary*] Words repeated from v. 58, the end of Jeremiah's words. By quoting the last words of the prophecy, Jeremiah seems to re-enforce the duty upon Seraiah of reading it all, word for word, even to the end.

— *Thus far are the words of Jeremiah*] Therefore the next chapter was added by another, in order to show the fulfilment of Jeremiah's prophecy.

CH. LII. 1—3. *Zedekiah—Babylon*] See 2 Kings xxiv. 18—20, where the same words occur.

4—11. *And it came to pass—death*] See above, on 2 Kings xxv. 1—7, where nearly the same words occur; and above, xxxix. 2—7, concerning the circumstances of the King's flight and capture, and the judicial sentence upon him at Riblah.

11. *he put out the eyes*] A fit punishment for one who refused to see the light of God's truth.

¹² ^e Now in the fifth month, in the tenth *day* of the month, ^f which *was* the nineteenth year of Nebuchadrezzar king of Babylon, ^g came Nebuzar-adan, ^h captain of the guard, *which* ⁱ served the king of Babylon, into Jerusalem, ^j and burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great *men*, burned he with fire: ^k and all the army of the Chaldeans, that *were* with the captain of the guard, brake down all the walls of Jerusalem round about.

¹⁵ ^h Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude. ¹⁶ But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vinedressers and for husbandmen. ¹⁷ ⁱ Also the ^k pillars of brass that *were* in the house of the LORD, and the bases, and the brasen sea that *was* in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon. ¹⁸ ¹ The caldrons also, and the ² shovels, and the snuffers, and the ³ bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away. ¹⁹ And the basons, and the ⁴ firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; *that which was* of gold *in* gold, and *that which was* of silver *in* silver, took the captain of the guard away. ²⁰ The two pillars, one sea, and twelve brasen bulls that

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e Zech. 7. 5. &
8. 19.
f See ver. 29.
g ch. 39. 9.
h Or, chief
marshal.
i Heb. chief of
the executioners,
or, slaughtermen.
And so ver. 14
&c.
j Heb. stood
before.
k ch. 39. 9.

i ch. 27. 19.
k See 1 Kings 7.
15, 23, 27, 50.

l Ex. 27. 3.
2 Kings 25. 14,
15, 16.
m Or, instruments
to remove the
ashes.
n Or, basons.
o Or, censers.

12. in the fifth month, in the tenth day of the month] In 2 Kings xxv. 8, it is said that he came on the seventh day of the month to Jerusalem; and it has been asserted by some (*Hitzig*, *Thenius*, *Graf*, *Nägel*), that the text there is erroneous; and that a confusion has arisen in it from a change in the letters which express numerals in the Hebrew.

But this seems a groundless allegation. If we examine the original, we find that in the narrative of the Kings the word *Jerusalem* stands simply without any preposition prefixed to it; but in the account here it has the preposition *be* before it.

The order of events seems to have been this—that Nebuzar-adan arrived at Jerusalem on the seventh day, and entered into the city on the tenth. This is well indicated by our Translators: in the one case, they say, “He came *unto*,” in the other, he “came *into*” Jerusalem.

For the sequence of events, see above, on xxxix. 9, and on 2 Kings xxv. 8. Concerning the annual Fast in the fifth month (the month of Ab), instituted to commemorate the burning of the Temple and of the City, see Zech. viii. 19; and *Buxtorf*, *Synag. Jud.* 566—572, who says “hoc die Templum primum per Nebuchadnezzarum, et secundum per Titum, igne immisso perit, et consumptum est.” At the beginning of the month the Jews begin to prepare for this fast, they build no houses, nor plant any trees, nor celebrate any marriages, nor eat any flesh, except on the Sabbath. On the ninth day they read the Book of Job and the *Lamentations of Jeremiah*. On the tenth day they drink no wine, and eat no flesh. They say that fire was set to the Temple on the evening of the ninth day, and that it burnt till sunset on the tenth day. In the evening of this day they take off their shoes, and go bare-foot to the Synagogue, and take the covering from the Ark, and sit on the ground as mourners, and light single candles, by which they read certain prayers and the *Lamentations of Jeremiah*, and lift up their voice at the beginning of each verse beginning with *eycah*, How! See below, on Lam. i. 1.

The Sabbath following is called “*Comfort ye*,” because on that day they read Isaiah, chap. xl., beginning with the words “Comfort ye, comfort ye My People, saith the Lord. Speak ye comfortably to Jerusalem”—words by which the Evangelical Prophet consoled Israel for its captivity with hope of restoration by Cyrus, and still more by CHRIST.

15. of the poor of the people] It has also been alleged that there is an error here; and these words are said by some to be a careless repetition of the phrase which occurs in the following verse; and this is argued also on the ground that these words do not occur in the parallel place in 2 Kings xxv. 12.

But that circumstance shows that the two narrators had independent materials; and the mention of the fact that some of the poor were taken away, is quite consistent with the state-

ment that *others* of them were left for vine-dressers and husbandmen.

The two incidents, when combined, serve to show the misery entailed on Jerusalem by its sins against God. Even the poor were carried captive; and those who were left were left to be slaves to the Chaldeans, and to cultivate the soil for them.

16. left certain of the poor—for vinedressers] See 2 Kings xxv. 12.

17. the brasen sea] See 1 Kings vii. 23—26. 2 Kings xvi.

17. The brasen sea, and the two pillars—which had remained unhurt for so many centuries, and whose names (*Jachin* and *Boaz*) were expressive of *stability and duration*—were broken in pieces and carried off as fragments to Babylon, never to return; and perhaps were applied to heathen uses.

Thus a moral lesson was taught to Judah by God, that they should not rely on the ritual accessories of the Temple, however beautiful and solid; that they should not trust in the laver and the pillars—the external means of purification, and the material emblems of power—but should rely on the cleansing work of the Holy Spirit in the heart, and on the never-failing support and strength—the true *Jachin* and *Boaz*—which God gives to all who believe and obey Him.

18—23.] See 2 Kings xxv. 13—17.

20. one sea, and twelve brasen bulls that were under the bases] Rather, *one sea and the twelve brasen oxen*. Here, it is alleged, is a mistake. There were only ten bases (1 Kings vii. 27. 43), and the twelve brasen oxen were under the brasen sea (1 Kings vii. 25. 44), and were not under the bases. Therefore, it is added, the narrator in the Second Book of Kings rightly omits all mention of *twelve brasen oxen* here; and the text before us is condemned as erroneous by *Graf*, *Nägel*., and others.

Some have endeavoured to remove the difficulty by saying that the preposition (*tachath*), rendered *under* in our Version, ought to be translated *instead*. Cp. Lev. xvi. 32. Esth. ii. 17. 2 Chron. xvi. 10. Cp. *Gesen.* 862. It cannot, however, be said that the oxen were *instead* of the bases to the sea; and the word *bases* (*meconoth*) has a special meaning, and cannot signify any thing but the bases in the Temple.

Again, it is said by some, that there is another difficulty here. Ahaz had taken the brasen sea from off the brasen oxen that were under it, and had set it upon the ground (see 2 Kings xvi. 17). What he did with the brasen oxen does not appear.

Such are the embarrassments imputed by some critics to this narrative, which they censure as unhistorical.

But all these difficulties will disappear, if the original words are rightly translated, and are compared with the context.

The historian first signifies what Nebuzar-adan, the captain of the guard, *brake, and took away* (vv. 17—19).

He then recapitulates, and says that the things taken away

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m 1 Kings 7. 47.
† Heb. *their
brass.*
n 1 Kings 7. 45.
2 Kings 25. 17.
2 Chron. 3. 15.
† Heb. *thread.*

o See 1 Kings
7. 20.

p 2 Kings 25. 18.
q ch. 21. 1. &
29. 25.
† Heb. *threshold.*

† Heb. *saw the
face of the king.*
|| Or, *scribe of the
captain of the
host.*

r 2 Kings 24. 2.
600.

s See 2 Kings
24. 12.
t See 2 Kings
24. 14.

590.
u See ver. 12.
ch. 39. 9.
† Heb. *souls.*
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were under the bases, which king Solomon had made in the house of the LORD: ^m † the brass of all these vessels was without weight.

²¹ And concerning the ⁿ pillars, the height of one pillar *was* eighteen cubits; and a † fillet of twelve cubits did compass it; and the thickness thereof *was* four fingers: *it was* hollow. ²² And a chapter of brass *was* upon it; and the height of one chapter *was* five cubits, with network and pomegranates upon the chapters round about, all of brass. The second pillar also and the pomegranates *were* like unto these. ²³ And there were ninety and six pomegranates on a side; and ^o all the pomegranates upon the network *were* an hundred round about.

²⁴ And ^p the captain of the guard took Seraiah the chief priest, ^q and Zephaniah the second priest, and the three keepers of the † door: ²⁵ he took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that † were near the king's person, which were found in the city; and the || principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city. ²⁶ So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah. ²⁷ And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

²⁸ ^r This *is* the people whom Nebuchadrezzar carried away captive: in the ^s seventh year ^t three thousand Jews and three and twenty: ²⁹ ^u in the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two † persons: ³⁰ in the three and twentieth year of Nebuchadrezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven

were of such an immense size and quantity that the weight could not be ascertained.

He thus speaks, — *The two pillars, the one sea, and the twelve brasen bulls that were underneath* (i. e. were under the brasen sea); the bases which King Solomon had made, in the house of the Lord—the brass of all these vessels was without weight.

The twelve brasen bulls that were underneath, i. e. were underneath the brasen sea. This is the correct rendering. See *Kimchi*, *Sept.*, *Syriac*, *Arabic*, and compare 1 Kings vii. 43, and 2 Kings xvi. 17, in both which places the same preposition (*tachath*, underneath) is used in connexion with the sea; and this preposition is put absolutely in Gen. xlix. 25, as here (v. 20), without any noun or pronoun following. See also the note below, on Ezek. xlii. 9.

²³, *ninety and six pomegranates*] Cp. 2 Chron. iii. 16; iv. 13, with 1 Kings vii. 20, and notes.

²⁴, *Seraiah the chief priest*] See 2 Kings xxv. 18. 1 Chron. vi. 14. Perhaps the same Seraiah as is mentioned in Ezra vii. 1, among Ezra's ancestors.

— *Zephaniah the second priest*] See xxix. 25. He is called the *Sagan* here in the *Targum*, and in 2 Kings xxv. 18. — *keepers of the door*] Of the temple. 1 Chron. ix. 26. Cp. above, xxxv. 4.

²⁵, *seven men*] In Kings xxv. 19, it is *five men*; but the larger number includes the smaller, and the smaller does not exclude the larger, as seems to be thought by some recent interpreters.

— *near the king's person*] Lit., *king's face*. Cp. Esth. i. 14. — *the principal scribe of the host*] Or, a scribe a chief of the host. In 2 Kings xxv. 19, it is the scribe a chief of the host, the secretary of war, or muster-man of the army.

— *were found*] Chief men, who had hidden themselves and were discovered by the Chaldeans; they were called *men of the people*, because, probably, they were chief representatives of the people, and instigated them against the Chaldeans.

²⁸—³⁰. *This is the people*] This section (which is rejected by some recent critics as irreconcilable with history and probability, and is regarded by others as based on a totally different reckoning from that elsewhere adopted of the years of Nebuchadrezzar's reign) is not found in 2 Kings xxv. and is another

proof of the writer's independence and access to original documents.

The present account of the deportation of captives by Nebuchadrezzar himself (not Nebuzar-adan) is subordinate and supplemental to other narratives concerning those who were taken from Jerusalem itself at other times, one of which is specified in the present chapter (vv. 12—16).

Two of the deportations here mentioned are of *Jews*. Only one was from *Jerusalem* itself.

That this is their true character is evident from the smallness of the number here specified. The total of these three deportations is only 4600, whereas in 2 Kings xxiv. 14—16, they who were carried captives with Jehoiachin by Nebuchadrezzar, in the eighth year of his reign, were 18,000 souls. How many were carried away captive with Zedekiah by Nebuzar-adan when Jerusalem was burnt, we are not told, but probably a still larger number.

The words in the text would be clearer, if they were thus represented (as in *Targum* and *Syriac*)—*This is the people whom Nebuchadrezzar carried away captive in the seventh year of his reign; without any stop after captive.*

These were carried away when Jehoiakim had rebelled against him in the third year of his reign, which was the seventh year of Nebuchadrezzar; and these are not said to have been taken away from the city of Jerusalem itself, they are described only as *Jews*. See 2 Kings xxiv. 1—3.

²⁹, *in the eighteenth year*] When Nebuchadrezzar raised the siege of Jerusalem, and departed to Babylon. Cp. xxxvii. 5. This explains the small number of that captivity.

³⁰, *In the three and twentieth year*] Four years after the fall of Jerusalem. Those who were then taken captive, are not said to be *from Jerusalem*, but they are called *Jews*; that is, inhabitants of the country around it. It is probable, that they were carried away in an invasion consequent on the murder of the Governor, Gedaliah, whom he had set over Judah. See above, xli. 17, 18, which describes the fear that the Jews felt "because of the Chaldeans; for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah, whom the King of Babylon made Governor in the land." This deportation was the smallest of all. On this subject cp. Archbp. Ussher, Chronol. Sacra, pp. 36. 38.

hundred forty and five persons: all the persons *were* four thousand and six hundred.

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³¹ * And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, *that* Evil-merodach king of Babylon in the first year of his reign y lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison, ³² and spake † kindly unto him, and set his throne above the throne of the kings that were with him in Babylon, ³³ and changed his prison garments : z and he did continually eat bread before him all the days of his life. ³⁴ And for his diet, there was a continual diet given him of the king of Babylon, † every day a portion until the day of his death, all the days of his life.

† Heb. *the matter of the day in his day.*

31—34. *And it came to pass—life*] See above, on 2 Kings xxv. 27—30.

31. *the five and twentieth day of the month*] In 2 Kings xxv. 27 it is *in the seven and twentieth*. In neither case is the word *day* in the original: and the month specified is the twelfth or last month. We do not know the names of the Babylonish months, nor their mode of reckoning days and months (*Ideler*, Chronol. i. 202); but it is supposed to have borne a resemblance to the Egyptian (*Ideler*, 203), and the Egyptians intercalated five days at the end of their *twelfth* month (*Herod.* ii. 4). The twenty-fifth day was reckoned several times (according to the Bissextile principle), so that what was the twenty-seventh according to one calculation, might be the twenty-fifth according to another reckoning.

It is remarkable that the *Sept.* here has *four and twentieth*; the discrepancy is solved on the supposition that the advancement of Jehoiachin was ordered on the twenty-fifth day, but not accomplished till the twenty-seventh; and this is not improbable. After a long imprisonment it would require some time for

Jehoiachin to change his prison garments and to adorn his person (cp. Gen. xli. 14), so that he might be fitted to take his place above the tributary Kings of Babylon, such as the Kings of Egypt, Tyre, Ammon, Moab, Edom. See xxvii. 2, 3; xliv. 30; xlvii—xlix.

This change of condition, vouchsafed at Babylon by God's mercy, even to Jehoiachin—no longer called *Coniah* (see on xxii. 24. 28; xxxvii. 1)—after the terrible maledictions denounced against him (xxii. 24—30), and after a long exile and captivity of thirty-seven years, was like a message of mercy and comfort from God Himself, and was a prelude and a pledge of the liberation and exaltation of the Jewish Nation, when it had been humbled and purified by the discipline of suffering; and of its return to its own land; and it was like a joyful pre-announcement of that far more glorious future restoration—which the Prophets in the Old Testament, and the Apostles in the New, foretell,—of Israel to God in CHRIST; to Whom, with the FATHER and HOLY GHOST, be ascribed all honour, glory, dominion, adoration, and praise, now and for ever. AMEN.

INTRODUCTION TO THE LAMENTATIONS OF JEREMIAH.

THIS Book is called in Hebrew *Aicah* (pointed, *eycah*), i. e. *How!* from the first word in it—"How doth the city sit solitary!" The Rabbis name it *Kinóth*, LAMENTATIONS, from *kináh*, a dirge (Jer. vii. 29; ix. 9. 19. *Gesen.* 731); and this name is adopted by the *Sept.*, *Syriac*, *Arabic*, *Vulg.*

The Book is formed of five elegies, arranged in five chapters. In the first, second, and fourth chapters, each verse begins with a letter corresponding to the order of the letters in the Hebrew Alphabet, consisting of twenty-two letters; the first verse commencing with *Aleph*, the second with *Beth*. (Cp. Psalm cxix. and the notes above, on other *alphabetical* Psalms, ix. x. See *Introduction* to Psalms, p. xiii.

Hence each of those chapters consists of twenty-two verses.

In the first, second, and third chapters, each verse is a triplet, with two exceptions—*vv.* i. 7; ii. 19.

In the second, third, and fourth chapters the letter *pe* precedes *ayin*. Cp. *Hävernicks*, p. 512, and *Nägelsb.*, p. ix, and notes above, on Ps. ix. and Ps. xxv., where it is shown that similar anomalies exist in the *alphabetical* Psalms.

In the third chapter each stanza consists of a group of three verses. The stanzas are *alphabetical*; hence it consists of $3 \times 22 = 66$ verses.

The principle of this artificial arrangement has been already noticed in the *Introduction* to Jeremiah. Doubtless, also, this mode of composition was adopted in order that this sacred dirge might awaken and cherish a spirit of true religion in the heart of the Hebrew Nation. The Lamentations of Jeremiah are a national expression of woe, a national confession of sin, and a national prayer for pardon and grace, which, by reason of its *alphabetical* structure, might be readily committed to memory by the Hebrew captives in Babylon and Egypt. See *Prelim. Notes* above, to Ps. ix. and Ps. cxix.

The fifth chapter is not *alphabetical*; but the number of the verses is the same as in chaps. i. ii. iv.; *viz.* the number of the letters in the Hebrew alphabet—22.

The place which this Book occupies among the *Chetubim*, or *Hagiographa*¹ in the Hebrew Canon, as arranged by the Masorites, is probably due to the liturgical use which was made of it in the Hebrew Church, which appointed it to be said on the Fast of the fifth month, on which the Temple and City of Jerusalem were burnt by the Chaldæans².

This appointment expresses the national belief that this Book of Lamentation was designed to be an elegy on the destruction of Jerusalem; and not, as some have supposed, on the death of Josiah³.

The *Septuagint* prefaces its Version of this Book by the following words, which are adopted by the *Arabic* and *Vulgate*. "It came to pass, that after Israel was taken captive and Jerusalem was made desolate, Jeremiah sate weeping, and lamented with this lamentation over Jerusalem, and said," &c. The *Arabic Targum* begins its paraphrase with these words, "Jeremiah the Prophet and great Priest said," &c.

The Lamentations are reckoned as a portion of Jeremiah's prophecies by *Josephus* (c. Apion. i. 8), and *Melito* (*Euseb.* iv. 26), and *Origen* (*Euseb.* H. E. vi. 25).

The principal objections that have been raised by some⁴ to this statement, which represents the

¹ The order of these Books in the *Hagiographa* follows the order of the Hebrew Calendar. The *Canticles* takes the lead, being used at the festival of the Passover; then comes *Ruth*, being appointed for Pentecost; then the *Lamentations*, being repeated on the Fast of the ninth of Ab, or fifth month, instituted to commemorate the destruction of the City and Temple by the Chaldæans, and afterwards by the Romans. See above, *Introduction* to *Ruth*, p. 158.

² See *Buxtorf*, Syn. Jud. pp. 566—572, and the notes above,

on Jer. lii. 12.

³ See 2 Chron. xxxv. 25.

⁴ *Hermann von der Hardt*, A.D. 1712, seems to have been the first who expressed an opinion that the Lamentations were not written by Jeremiah. He has been followed by *Conz*, *Ewald* (2nd ed.). *Bunsen* (who ascribed them to Baruch, or some scholar of Jeremiah), and, in part, by *Thenius*, who assigns the second and fourth chapters only to Jeremiah; and by *Nägelsbach*.

INTRODUCTION TO THE LAMENTATIONS OF JEREMIAH.

judgment of the Ancient Hebrew and Christian Church, will be considered in the course of the following notes¹.

The Book has been accepted as a genuine work of Jeremiah by most modern critics, even some who are usually most sceptical in such matters².

Evidence of the great similarity of style between this Book and the Prophecies of Jeremiah has been displayed by *Kueper*, *Jerem.*, pp. 45—47; *Hävernick*, *Einleit.*, pp. 515, 516; *Engelhardt*, p. 6; *Keil*, *Einleit.*, p. 379; *Vaihinger*, *Einleit.*, p. 338.

The principal commentaries on this Book are those of *Origen* (*Selecta in Threnos*), *Ephraim Syrus*, *Theodoret*, *Aquinas*, *Calvin*, *C. A. Lapide*, *Sanctius*, *C. B. Michaelis*, *Maurer*, *Kalkar*, *Ewald*, *Thenius*, 1855, *Vaihinger*, 1857, *Engelhardt*, 1867, *Nägelsbach*, 1868. See the list in *Nägel.*, p. xvii.

It has been already observed, that Jeremiah is the Prophet of suffering, and a signal type of Christ in His Passion³. And we should lose much of the devotional uses which may be made of this Divine Book, if, in the utterances of the Prophet, mourning over the ruins of Jerusalem, we were not to recognize a mysterious prelude to the lamentations of the Man of Sorrows mourning over the Fall of Man, and over the ravages and desolation produced by sin, the cause of His own Suffering. “Symbolicè” (says *A Lapide*) “in hisce Threnis Christi Patientis affectus, dolorem, atque acerbiter ita in se graphicè exprimit ac depingit Jeremias, ut Christum hîc in Cruce pendentem, loquentem et lamentantem audire tibi videaris.”

The Ancient Hebrew Church, as has been noticed, appointed the Lamentations to be said on the Fast instituted to commemorate the Fall of Jerusalem—the ninth of the fifth month; and with no less propriety the Ancient Latin Church directed this Book to be used in the Fast of Holy Week, especially on Good Friday⁴.

¹ See, for example, iii. 27; iv. 20; v. 7.

² As *Eichhorn*, *Bertholdt*, *De Wette*, *Bleek*, as well as *Hävernick* (*Einleit.* p. 515), and *Keil* (p. 379). See also *Davidson*, iii. 135—138.

³ See above, *Introd.* to Jeremiah.

⁴ Cp. below, i. 12, and *Prelim. Note* to chap. iii. The Lessons used are:—on MAUNDY THURSDAY, i. 1—5; i. 6—9; i. 10—14. GOOD FRIDAY, ii. 8—11; ii. 12—15; iii. 1—9. EASTER EVEN, iii. 22—30; iv. 1—6; v. 1—11. Cp. *Neumann*, ii. 486. *Nägel.* p. 6. The musical services of the Holy Week, in which the Lamentations form an important part, are described by *Mendelssohn*, *Reisebriefe*, p. 166, *Leipz.* 1861. Protestant Germany has also adapted the Lamentations

to a similar use. See *Schöberlein*, *Schatz des liturg. Chor- und Gemeinde-Gesanges*, ii. 444. Cp. *Nägel.* p. 6.

In any additions to the Lectionary of the Anglican Church, this ancient and appropriate connexion of the Lamentations of Jeremiah with the offices of Holy Week ought not to be forgotten. Perhaps also it may be allowable to add, that the ancient appointment in the Hebrew Church, of the *Canticles* also for Passover (see above, *Introd.* to Song of Solomon, p. 127, and note on that Book, iii. 6, and *Introd.* pp. 122—125), and of the *Book of Ruth* for Pentecost (see above, *Introd.* to Ruth, pp. 158—160, and note on Ruth iii. and iv.), may suggest much for our imitation, in the assignment of Proper Lessons for the Christian solemnities of our Passover and Pentecost.

THE LAMENTATIONS OF JEREMIAH.

Before
CHRIST
about
588.
a Isa. 47. 7, 8.
b Ezra 4. 20.
c Jer. 13. 17.
d Job 7. 3.
Ps. 6. 6.
e Jer. 4. 30. &
30. 14.
ver. 19.
f ver. 9, 16, 17, 21.

I. ¹ HOW doth the city sit solitary, *that was* full of people !

^a *How* is she become as a widow ! she *that was* great among the nations,
And ^b princess among the provinces, *how* is she become tributary !

² She ^c weepeth sore in the ^d night, and her tears *are* on her cheeks :

^e Among all her lovers ^f she hath none to comfort *her* :

All her friends have dealt treacherously with her, they are become her
enemies.

g Jer. 52. 27.
† Heb. for the
greatness of servi-
tude.

³ ^g Judah is gone into captivity because of affliction, and † because of great
servitude :

h Deut. 28. 64, 65.
ch. 2. 9.

^h She dwelleth among the heathen, she findeth no rest :

All her persecutors overtook her between the straits.

⁴ The ways of Zion do mourn, because none come to the solemn feasts :

All her gates are desolate : her priests sigh,
Her virgins are afflicted, and she *is* in bitterness.

i Deut. 28. 43, 44.
k Jer. 30. 14, 15.
Dan. 9. 7, 16.
l Jer. 52. 28.

⁵ Her adversaries ⁱ are the chief, her enemies prosper ;

For the LORD hath afflicted her ^k for the multitude of her transgressions :

Her ^l children are gone into captivity before the enemy.

⁶ And from the daughter of Zion all her beauty is departed :

Her princes are become like harts *that* find no pasture,
And they are gone without strength before the pursuer.

⁷ Jerusalem remembered in the days of her affliction and of her miseries

|| Or, desirable,
ver. 10.

All her || pleasant things that she had in the days of old,

When her people fell into the hand of the enemy, and none did help her :

The adversaries saw her, *and* did mock at her sabbaths.

m 1 Kings 8. 46.
† Heb. *is become*
a removing, or,
wandering.

⁸ ^m Jerusalem hath grievously sinned ; therefore she † is removed :

CH. I.—1. *How*] This exclamation, the Hebrew (*eycah*), which gave its name to the Book, begins also chapters ii. and iv.; it occurs not unfrequently in Jeremiah (viii. 8; xlviii. 17), and in Deuteronomy (i. 12; vii. 17; xii. 30; xviii. 21); only once in Isaiah (i. 21).

— *tributary*] Literally, *for tribute (Sept.), under tribute (Vulg.)*; this now is her only function, to be a vassal to others.

2. *She weepeth sore*] Literally, *weeping she weepeth*; i. e. continually *in the night*; during the whole night (*Nägel.*).

— *her lovers*] Whose alliance she courted, instead of being faithful to God. See Jer. ii. 17. 36, 37; iv. 30; xxii. 22. Ezek. xxiii. and xxix. 6, 7. 16.

— *they are become her enemies*] Especially the Edomites, Ammonites, and other neighbouring nations. See on Jer. xii. 14.

3. *between the straits*] To which she is driven like an animal hunted by its pursuers, and from which there is no escape. The word here used occurs also in Ps. cxvi. 3; cxviii. 5. Cp. v. 6.

4. *The ways of Zion*] Not the *streets* of the city, but the *roads* to it.

— *solemn feasts*] See the note on Ps. lxxiv. 8, where the same word is used; this verse serves to clear up the sense of that disputed passage. See also below, ii. 6.

— *desolate*] *Destroyed (Vulg.)*

— *her priests—her virgins*] The former, whose office it was to minister; the latter, who were wont to sing and dance at her festivals. Cp. Jer. vii. 34; xvi. 9; xxv. 10; xxxi. 13; xxxiii. 11.

— *and she—bitterness*] Literally, *and she* (the voice of the speaker here is stifled by sorrow) *bitterness (is) to her*, instead of festal joy.

5. *are the chief*] Literally, *have become to be the head*, instead of being subject to her; a fulfilment of the warning in Deut. xxviii. 13. 43, 44.

— *Her children*] Her little ones (*Sept., Vulg.*). Cp. ii. 20; iv. 4. Jer. vi. 11; ix. 21.

— *into captivity*] Rather, *a captivity*. Cp. Jer. xxii. 22; xxx. 16.

7. *Jerusalem remembered*] She called to mind, in her affliction—what she had not been thankful for in her prosperity—all her desirable things (*Gesen.* 286), which she received from God.

— *her miseries*] Her wanderings in exile. Cp. iii. 19. Isa. lviii. 7. The rhythmical measure of this verse is different from that of others in this chapter. Compare ii. 19.

— *her sabbaths*] Which she herself had profaned. Cp. Jer. xvii. 21, 22. Ezek. xxii. 8. 26; xxiii. 38.

8. *she is removed*] Rather, *she is become an uncleanness*, an

- All that honoured her despise her, because ⁿ they have seen her nakedness :
 Yea, she sigheth, and turneth backward.
- ⁹ Her filthiness *is* in her skirts ; she ^o remembereth not her last end ;
 Therefore she came down wonderfully : ^p she had no comforter.
 O LORD, behold my affliction : for the enemy hath magnified *himself*.
- ¹⁰ The adversary hath spread out his hand upon ^q all her || pleasant things :
 For she hath seen *that* ^r the heathen entered into her sanctuary,
 Whom thou didst command *that* ^s they should not enter into thy congregation.
- ¹¹ All her people sigh, ^t they seek bread ;
 They have given their pleasant things for meat || to relieve the soul :
 See, O LORD, and consider ; for I am become vile.
- ¹² || *Is it* nothing to you, all ye that ^u pass by ?
 Behold, and see ^v if there be any sorrow like unto my sorrow, which is done
 unto me,
 Wherewith the LORD hath afflicted *me* in the day of his fierce anger.
- ¹³ From above hath he sent fire into my bones, and it prevaieth against them :
 He hath ^x spread a net for my feet, he hath turned me back :
 He hath made me desolate *and* faint all the day.
- ¹⁴ ^y The yoke of my transgressions is bound by his hand : they are wreathed, ^y Deut. 28. 48.
And come up upon my neck : he hath made my strength to fall,
 The Lord hath delivered me into *their* hands, *from whom* I am not able to
 rise up.
- ¹⁵ The Lord hath trodden under foot all my mighty *men* in the midst of me :
 He hath called an assembly against me to crush my young men :
^z The Lord hath trodden || the virgin, the daughter of Judah, *as* in a winepress.
- ¹⁶ For these *things* I weep ; ^a mine eye, mine eye runneth down with water,
 Because ^b the comforter that should [†] relieve my soul is far from me :

Before
CHRIST
about
588.

n Jer. 13. 22, 26.
Ezek. 16. 37. &
23. 29.
Hos. 2. 10.
o Deut. 32. 29.
Isa. 47. 7.
p ver. 2, 17, 21.
q ver. 7.
|| Or, *desirable*.

r Jer. 51. 51.
s Deut. 23. 3.
Neh. 13. 1.

t Jer. 38. 9. &
52. 6.
ch. 2. 12. & 4. 4.
|| Or, *to make the
soul to come
again*.

|| Or, *It is no-
thing*.
† Heb. *pass by
the way?*
u Dan. 9. 12.

x Ezek. 12. 13. &
17. 20.

z Isa. 63. 3.
Rev. 14. 19, 20. &
19. 15.
|| Or, *the wine-
press of the
virgin*, &c.
a Jer. 13. 17. &
14. 17.
† Heb. *bring back*.

ch. 2. 18. b ver. 2, 9.

abomination, or a filthy thing, or "excrementum," which men remove from the sight. Cp. v. 17, and Levit. xii. 2 ; xv. 19. See *Gesen.* 548 ; *Fuerst*, 907 ; and see what follows.

9. *Her filthiness is in her skirts*] It is visible to all ; she cannot deny her uncleanness.

— *she remembereth not her last end*] When she committed sin, she did not remember *her last end*, that is, the final and fatal consequences which, as God warned her, would proceed from it. There is a reference to Deut. xxxii. 29, "O that they were wise, that they would consider *their latter end* !"

10. *her pleasant things*] Especially the sacred vessels, and other furniture, of the Temple (2 Chron. xxxvi. 10. Jer. lii. 17).

— *they should not enter*] Another reference to Deut. xxiii. 3. They who were forbidden by the Law to enter the sanctuary not only have entered into it, but have destroyed it.

11. *their pleasant things*] Jewels.

12. *Is it nothing to you—anger*] Literally, *Is it not to you?* This seems the right interpretation, and is followed by *Syriac*. See *Fuerst*, 719, 720 ; *Gesen.* 426.

This sorrowful exclamation may, in a secondary and spiritual sense, be regarded as coming from the lips of CHRIST on the Cross, bewailing the sins and miseries of the world, which caused Him that bitter anguish, of which alone it could be properly said, "that no sorrow was like unto His sorrow." Cp. *A Lapide* here, and *Prelim. Note* to chap. iii., and *Fürster*, "Potuisset hæc apostrophe uti Salvator in die Parasceues." For such reasons as these, this Book is appointed for use in the Latin Church on Good Friday. See above, *Introduction*, and below, *Prelim. Note* to chap. iii.

— *done unto me*] See on v. 22 ; iii. 15.

13. *From above—fire*] Like the lightning from heaven, which scorched up the cities of the plain.

— *He hath spread a net*] Like a hunter for his prey.

14. *they are wreathed*] *My sins are twined together*, so as to fasten the yoke upon my neck. Cp. Deut. xxviii. 48. The reason of this comparison is, that *sins* become *punishments* ("peccati pena peccatum"), and are a sore burden, too heavy for the sinner to bear (Ps. xxxviii. 4).

— *The Lord*] *Adonai*. This name, *Adonai*, never occurs alone in the prophecies of Jeremiah, but is always followed by *Jehovah* ; but in the Lamentations, *Adonai* is never followed by *Jehovah*, and stands alone in fourteen places ; i. 14, 15 twice ; ii. 1, 2, 5, 7, 18, 19, 20 ; iii. 31, 36, 37, 38 (*Nägél*). The Prophet appears thus to intimate in the Lamentations, that now, in her captivity and humiliation, Jerusalem felt the *lordship* of Jehovah, the God of Israel ; but by reason of her sins, no longer felt that *lordship* to be exercised by Him as JEHOVAH, i. e. as the God of His covenanted People, to protect them. A similar feeling made Solomon abstain in Ecclesiastes from the use of the name JEHOVAH altogether. See above, *Introd.* to Ecclesiastes, p. 77. The word *Adonai* does not occur once in chapters iv. and v. of Lamentations ; but JEHOVAH occurs in them six times : viz. iv. 11, 16, 20 ; v. 1, 19, 21.

15. *called an assembly against me to crush my young men*] An oxymoron ; the term to call an assembly (Hebr. *moïd*) signifies the gathering of a holy convocation for festal rejoicing, or other religious purposes.

But now the religious festivals of Jerusalem have ceased (see v. 4), and God has called an assembly of enemies to crush her. Compare the expression to sanctify war, or consecrate an army against a city. See on Isa. xiii. 3. Jer. vi. 4 ; li. 27, 28. Joel iii. 9. The figure of crushing is derived from that of the winepress which follows ; the Lord hath trodden the winepress of the virgin the daughter of Judah. See the margin, and cp. Isa. lxiii. 2, 3. Joel iii. 13. Rev. xiv. 19. "Uva sum, sed vinum ero, si prius calcabor" (*Augustine*).

16. *should relieve*] Bring back, or restore my fainting soul to life. See also v. 19.

Before
CHRIST
about
588.
c Jer. 4. 31.
d ver. 2, 9.

My children are desolate, because the enemy prevailed.

17 ^c Zion spreadeth forth her hands, and ^d there is none to comfort her :

The LORD hath commanded concerning Jacob, *that his adversaries should be round about him :*

Jerusalem is as a menstruous woman among them.

e Neh. 9. 33.
Dan. 9. 7, 14.
f 1 Sam. 12. 14, 15.
† Heb. *mouth*.

18 The LORD is ^e righteous ; for I have ^f rebelled against his [†] commandment :

Hear, I pray you, all people, and behold my sorrow :

My virgins and my young men are gone into captivity.

g ver. 2.
Jer. 30. 14.

19 I called for my lovers, *but* ^g they deceived me :

My priests and mine elders gave up the ghost in the city,

^h While they sought their meat to relieve their souls.

h ver. 11.
i Job 30. 27.
Isa. 16. 11.
Jer. 4. 19. &
48. 36.
ch. 2. 11.
Hos. 11. 8.
k Deut. 32. 25.
Ezek. 7. 15.
l ver. 2.

20 Behold, O LORD ; for I *am* in distress : my ⁱ bowels are troubled ;

Mine heart is turned within me ; for I have grievously rebelled :

^k Abroad the sword bereaveth, at home *there is* as death.

21 They have heard that I sigh : ^l *there is* none to comfort me :

All mine enemies have heard of my trouble ; they are glad that thou hast done *it* :

m Isa. 13. &c.
Jer. 46. &c.
|| Or, *proclaimed*.

Thou wilt bring ^m the day *that* thou hast || called, and they shall be like unto me.

n Ps. 109. 15.

22 ⁿ Let all their wickedness come before thee ;

And do unto them, as thou hast done unto me for all my transgressions :

o ch. 5. 17.

For my sighs *are* many, and ^o my heart *is* faint.

II. ¹ How hath the Lord covered the daughter of Zion with a cloud in his anger,

a Matt. 11. 23.
b 2 Sam. 1. 19.
c 1 Chr. 28. 2.
Ps. 99. 5. & 132. 7.
d ver. 17, 21.
ch. 3. 43.

^a And cast down from heaven unto the earth ^b the beauty of Israel,

And remembered not ^c his footstool in the day of his anger !

2 The Lord hath swallowed up all the habitations of Jacob, ^d and hath not pitied :

He hath thrown down in his wrath the strong holds of the daughter of Judah ;

† Heb. *made to touch*.
e Ps. 89. 39.

He hath [†] brought *them* down to the ground : ^e he hath polluted the kingdom and the princes thereof.

3 He hath cut off in *his* fierce anger all the horn of Israel :

f Ps. 74. 11.

^f He hath drawn back his right hand from before the enemy,

g Ps. 89. 46.

^g And he burned against Jacob like a flaming fire, *which* devoureth round about.

h Isa. 63. 10.
ver. 5.

4 ^h He hath bent his bow like an enemy : he stood with his right hand as an adversary,

17. *Jerusalem is as*] See above, on v. 8.

18. *The LORD is righteous*] Literally, *Righteous is He, JEHOVAH*.

19. *While they sought—meat*] Rather, *for they* (even the priests and elders) *sought for meat* (and sought in vain), *to recover their fainting souls*. Cp. v. 11.

20. *Behold, O LORD*] Observe, the present dirge ends with prayer, and with a confession of sin.

— *Abroad—death*] Or, *abroad the sword bereaveth, as death* (by pestilence or famine ; see Jer. xv. 2 ; xviii. 21) *does at home*.

21. *they are glad—me*] Or, *they are glad that Thou hast done it ; that Thou hast brought* (upon me) *the day* (of sorrow) *which Thou hadst proclaimed* (by Thy prophets, who warned me of my impending destruction). *But they shall be like unto me*. The Edomites, Moabites, and Ammonites, who exulted over the destruction of Jerusalem, will share the same fate, at the hand of the same enemy. See below, iv. 21, “ Rejoice, O daughter of Edom ; the cup shall also pass through unto thee ;”

and on Jer. xii. 14 ; xxv. 21 ; and Babylon herself also will be punished for her cruelty to Zion (Jer. l. 11 ; li. 35. Isa. xlvii. 6).

22. *do unto them, as thou hast done*] The *Vulg.* renders this (after *Sept.*), “ Vindemia eos, sicut vindemiasti me.” The verb *ālāl* signifies sometimes to *glean* (Levit. xix. 10), and also to *reap*. The primary notion seems to be that of *plucking*. Cp. *Gesen.* 633, and below, iii. 51.

CH. II. 1. *cloud—cast down*] The Lord hath poured out His fury on Zion, as in a tempest, and has dashed down her beauty as with lightning, and has not spared the Ark of His Sanctuary.

— *his footstool*] The Ark, in the Holy of Holies, on which the Divine Presence was enthroned between the cherubim (1 Chron. xxviii. 2. Ps. lxxx. 1 ; xcix. l. 5 ; cxxxii. 8).

2. *habitations*] Particularly homesteads with pastures. Cp. Jer. xxv. 37. *Gesen.* 524.

4. *he stood with his right hand*] Literally, *He stood*, or *set*

And slew †ⁱ all *that were* pleasant to the eye in the tabernacle of the daughter of Zion :

He poured out his fury like fire.

^{5 k} The Lord was as an enemy : he hath swallowed up Israel,

¹ He hath swallowed up all her palaces : he hath destroyed his strong holds, And hath increased in the daughter of Judah mourning and lamentation.

⁶ And he hath violently ^m taken away his || tabernacle, ⁿ as if it were of a garden : he hath destroyed his places of the assembly :

^o The LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion,

And hath despised in the indignation of his anger the king and the priest.

⁷ The Lord hath cast off his altar, he hath abhorred his sanctuary,

He hath † given up into the hand of the enemy the walls of her palaces ;

^p They have made a noise in the house of the LORD, as in the day of a solemn feast.

⁸ The LORD hath purposed to destroy the wall of the daughter of Zion :

^q He hath stretched out a line, he hath not withdrawn his hand from † destroying :

Therefore he made the rampart and the wall to lament ; they languished together.

⁹ Her gates are sunk into the ground ; he hath destroyed and ^r broken her bars :

^s Her king and her princes *are* among the Gentiles :

^t The law *is* no more ; her ^u prophets also find no vision from the LORD.

¹⁰ The elders of the daughter of Zion ^x sit upon the ground, *and* keep silence : They have ^y cast up dust upon their heads ; they have ^z girded themselves with sackcloth :

The virgins of Jerusalem hang down their heads to the ground.

¹¹ ^a Mine eyes do fail with tears, ^b my bowels are troubled, ^c my liver is poured upon the earth,

For the destruction of the daughter of my people ;

Because ^d the children and the sucklings || swoon in the streets of the city.

¹² They say to their mothers, Where *is* corn and wine ?

When they swooned as the wounded in the streets of the city,

When their soul was poured out into their mothers' bosom.

¹³ What thing shall I take to witness for thee ? ^e what thing shall I liken to thee, O daughter of Jerusalem ?

What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion ?

Before
CHRIST
about
588.

† Heb. *all the desirable of the eye.*
† Ezek. 24. 25.
k ver. 4.
Jer. 30. 14.
12 Kings 25. 9.
Jer. 52. 13.

m Ps. 80. 12. &
89. 40.
Isa. 5. 5.
|| Or, *hedge.*
n Isa. 1. 8.
o ch. 1. 4.
Zeph. 3. 18.

† Heb. *shut up.*
p Ps. 74. 4.

q 2 Kings 21. 13.
Isa. 34. 11.
† Heb. *swallowing up.*

r Jer. 51. 30.

s Deut. 28. 36.
2 Kings 24. 15.
& 25. 7.
ch. 1. 3. & 4. 20.
t 2 Chron. 15. 3.
u Ps. 74. 9.
Ezek. 7. 26.
x Job 2. 13.
Isa. 3. 26.
ch. 3. 28.
y Job 2. 12.
z Isa. 15. 3.
Ezek. 7. 13. &
27. 31.
a Ps. 6. 7.
ch. 3. 48. &c.
b ch. 1. 20.
c Job 16. 13.
Ps. 22. 14.

d ver. 19.
ch. 4. 4.
|| Or, *faint.*

e ch. 1. 12.
Dan. 9. 12.

himself—his right hand—as an adversary. The Prophet first has a general view of the awful form of the Almighty, and then beholds His *Right Hand* putting itself forth as an enemy against Zion.

5. *hath increased—lamentation*] He hath heaped up mourning and lamentation upon the head of the daughter of Zion.

6. *he hath violently taken away—assembly*] He hath wasted His tabernacle as a garden ; i.e. with the same ease as if it were a garden ; and its condition is now like that of a paradise trodden down and despoiled.

— *The LORD hath—Zion*] Literally, *the Lord hath caused to be forgotten in Zion, festival (môed) and sabbath.* See above, on i. 4, and Ps. lxxiv. 8 ; the same word occurs in the next verse.

7. *a noise*] A cry of jubilee. There is a contrast between the former shout of festal joy of worshippers in the Temple, and

the cry of exultation of the Chaldeans, “ Down with it ! Down with it to the ground ! ”

8. *He hath stretched out a line*] A measuring-line, not for building up, but for destruction. Cp. 2 Kings xxi. 13. Isa. xxxiv. 11. Amos vii. 7—9.

11. *my liver is poured upon the earth*] *Liver* (called by the Hebrews *câbed*, “ as the heaviest and densest of the viscera ; ” see *Gesen.* 381) was regarded as the seat of the strongest and deepest affections (*Delitzsch*, *Psychol.* iv. § 13) ; and the pouring out of the liver upon the earth is expressive of the greatest agitation. Cp. Job xvi. 13, “ He poureth out all my gall upon the ground.”

13. *What thing shall I take to witness for thee ?*] *What shall I testify to thee ?* What prophetic testimony shall I utter in God's name, in order to console thee ? I have no message of comfort for thee ; and thy misery is so great, that I can find no likeness or parallel to it, wherewith to assuage thy sorrow.

Before
CHRIST
about
588.
f Jer. 2. 8, &
5. 31. & 14. 14. &
23. 16. & 27. 14.
& 29. 8, 9.
Ezek. 13. 2.
g Isa. 58. 1.
h 1 Kings 9. 8.
Jer. 18. 16.
Nahum 3. 19.
† Heb. *by the
way*.
i Ezek. 25. 6.
k 2 Kings 19. 21.
Ps. 44. 14.
l Ps. 48. 2. &
50. 2.
m Job 16. 9, 10.
Ps. 22. 13.
ch. 3. 46.
n Ps. 56. 2.
o Ps. 35. 21.
p Lev. 26. 16, &c.
Deut. 28. 15, &c.

q ver. 2.

r Ps. 38. 16. &
59. 42.s ver. 8.
t Jer. 14. 17.
ch. 1. 16.

u Ps. 119. 147.

x Ps. 62. 8.

y ver. 11.
z Isa. 51. 20.
ch. 4. 1.
Nahum 3. 10.
a Lev. 26. 29.
Deut. 28. 53.
Jer. 19. 9.
ch. 4. 10.
Ezek. 5. 10.
|| Or, *swaddled
with their hands?*
b ch. 4. 13, 16.
c 2 Chron. 36. 17.
d ch. 3. 43.e Ps. 31. 13.
Jer. 6. 25. &
46. 5.

- For thy breach is great like the sea : who can heal thee ?
- 14 Thy ^f prophets have seen vain and foolish things for thee :
And they have not ^g discovered thine iniquity, to turn away thy captivity ;
But have seen for thee false burdens and causes of banishment.
- 15 ^h All that pass † by ⁱ clap *their* hands at thee ;
They hiss ^k and wag their head at the daughter of Jerusalem, *saying*,
Is this the city that men call ^l The perfection of beauty, The joy of the whole
earth ?
- 16 ^m All thine enemies have opened their mouth against thee :
They hiss and gnash the teeth : they say, ⁿ We have swallowed *her* up :
Certainly this *is* the day that we looked for ; we have found, ^o we have seen *it*.
- 17 The LORD hath done *that* which he had ^p devised ; he hath fulfilled his word
that he had commanded in the days of old :
^q He hath thrown down, and hath not pitied : and he hath caused *thine*
enemy to ^r rejoice over thee,
He hath set up the horn of thine adversaries.
- 18 Their heart cried unto the Lord.
- O ^s wall of the daughter of Zion, ^t let tears run down like a river day and
night :
Give thyself no rest ; let not the apple of thine eye cease.
- 19 Arise, ^u cry out in the night : in the beginning of the watches
^x Pour out thine heart like water before the face of the Lord :
Lift up thy hands toward him for the life of thy young children,
^y That faint for hunger ^z in the top of every street.
- 20 Behold, O LORD, and consider to whom thou hast done this.
^a Shall the women eat their fruit, *and* children || of a span long ?
^b Shall the priest and the prophet be slain in the sanctuary of the Lord ?
- 21 ^c The young and the old lie on the ground in the streets :
My virgins and my young men are fallen by the sword ;
Thou hast slain *them* in the day of thine anger ; ^d thou hast killed, *and* not
pitied.
- 22 Thou hast called as in a solemn day ^e my terrors round about,
So that in the day of the LORD's anger none escaped nor remained :

14. *Thy prophets have seen vain and foolish things for thee*] These words are adopted by Ezekiel, xii. 24. Cp. xiii. 6. 8—11. 14. 15. 23 ; xxi. 29. 31 ; xxii. 28 ; xxvii. 3 ; xxviii. 12.

— and causes of banishment] Literally, and drivings away ; the prophecies of thy false prophets, to which thou didst hearken, instead of listening to God, have banished thee, and driven thee away from thy home.

18. *Their heart cried unto the Lord*] The heart of the inhabitants of Zion, finding no comfort any more in her false prophets, and being ready to burst with grief, by reason of the joy and scorn of her enemies, cries to the Lord—to *Adonai*, the Lord of the heathen, as well as of Israel, for help in her misery.

The Prophet of the Lord then turns to her and speaks. *O wall of the daughter of Zion, let tears run down!* There ought to be a full stop after the word *Lord*.

— *O wall of the daughter of Zion*] The Prophet appeals to the wall of Jerusalem, as that which once encircled her with defence, but now lies prostrate, and which, being reduced to ruin, was the fittest representative of the city in her desolate condition. He gives a voice to the stones of the wall, and makes them weep for her sorrow. We need not be surprised by such a prosopopœia as this, any more than by his exclamation, *O earth, earth, earth* (xxii. 29), or by the language of Habak. ii. 11, "*The stone shall cry out of the wall, and the beam shall answer*

it ;" or by our Lord's words (Luke xix. 40), "If these should hold their peace, the stones would cry out." Cp. Nägel. pp. 26, 27.

— *the apple of thine eye*] Literally, the daughter of thine eye. See Ps. xvii. 8.

19. *the watches*] The night-watches, of which there were three among the Hebrews (Exod. xiv. 24. Judg. vii. 19. 1 Sam. xi. 11. Winer, R. W. B. ii. 130).

— *the top of every street*] Cp. ii. 19. The wall, which girdled Jerusalem, is regarded as a Mother, which nurses the inhabitants, her offspring, in her bosom; and she laments for the children which lie at the end of the streets, extending from one side of the city to the other.

20. *Behold, O LORD*] This is a continuation of the pathetic appeal from the wall which surrounded Jerusalem, and which now lay in ruins on the ground.

— *Shall the women—span long?*] *Shall women eat their fruit*, namely, the children carried in the palms of their hands? literally, "pueros, gestationum palmis," Heb. *tippuchim*, from *tápach*, to spread out, to expand, to dandle on the opened palms of the hands. See *Gesen.* 324, and the note at the end of this chapter; and below, iv. 10.

22. *Thou hast called as in a solemn day*] Rather, *thou hast called as a solemn day* (a *môed*; see i. 4) *my terrors round about*. Instead of proclaiming to me a sacred festival of joy,

- ^f Those that I have swaddled and brought up hath mine enemy consumed.
- III. ¹ I AM the man *that* hath seen affliction by the rod of his wrath.
- ² He hath led me, and brought *me into* darkness, but not *into* light.
- ³ Surely against me is he turned; he turneth his hand *against me* all the day.
- ⁴ ^a My flesh and my skin hath he made old; he hath ^b broken my bones.
- ⁵ He hath builded against me, and compassed *me* with gall and travel.
- ⁶ ^c He hath set me in dark places, as *they that be* dead of old.
- ⁷ ^d He hath hedged me about, that I cannot get out: he hath made my chain heavy.
- ⁸ Also ^e when I cry and shout, he shutteth out my prayer.
- ⁹ He hath inclosed my ways with hewn stone, he hath made my paths crooked.
- ¹⁰ ^f He *was* unto me *as* a bear lying in wait, *and as* a lion in secret places.
- ¹¹ He hath turned aside my ways, and ^g pulled me in pieces: he hath made me desolate.
- ¹² He hath bent his bow, and ^h set me as a mark for the arrow.
- ¹³ He hath caused ⁱ the [†] arrows of his quiver to enter into my reins.
- ¹⁴ I was a ^k derision to all my people; *and* ^l their song all the day.
- ¹⁵ ^m He hath filled me with [†] bitterness, he hath made me drunken with wormwood.
- ¹⁶ He hath also broken my teeth ⁿ with gravel stones, he hath ^{||} covered me with ashes.
- ¹⁷ And thou hast removed my soul far off from peace: I forgot [†] prosperity.

Before
CHRIST
about
588.
f Hos. 9, 12, 13.

a Job 16. 8.
b Ps. 51. 8.
Isa. 38. 13.
Jer. 50. 17.
c Ps. 88. 5, 6, &
143. 3.
d Job 3. 23. &
19. 8.
Hos. 2. 6.

e Job 30. 20.
Ps. 22. 2.

f Job 10. 16.
Isa. 38. 13.
Hos. 5. 14. &
13. 7, 8.
g Hos. 6. 1.

h Job 7. 20. &
16. 12.
Ps. 38. 2.
i Job 6. 4.
† Heb. sons.
k Jer. 20. 7.
l Job 30. 9.
Ps. 69. 12.
ver. 63.
m Jer. 9. 15.
† Heb. bitter-
nesses.
n Prov. 20. 17.
|| Or, rolled me
in the ashes.

† Heb. good.

thou hast announced to me nothing but terror, and hast summoned a congregation of alarms to astound me.
— *that I have swaddled*] Rather, *that I have dandled in the palms of my hands*; the verb *tāpach* is used here in the original. See the note on v. 20.

Preliminary Note.

JEREMIAH, THE SUFFERING PROPHET, A TYPE OF CHRIST,
THE MAN OF SORROWS.

CH. III.] In this chapter, which occupies the middle place of the Lamentations, the afflictions of the Nation are concentrated in one Man, who speaks in the name of the whole. Jeremiah, as an ideal Israelite, utters these words; and in so doing he is a figure of Christ, suffering for the sins of the world. "Allegoricè Jeremias hic afflictus Christum patientem representat; vide Dionysium Carthusianum Illi singula adaptantem" (*A Lapid*; so also *Radbertus, Bonaventura, Diedrich*). See especially vv. 1. 5. 8. 14. 18. 30. 46. 53. 54. 55. 56. 63—66, and the marginal references connecting this dirge with those Psalms and other portions of Scripture which relate to the Passion of Christ, especially the Psalms appointed for use on GOOD FRIDAY (Ps. xxii., lxix., lxxxviii.). Hence a portion of this chapter is used by the Western Church on that day. If this chapter is read with constant reference to those three great Passion Psalms, it will acquire new beauty and interest for the Christian, especially for the Christian penitent. And there are few portions of Holy Scripture which can more fitly exercise his devotional affections at the season of the Lord's Passion, than this divine elegy, in which we may hear the voice of the Lord Himself, speaking by the Prophet, sometimes bewailing the sins of His fallen creatures, sometimes lamenting the injuries He Himself received at their hands; and then proceeding to magnify God's justice and mercy, and to pray for His servants, and to represent His own Death, Burial, and Resurrection; and to declare the judicial retribution with which all His enemies will be visited at the Day of Doom, when He, Who died on the Cross for the sins of the world, will appear on the clouds of heaven, in power and great glory, and will sit on His throne as King and Judge of all. See on vv. 56—66.

The teaching of the Ancient Church connecting this dirge with the Passion of Christ, has been imbibed by one of our most spiritual and holiest English Poets, *George Herbert*, in his lines entitled "The Sacrifice;"—

"Oh, all ye that pass by, whose eyes and mind
To worldly things are sharp, but to Me blind;
To Me, Who took eyes that I might you find,
Was ever grief like Mine?"
* * * * *

"But, O My God, My God, why leav'st Thou Me,
The Son in Whom Thou dost delight to be?
My God, My God!—
Was ever grief like Mine?"

On the metrical arrangement, see above, *Introduction*.

1. *the man*] Hebr. *gēber*. See above, the mysterious prophecy, Jer. xxxi. 22, "A woman shall compass a man" (*gēber*).
4. *hath he made old*] As a worn-out garment (Deut. viii. 4 xxix. 5. Isa. i. 9; li. 6).

5. *He hath builded against me*] As an enemy builds fortresses against a besieged town, in order to hem it in, and assault it therefrom. Cp. Job x. 17; xiii. 24. 27; xvi. 12—14; xix. 11, 12 (*Origen, Theodoret*).

— *gall*] See also v. 19, "Remember mine affliction and the gall." Cp. Ps. lxix. 21, "They gave me *gall* to eat"—a prophecy of the Passion of Christ" (Matt. xxvii. 34).

7. *I cannot get out*] Words of Christ in the Passion Psalm (Ps. lxxxviii. 8).

8. *when I cry—he shutteth out my prayer*] So the suffering Messiah says (Ps. xxii. 2), "O my God, I cry in the day time, but Thou hearest not."

9. *he hath made my paths crooked*] Not only hath He blocked up my ways with hewn stones, but He has turned my paths aside from their proper direction.

10. *as a bear—and as a lion*] Prowling about the flocks and herds to devour them.

13. *the arrows of his quiver*] Literally, the *sons of his quiver*; this expression illustrates the words of the Psalmist, "like as the arrows in the hand of the giant, so are the young children" (Ps. cxvii. 5). In Hebrew phraseology, arrows are "*sons of the quiver*."

14. *their song*] Compare the words of the suffering Messiah in Ps. lxix. 12, "I was the song of the drunkards;" and below, v. 63.

17. *thou hast removed my soul far off from peace*] By an affecting transition, the Prophet turns to the Almighty, Whom he sees present, and addresses Him, *Thou hast removed my soul far off from peace*; adopting the language of another Passion Psalm (Ps. lxxxviii. 14—18).

Before
CHRIST
about
588.
o Ps. 31. 22.
|| Or, *Remember*.
p Jer. 9. 15.
† Heb. *bow'd*.
† Heb. *make to
return to my
heart*.
q Mal. 3. 6.

r Isa. 33. 2.
s Ps. 16. 5. &
73. 26. & 119. 57.
Jer. 10. 16.
† Ps. 130. 6.
Isa. 30. 18.
Micah 7. 7.

u Ps. 37. 7.

x Ps. 94. 12. &
119. 71.
y Jer. 15. 17.
ch. 2. 10.

z Job 42. 6.
a Isa. 50. 6.
Matt. 5. 39.

b Ps. 94. 14.

c Ezek. 33. 11.
Heb. 12. 10.
† Heb. *from his
heart*.

|| Or, *a superior*.
d Hab. 1. 13.
|| Or, *seeth not*.

e Ps. 33. 9.

f Job 2. 10.
Isa. 45. 7.
Amos 3. 6.
g Prov. 19. 3.
|| Or, *murmur*.
h Micah 7. 9.

i Ps. 86. 4.

- 18 ° And I said, My strength and my hope is perished from the LORD :
19 || Remembering mine affliction and my misery, ^p the wormwood and the gall.
20 My soul hath *them* still in remembrance, and is † humbled in me.
21 This I † recall to my mind, therefore have I hope.
22 ^q *It is of* the LORD's mercies that we are not consumed, because his compassions fail not.
23 *They are new* ^r every morning : great *is* thy faithfulness.
24 The LORD *is* my ^s portion, saith my soul ; therefore will I hope in him.
25 The LORD *is* good unto them that ^t wait for him, to the soul *that* seeketh him.
26 *It is* good that *a man* should both hope ^u and quietly wait for the salvation of the LORD.
27 ^x *It is* good for a man that he bear the yoke in his youth.
28 ^y He sitteth alone and keepeth silence, because he hath borne *it* upon him.
29 ^z He putteth his mouth in the dust ; if so be there may be hope.
30 ^a He giveth *his* cheek to him that smiteth him : he is filled full with reproach.
31 ^b For the Lord will not cast off for ever :
32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.
33 For ^c he doth not afflict † willingly nor grieve the children of men.
34 To crush under his feet all the prisoners of the earth,
35 To turn aside the right of a man before the face of || the most High,
36 To subvert a man in his cause, ^d the Lord || approveth not.
37 Who *is* he ^e *that* saith, and it cometh to pass, *when* the Lord commandeth *it* not ?
38 Out of the mouth of the most High proceedeth not ^f evil and good ?
39 ^g Wherefore doth a living man || complain, ^h a man for the punishment of his sins ?
40 Let us search and try our ways, and turn again to the LORD.
41 ⁱ Let us lift up our heart with *our* hands unto God in the heavens.

18. *My strength—is perished from the LORD*] The Lord, to Whom I looked for help, has become mine Adversary, and has destroyed my trust, and my hope.

19. *Remembering*] Rather, *remember*, as in margin; and so *Vulg.*, *Ewald*, *Nägel*.

20. *My soul hath them still in remembrance*] *Remember, remember Thou, that my soul sinks within me (Nägel).* But it seems better to render it, *my soul remembers, yea, remembers* (literally, “recordando recordatur”), and *it sinks down upon me (Vulg.)*. The soul (Hebr. *nephesh*) is the seat of the agitated affections, and it sinks down, as it were, in a swoon, upon the spirit (Hebr. *ruach*), the diviner faculty, and overwhelms it. Cp. Ps. xlii. 4—6; xlv. 25; lxxvii. 3; cxlii. 3.

21. *This I recall to my mind*] I will recall to mind this, which I am going to utter; namely, the unfailing quality of God's mercy. Yes, I remember my own sorrows, but I will call to mind also His love.

26. *quietly wait*] Literally, *wait in silence*.

27. *good—that he bear the yoke in his youth*] It has been inferred from this verse by some, that Jeremiah could not have written the Lamentations, or not have written them in consequence of the destruction of Jerusalem, because he was not then young.

But the sentiment before us is very appropriate to Jeremiah, who had been chastened in early life by God, and had thus learnt a lesson of patience and cheerful resignation under the severest personal afflictions (see above, *Introduction*); and he here recognizes the benefit of that early discipline.

30. *He giveth his cheek to him that smiteth him*] Words

adopted from Isaiah, speaking in the name of the suffering Messiah. See Isa. i. 6.

33. *willingly*] Literally, *from his heart*. Cp. Num. xvi. 28.

34—36. *To crush under his feet*] The Prophet comforts himself with the reflection that God sees and marks all the sorrows of His servants, and will restrain and punish the wrath of their proud oppressors; specially the Babylonians.

The sense is,—For a man to crush under his feet all the captives of the earth (as the Chaldeans crushed indiscriminately their Hebrew Captives, without regard to sex or age), to pervert a man's cause in the face of the Most High, to subvert a man in his cause—*this* the Lord does not look on with approval. For He is of purer eyes than to behold iniquity (Hab. i. 13). Cp. Isa. liii. 2, and *Gesen.* 749, for this use of the Hebrew *rââh*, to see. Some (as *Nägel*.) understand the sentence interrogatively,—*Does not the Lord see all this?* and will He not punish it?

39. *Wherefore doth a living man complain*] Wherefore does a man, whose life is still spared by God's mercy, and to whom, therefore, the door of repentance and pardon is not yet closed, *murmur* (see Num. xi. 1, where the same word, literally signifying to breathe hard, is used), instead of using his breath and life in order to pray for forgiveness, and to amend his practice?

—*for the punishment of his sins*] Literally, *for his sins*—for his own fault. Why does the sinner murmur at God for that which he has brought on himself by his own sin, and which may be removed by repentance? See what follows.

- ⁴² ^k We have transgressed and have rebelled: thou hast not pardoned.
- ⁴³ Thou hast covered with anger, and persecuted us: ^l thou hast slain, thou hast not pitied.
- ⁴⁴ Thou hast covered thyself with a cloud, ^m that *our* prayer should not pass through.
- ⁴⁵ Thou hast made us *as* the ⁿ offscouring and refuse in the midst of the people.
- ⁴⁶ ^o All our enemies have opened their mouths against us.
- ⁴⁷ ^p Fear and a snare is come upon us, ^q desolation and destruction.
- ⁴⁸ ^r Mine eye runneth down with rivers of water for the destruction of the daughter of my people.
- ⁴⁹ ^s Mine eye trickleth down, and ceaseth not, without any intermission,
- ⁵⁰ Till the LORD ^t look down, and behold from heaven.
- ⁵¹ Mine eye affecteth [†] mine heart || because of all the daughters of my city.
- ⁵² Mine enemies chased me sore, like a bird, ^u without cause.
- ⁵³ They have cut off my life ^x in the dungeon, and ^y cast a stone upon me.
- ⁵⁴ ^z Waters flowed over mine head; *then* ^a I said, I am cut off.
- ⁵⁵ ^b I called upon thy name, O LORD, out of the low dungeon.
- ⁵⁶ ^c Thou hast heard my voice: hide not thine ear at my breathing, at my cry.
- ⁵⁷ Thou ^d drewest near in the day *that* I called upon thee: thou saidst, Fear not.
- ⁵⁸ O Lord, thou hast ^e pleaded the causes of my soul; ^f thou hast redeemed my life.
- ⁵⁹ O LORD, thou hast seen my wrong: ^g judge thou my cause.
- ⁶⁰ Thou hast seen all their vengeance *and* all their ^h imaginations against me.
- ⁶¹ Thou hast heard their reproach, O LORD, *and* all their imaginations against me;
- ⁶² The lips of those that rose up against me, and their device against me all the day.
- ⁶³ Behold their ⁱ sitting down, and their rising up; ^k *I am* their musick.
- ⁶⁴ ^l Render unto them a recompence, O LORD, according to the work of their hands.
- ⁶⁵ Give them || sorrow of heart, thy curse unto them.
- ⁶⁶ Persecute and destroy them in anger ^m from under the ⁿ heavens of the LORD.

Before
CHRIST
about
585.

k Dan. 9. 5.
l ch. 2. 2, 17, 21.

m ver. 8.

n 1 Cor. 4. 13.

o ch. 2. 16.

p Isa. 24. 17.

q Jer. 48. 43.

r Jer. 51. 19.

s Jer. 4. 19. &

9. 1. & 14. 17.

ch. 2. 11.

t Ps. 77. 2.

ch. 1. 16.

† Heb. *my soul*.

|| Or, *more*

than all.

u Ps. 35. 7, 19. &

69. 4. & 109. 3.

& 119. 161.

x Jer. 37. 16. &

38. 6, 9, 10.

y Dan. 6. 17.

z Ps. 69. 2. &

124. 4. 5.

a Ps. 31. 22.

Isa. 38. 10, 11.

ver. 18.

b Ps. 130. 1.

c Ps. 3. 4. &

6. 8. & 18. 6. &

66. 19. & 116. 1.

d James 4. 8.

e Ps. 35. 1.

f Jer. 51. 36.

g Ps. 9. 4. &

35. 23.

h Jer. 11. 19.

i Ps. 139. 2.

k ver. 14.

l Ps. 28. 4.

See Jer. 11. 20.

2 Tim. 4. 14.

|| Or, *obstinacy*

of heart.

m Deut. 25. 19.

Jer. 10. 11.

n Ps. 8. 3.

IV. ¹ How is the gold become dim! *how* is the most fine gold changed!

45. *offscouring and refuse in the midst of the people*] Literally, the *nations*, among which we Israelites are scattered. Such the Jewish nation has been for 1800 years; and such it will remain till it turn to God in Christ.

51. *Mine eye affecteth mine heart*] *Mine eye vexeth my soul* (*nephesh*), the seat of passion (see v. 20) by the misery which it sees, and for which it weeps. On the verb *dalal* here used, cp. i. 12. 22; ii. 20, where it is rendered by *do*, and see *Gesen.* 633, and above, on i. 22.

53. *in the dungeon*] In the *cistern* or *pit*, which was literally true of Jeremiah, and figuratively of Christ. See above, Jer. xxxviii. 6, 7. 9—13.

54. *Waters flowed over mine head*] Cp. the Passion Psalm lxi. 2.

— *I am cut off*] Cp. Ps. lxxxviii. 5.

55. *I called upon thy name—out of the low dungeon*] Rather, *out of the lowest pit*; the same words as in the other great Passion Psalm: *Thou hast laid me in the lowest pit* (Ps. lxxxviii. 6).

56. *my breathing*] My respiration, my recovery of breath. Cp. Exod. viii. 15, the only other place where the word occurs, and where it is rendered *respite*.

We seem here to hear the voice of Christ in the grave, recalling His own human soul, and about to raise Himself from the dead. Compare the joyful close of another great Passion Psalm (Ps. xxii. 22—31), “I will declare Thy Name unto My brethren: in the midst of the congregation will I praise Thee.”

62. *lips*] Compare again the Passion Psalm, “They shoot out their lips” (Ps. xxii. 7).

63. *I am their musick*] *Their song*. Cp. again the Passion Psalm (Ps. lxi. 12), “I was the song of the drunkards.” There the word *neginah* is used, here the cognate word *minginah*.

64—66. *Render unto them a recompence*] Here we seem to hear the Messiah speaking by the Prophet, and pronouncing from the Cross, as from a judgment-seat, a retributive sentence on those who persecute Him in His own person and in that of His Church. See the notes above, on the similar words in the Passals, especially in the Passion Psalm (Ps. lxi. 22).

CH. IV. 1. *the most fine gold*] Cp. Job xxxi. 24. Prov. xxi. 12. The desolation of the City and Temple of Jerusalem, once so beautiful, is represented by this comparison and by what follows. This calamity was produced by the spiritual degeneracy described by Isaiah (i. 21, 22).

Before
CHRIST
about
588.
a ch. 2. 19.
b Isa. 30. 14.
Jer. 19. 11.
2 Cor. 4. 7.

|| Or, *sea calves*.

c Job 39. 14, 16.

d Ps. 22. 15.

e See ch. 2. 11, 12.

f Job 24. 8.

|| Or, *iniquity*.

g Gen. 19. 25.

† Heb. *darker than blackness*.
h ch. 5. 10.
Joel 2. 6.
Nahum 2. 10.
i Ps. 102. 5.

† Heb. *flow out*.

k ch. 2. 20.
l Isa. 49. 15.
m Deut. 28. 57.
2 Kings 6. 29.
n Jer. 7. 20.

o Deut. 32. 22.
Jer. 21. 14.

p Jer. 5. 31. &
6. 13. & 14. 14. &
23. 11, 21.
Ezek. 22. 26, 28.
Zeph. 3. 4.
q Matt. 23. 31, 37.

The stones of the sanctuary are poured out ^a in the top of every street.

² The precious sons of Zion, comparable to fine gold,

How are they esteemed ^b as earthen pitchers, the work of the hands of the potter!

³ Even the || sea monsters draw out the breast, they give suck to their young ones:

The daughter of my people *is become* cruel, ^c like the ostriches in the wilderness.

⁴ ^d The tongue of the sucking child cleaveth to the roof of his mouth for thirst:

^e The young children ask bread, *and* no man breaketh *it* unto them.

⁵ They that did feed delicately are desolate in the streets:

They that were brought up in scarlet ^f embrace dunghills.

⁶ For the || punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom,

That was ^g overthrown as in a moment, and no hands stayed on her.

⁷ Her Nazarites were purer than snow, they were whiter than milk,

They were more ruddy in body than rubies, their polishing *was* of sapphire:

⁸ Their visage is [†] ^h blacker than a coal; they are not known in the streets:

ⁱ Their skin cleaveth to their bones; it is withered, it is become like a stick.

⁹ *They that be* slain with the sword are better than *they that be* slain with hunger:

For these [†] pine away, stricken through for *want of* the fruits of the field.

¹⁰ ^k The hands of the ^l pitiful women have sodden their own children:

They were their ^m meat in the destruction of the daughter of my people.

¹¹ The LORD hath accomplished his fury; ⁿ he hath poured out his fierce anger,

And ^o hath kindled a fire in Zion, and it hath devoured the foundations thereof.

¹² The kings of the earth, and all the inhabitants of the world, would not have believed

That the adversary and the enemy should have entered into the gates of Jerusalem.

¹³ ^p For the sins of her prophets, *and* the iniquities of her priests,

^q That have shed the blood of the just in the midst of her,

2. *earthen pitchers*] As Jeremiah himself had represented them, to be shattered in pieces for their sins (xix. 10, 11).

3. *sea monsters*] Hebr. *tannin* (in the singular here; cp. Jer. li. 34). See Gen. i. 21. Exod. vii. 9. Deut. xxxii. 32. Ps. lxxiv. 13.

— *ostriches*] See above, on Job xxx. 29; xxxix. 13—17.

5. *They that did feed delicately*] Literally, *on dainties* (Prov. xxix. 17).

— *brought up in scarlet*] Reared in scarlet, from their infancy. On the verb here used, see Num. xi. 12. Isa. xlix. 23; and on the word rendered *scarlet*, see Exod. xxvi. 31.

— *embrace dunghills*] Cp. Job xxiv. 8, where the same verb is used.

6. *the punishment of the iniquity*] Rather, *the sin of* Israel is greater than that of Sodom. Cp. Isa. i. 9, 10; iii. 9. Ezek. xvi. 46—49. Matt. x. 15.

— *and no hands stayed on her*] Rather, *no hands were weary on her*. No human hands were wearied by destroying her, but she was suddenly consumed by the hand of God.

7. *Her Nazarites*] Even they who were dedicated to God by a special vow (see Num. vi. 2—21. Judges xiii. 5; xvi. 17), and might be supposed to be specially dear to Him, and who

were once so fair, are now sullied with sorrow and darkened by woe.

— *rubies*] Cp. on Job xxviii. 18. Prov. iii. 15; viii. 11; xx. 15; xxxi. 10. Perhaps *coral*.

— *their polishing*] Hebr. *gizrah*, their figure, Fr. *taille*, what is carved into a beautiful form; see iii. 54, where the verb occurs (“I am *cut off*”); and cp. below, Ezek. xli. 12; xlii. 1. 10. 13, where the word *gizrah* describes a large separate square to the west of the Holy of Holies.

8. *a coal*] *Darkness*.

10. *the pitiful women*] Women whose *bowels yearned* on their children. Cp. 1 Kings iii. 26. Here was a fulfilment of the prophecy in Deut. xxviii. 57. Cp. ii. 20.

13. *her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her*] This sin of the priests and prophets of Jerusalem, who conspired against Jeremiah, and slew other servants of God, reached its height when *they murdered the Just One*; see the words of Christ, Matt. xxiii. 31, 37; and of the First Martyr, Acts vii. 52, and of St. Paul, 1 Thess. ii. 15, and those of James the Just, who himself was murdered by them at Jerusalem (James v. 6).

- ¹⁴ They have wandered *as blind men* in the streets, ^r they have polluted themselves with blood,
 || ^a So that men could not touch their garments.
- ¹⁵ They cried unto them, Depart ye; || *it is* 'unclean; depart, depart, touch not:
 When they fled away and wandered, they said among the heathen, They shall no more sojourn *there*.
- ¹⁶ The || anger of the LORD hath divided them; he will no more regard them: || Or, *face*.
^a They respected not the persons of the priests, they favoured not the elders. u ch. 5. 12.
- ¹⁷ As for us, ^{*} our eyes as yet failed for our vain help:
 In our watching we have watched for a nation *that* could not save *us*.
- ¹⁸ ^y They hunt our steps, that we cannot go in our streets:
 Our end is near, our days are fulfilled; for ^z our end is come.
- ¹⁹ Our persecutors are ^a swifter than the eagles of the heaven:
 They pursued us upon the mountains, they laid wait for us in the wilderness.
- ²⁰ The ^b breath of our nostrils, the anointed of the LORD, ^c was taken in their pits,
 Of whom we said, Under his shadow we shall live among the heathen.
- ²¹ ^d Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz;
^e The cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked. d Like Eccles. 11. 9. e Jer. 25. 15, 16, 21. Obad. 10.
- ²² ^f || The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity:
^g He will visit thine iniquity, O daughter of Edom; he will || discover thy sins. f Isa. 40. 2. || Or, *Thine iniquity*. g Ps. 137. 7. || Or, *carry thee captive for thy sins*.
- V. ¹ ^a Remember, O LORD, what is come upon us:
 Consider, and behold ^b our reproach. a Ps. 89. 50, 51. b Ps. 79. 4. ch. 2. 15.

15. *They cried unto them—unclean*] Rather, *Men cried unto them, Depart ye, O thou unclean! Depart ye, depart ye!* That is, the Priests and Prophets, who, in their spiritual pride, formerly said to others, "Come not near to me: I am holier than thou" (Isa. lxxv. 5), shall be loathed by others, as being polluted by blood, and men shall cry to them *tâmê! tâmê!* (*unclean! unclean!*)—words which the leper was obliged to cry out, in order to keep others from him (Levit. xiii. 45). The singular number (*unclean*) is here used, in order to connect the words with that cry of the leper.

16. *The anger of the LORD hath divided them*] Hath scattered them among them. See Gen. xlix. 7, where the same word occurs. Not the Chaldeans, but the Lord God of their fathers, has dispersed them for their sins.
 — *they*] Their enemies.

17. *our eyes as yet failed for our vain help*] Our eyes failed for looking to Egypt for help against the Babylonish invaders (see above, on Jer. viii. 20; xxxvii. 4—10; xlii. 17); and we have found to our bitter disappointment that Egypt is a nation *that cannot save us*. Cp. above, on Isa. xxx. 7.

20. *The breath of our nostrils, the anointed of the LORD*] It has been objected by some, that the Lamentations could not have been written by Jeremiah on the occasion of the destruction of Jerusalem, because such words as these could not be applied to such a vicious King as Zedekiah.

But such an objection as this betrays an ignorance of the nature of true Loyalty, as taught by Almighty God in the Old Testament as well as in the New. He teaches us to distinguish the *person* of the Sovereign from his *office*, and to venerate his *authority* as from God (Rom. xiii. 1—7), whatever may be his personal character. Even Saul was "the Lord's Anointed," and was revered and bewailed as such by David. See on 1 Sam. xxvi. 8. 11. 16. 23. 2 Sam. i. 14. 16. And Our Blessed Lord and His Apostles teach us to obey a civil

Ruler, as God's deputy and vicegerent, in all things not unlawful, although that Ruler may be a Tiberius (see on Matt. xxii. 21) or a Nero (see on Rom. xiii. 1—7. Titus iii. 1. 1 Pet. ii. 13).

These words have been applied in a spiritual sense to Christ Himself. "Prophetans de Christo dicit Jeremias, 'Spiritus oris nostri Christus captus est,' sic ostendens Christum passum esse pro nobis (*S. Augustine*, De Civitate Dei, xviii. 33). See also *S. Irenæus*, iii. 11, and *S. Justin Martyr*, Apol. i. 55. *Tertullian*, c. Marcion, iii. 6.

21. *Rejoice and be glad—daughter of Edom*] See above, on i. 21.

— *the cup*] See Jer. xxv. 15, 16—21; xlix. 7—12.

— *naked*] Cp. Gen. ix. 21. Hab. ii. 15.

22. *The punishment of thine iniquity is accomplished*] Rather, *thy sin* (see v. 6) is accomplished, completed, and taken away: and for this use of the verb here (*tâm*), see iii. 22. Jer. vi. 29; xlii. 12, where it is rendered by *consumed*, and *Gesen*. 867.

— *he will discover*] He hath uncovered the sins of Edom; and hath covered those of Israel.

CH. V.] This chapter is entitled in *Vulg.* "A prayer of Jeremiah the prophet;" so *Syriac* and *Arabic*. But it is composed throughout in the first person plural, "*We* are orphans and fatherless, *our* mothers are as widows."

The alphabetical arrangement, observed in all the foregoing chapters (see *Introduction*), is not continued here; but the numerical element, *twenty-two*, which runs through them, is retained; and thus the connexion is kept up between this and the foregoing chapters. Why the acrostic character was not also preserved, is not evident; but probably the reason was, because the present dirge, which is the final one, is of less impassioned character; and the writer, being less agitated by emotions, and

Before
CHRIST
about
588.
c Ps. 79. 1.

† Heb. *cometh*
for price.
d Deut. 28. 48.
Jer. 28. 14.
† Heb. *On our*
necks are we
persecuted.
e Gen. 24. 2.
Jer. 50. 15.
f Hos. 12. 1.

g Jer. 31. 29.
Ezek. 18. 2.
h Gen. 42. 13.
Zech. 1. 5.

i Neh. 5. 15.

k Job 30. 30.
Ps. 119. 83.
ch. 4. 8.
|| Or, *terrors*,
or, *storms*.
l Isa. 13. 16.
Zech. 14. 2.

m Isa. 47. 6.
ch. 4. 16.

n Judg. 16. 21.

o Job 19. 9.
Ps. 89. 39.
† Heb. *The*
crown of our
head is fallen.
p ch. 1. 22.
q Ps. 6. 7.
ch. 2. 11.

r Ps. 9. 7. &
10. 16. & 29. 10.
& 90. 2. &
102. 12, 26, 27. &
145. 13.
Hab. 1. 12.

s Ps. 45. 6.

- 2^c Our inheritance is turned to strangers,
Our houses to aliens ;
3 We are orphans and fatherless,
Our mothers *are* as widows.
4 We have drunken our water for money ;
Our wood † is sold unto us.
5^d † Our necks *are* under persecution :
We labour, *and* have no rest.
6^e We have given the hand ^f to the Egyptians,
And to the Assyrians, to be satisfied with bread.
7 ^g Our fathers have sinned, *and* ^h *are* not ;
And we have borne their iniquities.
8ⁱ Servants have ruled over us :
There is none that doth deliver *us* out of their hand.
9 We gat our bread with *the peril* of our lives
Because of the sword of the wilderness.
10 Our ^k skin was black like an oven
Because of the || terrible famine.
11^l They ravished the women in Zion,
And the maids in the cities of Judah.
12 Princes are hanged up by their hand :
^m The faces of elders were not honoured.
13 They took the young men ⁿ to grind,
And the children fell under the wood.
14 The elders have ceased from the gate,
The young men from their musick.
15 The joy of our heart is ceased ;
Our dance is turned into mourning.
16^o † The crown is fallen *from* our head :
Woe unto us, that we have sinned !
17 For this ^p our heart is faint ;
^q For these *things* our eyes are dim.
18 Because of the mountain of Zion, which is desolate,
The foxes walk upon it.
19 Thou, O LORD, ^r remainest for ever ;
^s Thy throne from generation to generation.

having tranquillized himself by the utterance of his sorrow, and by meditations on the attributes of God, did not need the help of that artificial appliance to support and control him ; and because the Prophet is now in the attitude of quiet submission and of patient resignation to God ; and therefore this chapter partakes more of the nature of a calm and humble supplication.

4. *We have drunken our water for money*] Being captives and bondsmen, and not able to go forth at liberty to procure water and wood—the common necessities of life.

5. *Our necks are under persecution*] Or, *we are hunted by pursuers*, who are ever hanging over our necks (*Ewald, The-nius*).

— *We labour*] We faint, we are weary. See Jer. xlv. 3.

6. *We have given the hand*] We have held out our hand, as way-side beggars, for alms. Cp. 1 Chron. xxix. 24.

— *to the Egyptians and to the Assyrians*] Literally, to Egypt and to Assur, among whom we are scattered.

7. *Our fathers have sinned—and we have borne* (or bear) *their iniquities*] Cp. Jer. xv. 4, where God says, “I will cause them to be removed into all kingdoms of the earth, because of *Manasseh*, the son of Hezekiah.” The sins of their forefathers

were visited upon them, because they themselves had sinned, as they themselves confess (i. 5. 8, 9. 14. 18 ; ii. 14 ; iii. 42 ; iv. 6 ; v. 16). There is, therefore, no reason for supposing, with some, that these words could not have been written by Jeremiah, being at variance with the doctrine in Jer. xxxi. 29. Cp. Ezek. xviii. 2. Cp. *Engelhardt*, p. 9. See below, on Matt. xxiii. 35.

8. *Servants have ruled*] Rather, have got the mastery, and rule over us ; servants are our lords. Such, in later times, were Sannaballat the Horonite, and Tobiah the *servant* (Neh. ii. 10. 19).

9. *We gat*] We get. A specimen of the malignant spirit of the neighbours of Jerusalem may be seen in Jer. xl. 14 ; xli. 3. Cp. Neh. iv. 7—12.

13. *fell under the wood*] Which they were compelled to hew and carry, as bond-slaves.

16. *The crown is fallen from our head*] Cp. Jer. xlii. 18. Jerusalem is no longer a Queen ; her diadem has fallen from her brow. Cp. above, i. 1 ; ii. 15.

18. *foxes*] Jackals. Cp. Ps. lxxiii. 10, and Neh. iv. 3, where the desolate state of Jerusalem is represented by the speech of Tobiah the Ammonite.

²⁰ ^t Wherefore dost thou forget us for ever,

And forsake us † so long time ?

²¹ ^u Turn thou us unto thee, O LORD, and we shall be turned ;
Renew our days as of old.

²² || But thou hast utterly rejected us ;
Thou art very wroth against us.

Before
CHRIST
about
588.
t Ps. 13. 1.
† Heb. for length
of days?
u Ps. 80. 3, 7, 19.
Jer. 31. 18.
|| Or, For wilt
thou utterly
reject us?

21. Turn thou us] Cp. Ps. lxxx. 3. 7. 19.

22. But thou hast] Rather, *Can it be that Thou hast utterly rejected ? art Thou exceedingly wroth against us ?* See the margin. The Hebrew MSS. repeat the twenty-first verse after the twenty-second, according to the liturgical use of the Synagogue, appointing this Book to be read on the Fast of the taking of Jerusalem (see above, *Introd.*), in order to end with words of comfort.

They resorted to a similar process, for a like reason, at the close of Ecclesiastes, Isaiah, and Malachi (*Delitzsch* on Isaiah, p. 651).

“ Turn thou us unto Thee, O Lord, and we shall be turned.”

A very appropriate prayer for Israel weeping over the ruins of Jerusalem destroyed, first by the Chaldaean armies, and next, on the anniversary of the same day, by the power of Rome, for its sins. Israel says, “ Turn thou us, O Lord, and we shall be turned ;” and the Apostle of Israel, the great Hebrew of the Hebrews, St. Paul, says, “ Even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it *shall turn unto the Lord*, the veil shall be taken away” (2 Cor. iii. 15, 16). May He hasten the time ! Then the dirge of Lamentation will be changed into a jubilee of joy.

INTRODUCTION TO THE BOOK OF THE PROPHET EZEKIEL.

THE names of the Hebrew prophets have a sacred significance. Of the four greater prophets, two prophesied at Jerusalem—Isaiah and Jeremiah; and two prophesied in Babylonia—Ezekiel and Daniel. The names of the two who prophesied at Jerusalem, Isaiah and Jeremiah, are compounded with the divine Name JAH or JEHOVAH, the appellation of God as the Lord of the covenanted people, Israel. The names of the other two prophets, Ezekiel and Daniel, who prophesied in the land of Babylon—the great Empire of the world as distinguished from Sion, the Church of God,—are compounded with the sacred Name EL, which designates God in His universal supremacy as Creator and Ruler of all things, and which bears the same relation to ELOHIM, as JAH does to JEHOVAH.

This assignment of names to these four great Hebrew seers was providential. As has been already observed¹, Jeremiah reiterates and authenticates the words of Isaiah; and, as may readily be shown, not only did the prophet Daniel, at Babylon and at Susa, study the Book of Jeremiah and refer to it in his own prophecies², and act upon the revelations made therein, and thus set his own seal upon the writings of Jeremiah, but the prophecies of Ezekiel also are like a responsive echo³ to those of Jeremiah. Both Jeremiah and Ezekiel were Priests as well as Prophets. Jeremiah is the prophet of the tenderest affections, Ezekiel is the prophet of the most fervid imagination; Jeremiah is more than the Euripides, Ezekiel is more than the Æschylus, of Hebrew prophecy. Ezekiel, at the river Chebar in northern Mesopotamia, bore witness to the divine utterances which came from Jeremiah at Jerusalem. The prophet Jeremiah at Jerusalem was set there by God to be a faithful witness in an evil generation: "I have made thee to be a defenced city, an iron pillar, and brasen walls against the whole land, against the kings of Judah, the princes, and the priests, and the people of the land⁴." And to the prophet Ezekiel, among the Hebrew captives in Babylonia, God said, "Behold, I have made thy face strong against their face, and thy forehead strong against their foreheads; as an adamant harder than flint have I made thy forehead; fear them not, neither be dismayed⁵." The two prophets stood like two opposite cliffs hanging over intervening straits—such as Calpe and Abyla, or Sestos and Abydos,—confronting one another, rising above the swell of the ocean, and dashed upon by a stormy sea rolling between them.

This phenomenon displays a truth which ought ever to be present to the mind of the student of Hebrew prophecy. All the prophets, in whatever time and in whatever land they lived, prophesied by one and the same Spirit; and, as St. Peter affirms, that Spirit was the Spirit of CHRIST. St. Peter says that the prophets "searched diligently, what the *Spirit of Christ*, which was in them, did signify, when it testified beforehand the *sufferings of Christ* and the *glory* that should follow⁶."

This apostolic sentence is the clue to all right prophetic interpretation. The Spirit in all the prophets was the Spirit of Christ, and it testified of His sufferings, and of the glory that would follow from them.

This truth is displayed in the names, persons, and prophecies of the four greater Hebrew prophets. Isaiah, which means the *salvation of Jehovah*, is the first Hebrew prophet who calls the Messiah *the servant of the Lord*; and he sets before us more clearly than any other of his predecessors the Passion of Christ. Jeremiah, as we have seen, is the prophet of *suffering*, and his prophecies are followed by a national dirge in his Lamentations. He is the type of the *Christus patiens*. But Ezekiel is the prophet of the *glory* that would follow the suffering. The prophecies of Ezekiel are introduced with a revelation of glory. He himself a priest, called to his prophetic office at the river Chebar in his *thirtieth* year⁷, and designated by God throughout his prophecies as *son of man*, (which

¹ Above, *Introduction* to Jeremiah, pp. viii, ix.

² Dan. ix. 2. Compare Jer. xxv. 11; xxix. 10.

³ Compare Jer. i. 13 with Ezek. xi. 3, 7; xxiv. 2; Jer. iii. 6—11 with Ezek. xvi. 46—51; xxiii. 11; and see the notes on Ezek. iv. 3; xi. 16; xiii. 2, 3; xiv. 14; xxxii. 19.

⁴ Jer. i. 18.

⁵ Ezek. iii. 9.

⁶ 1 Pet. i. 11.

⁷ Ezek. i. 1. Ezekiel began to prophesy on the fifth day of

the fourth month of the fifth year of the captivity at Babylon of King Jehoiachin or Jeconiah (B.C. 595); the fifth year of his successor, Zedekiah; and about seven years before the destruction of Jerusalem by the Chaldeans, in the thirteenth year of Nebuchadnezzar (B.C. 588). Ezekiel continued to prophesy for at least twenty-two years. See xxix. 17; xl. 1.

INTRODUCTION TO THE BOOK OF THE PROPHET EZEKIEL.

no Hebrew prophet who prophesied at Jerusalem ever is¹); and seeing the heavens opened, and beholding visions of God's glory, is a signal type of the Incarnate God, "*the Son of Man*," standing in *His thirtieth year*, at the river Jordan, and inaugurated there as Prophet, Priest, and King, when, as the Gospel says, "*the heavens opened* unto Him, and He saw the Spirit of God descending like a dove and lighting upon Him, and lo! a voice from heaven, saying, This is My beloved Son, in whom I am well pleased²."

Jeremiah's prophecies begin and end with a vision of suffering; Ezekiel's prophecies begin and end with a vision of glory. The last nine chapters of Ezekiel describe the visionary Temple and the ideal Holy Land, in a mysterious transfiguration, and are prophetic representations of the grace and glory of the Catholic Church of Christ, and are like a prelude to the visions of the Apocalypse, and the splendours of the Church glorified in heaven³.

His brother prophet, Daniel, at Babylon completes this glorious picture, by his descriptions of the Second Coming of Christ, and the general Resurrection, and the Judgment of quick and dead⁴, and the bliss of the saints in glory. And thus these two great Prophets of the Exile and the Captivity of Israel are also the two great prophets of the everlasting peace and heavenly joy of the Church of Christ.

The sufferings of Christ as revealed by Isaiah and Jeremiah, the two greatest prophets who prophesied at Jerusalem, and whose names are compounded with the sacred appellation of JAH or Jehovah, the Lord God of Israel, the God of the Hebrew Church, lead on by a beautiful transition to the glories of Christ, which followed those sufferings, and which are revealed in Ezekiel and Daniel, who prophesied in a heathen land, and whose names,—one, that of Ezekiel, referring to the *strength* of God, and the other, that of Daniel, to the *judgment* of God,—are compounded with EL, the Hebrew designation of God the Creator in His Universal Supremacy, and Who unfolded in their prophecies the gracious assurance that although the material Jerusalem was levelled in the dust, and though the Church of God was in exile and captivity, hanging up its harp on the willows which overhung the waters of Babylon, yet the *glory of the Lord* can never fall away, nay, it gleams forth more brightly from the gloom of sorrow and suffering, it derives fresh life from death, and a new creation from destruction. Although banished from Jerusalem, it is diffused into the heathen world, which has become a temple and city of God, and is a place of preparatory probation for the Church glorified in heaven.

Ezekiel, whose prophetic designation is "*son of man*," is the priest and prophet, not of the Temple and City of Jerusalem, but of the spiritual Temple of Universal Humanity. This is his great value: he catholicizes Hebraism. He leads us on to contemplate and adore the Lord God of the Old Testament in all the breadth and depth and height of His divine attributes, as Universal Father and Saviour of all.

Observe how he displays God's Omnipresence and Omniscience.

A short time before the destruction of Jerusalem, Ezekiel, the captive prophet in exile on the banks of the river Chebar, being severed, at a distance of more than 400 miles on the north-east from Jerusalem, was enabled, by the Holy Spirit, to behold and to describe the strange mysteries of impure worship which were celebrated in the secret chambers and dark crypts of the Temple there; his inner eye was illumined by the Spirit of God, and he was enabled to specify by name the men who were standing there with censers in their hand, and raising a thick cloud of incense, through the misty veil of which he descried the vermilion paintings on the wall, of grotesque figures of creeping things and abominable creatures of Egyptian idolatry in the chambers of their imagery; he was enabled to see the women mimicking the ritual of Phœnicia and weeping for the Syrian Thammuz, or Adonis, in the courts of the Lord God of Israel; and he saw the men between the porch and the altar in Sion turning their backs on the Temple of Jehovah, and bowing down their heads in lowly adoration to worship the rising sun⁵.

The prophet Ezekiel, dwelling in exile in Babylon, was also enabled to foresee and describe the scene of that last fatal night of Jerusalem besieged by the Chaldaean army, when the last king of Judah, Zedekiah, who had mocked the warnings of the prophet Jeremiah, stole secretly out of his palace with a few attendants, and passed along through the gate between the two walls which were by the king's garden, with his face muffled up in his mantle⁶, and was caught, as it were, in a net, with his companions, by his Chaldaean enemies in the plain of Jericho.

¹ Daniel, who did not prophesy at Jerusalem, is once so called, viii. 17.

² Matt. iii. 16, 17. Mark i. 10, 11. Luke iii. 21—23.

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³ See below, the RETROSPECT of that Vision, at the close of the present Volume.

⁴ Dan. vii. 9—14; xii. 2.

⁵ See Ezek. viii. 8—16.

⁶ See Ezek. xii. 12, 14.

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Not merely was Ezekiel enabled to see these things, and to describe them, but he was commanded to show his faith in his own inspiration by *enacting* them in the presence of the captives in Babylon. He was commanded to portray the siege of Jerusalem by a picture drawn with chalk on a dark brick of Babylon¹, and to represent its blockade by visible actions; and he was commanded to show his faith in his own revelations from God, by removing his own furniture from his own house in Babylonia² in the dim twilight, as a token that Zedekiah, the king of Judah, would in like manner go forth in the dusk of the evening from his palace; and he was ordered to declare the meaning of these prophetic actions to those who were with him in Chaldæa, so that, if these symbolical actions had not been realized by that which they were intended to symbolize, Ezekiel would have become a laughing-stock to the captives, and would have been rejected with scorn by the Hebrew Nation, and have never been received by them as an inspired prophet of God.

Ezekiel *was* recognized by the Hebrew Church as a prophet of the Lord; he was owned as such by Christ and His Apostles. And therefore these words and acts of Ezekiel preach to us and all the world the great doctrines of the Divine Omnipresence and Omniscience, and of our own personal responsibility.

If Ezekiel, at the river Chebar, was enabled by God to reveal the hidden things of the secret chambers of the Temple at Jerusalem, and to specify by name the persons who were there engaged in those unhallowed mysteries, and to see through the thick cloud of the incense which enveloped them; can it be supposed that there is any thing in the inmost recesses of our hearts which the eye of Ezekiel's God does not penetrate and pierce? Can it be imagined that there is any idolatry—carnal, intellectual, or spiritual—which we ourselves practise in the secret crypts and subterranean chambers of the imagery of our own thoughts, which is not clear as noon-day to His view? And can it be imagined that there is any thing which He will not bring forth to judgment as He brought forth the men of Jerusalem to be judged by the Man, an impersonation of Christ, whom Ezekiel saw clothed in linen, with a writer's ink-horn at his side, to note down, in a book, the actions of the princes and people at Jerusalem, and who executed sentence upon them, and who also set His mark—a mark, it was, of the cross³—on the forehead of every one who sighed, wept, and mourned over their hateful abominations—in order that they might be spared in the terrible slaughter which destroyed the rest⁴.

This prophetic representation of the divine attributes of Omnipresence and Omniscience is combined in Ezekiel with a solemn declaration of the hollowness of all mere formal, ceremonial worship; and of the necessity of a deep sense of man's individual responsibility, and of the duty of searching self-examination, and of practical repentance, and of spiritual, vital, and personal religion.

In the latter days of Jerusalem, before its destruction by the arms of Babylon (as afterward in the time of our Lord and His Apostles, before its destruction by Rome), the inhabitants of the Holy City relied on their religious privileges, and were elated with spiritual pride and presumptuous self-confidence. They vaunted themselves to be the national depositaries and guardians of the sacred oracles of God. They were possessors of the Law, the Prophets, and the Priesthood. They dwelt in the Holy City, and worshipped in the courts of the Temple. They thought themselves safe there; they imagined, that because they themselves had been spared, while King Jehoiachin and the Queen mother, and many thousands of their countrymen had been carried away captive to Babylon, they themselves must be special favourites of the Lord God of Israel. They disparaged their captive brethren and extolled themselves: "*The Temple of the Lord, the Temple of the Lord, the Temple of the Lord*" are these⁵. Theirs was a hypocritical religion of external ceremonies, and of arrogant self-conceit and vainglorious self-righteousness; joined with censorious and rash judgments of others, and with malignant scorn, bitterness, and strife, and with supercilious disdain and virulent hate of all who spake to them the plain truth in homely language—such as the prophet Jeremiah, calling them to the exercise of the moral virtues of justice, righteousness, mercy, and truth; and rebuking them for their neglect of those virtues; and denouncing God's judgments upon them for their hypocrisy. They were a barren leafy fig-tree—a fig-tree rustling in the breeze with luxuriant green foliage, but bearing no fruit, and therefore to be blighted and withered by the breath of God; and Jeremiah represented to them their own corrupt moral and spiritual condition by a prophetic parable—that of the two baskets of figs⁶: the bad figs in the one basket symbolizing *themselves*, Jerusalem and its people; while the good figs in the other basket were emblematic of their captive brethren at Chebar, whom they despised.

¹ See Ezek. iv. 1. 3.

² See Ezek. ix. 4.

³ See Ezek. xii. 3—15.

⁴ See Ezek. ix. 1—7.

⁵ Jer. xxiv. 1—10.

⁶ Jer. vii. 4.

INTRODUCTION TO THE BOOK OF THE PROPHET EZEKIEL.

The prophet Ezekiel completed the picture. He beheld the Glory of the LORD, enthroned upon the cherubim, forsaking the Temple of Jerusalem, which was profaned by the sins of Priests, Princes, and People. He saw the Glory of the LORD rising aloft and floating¹ away over the east gate of the Temple, to the Mount of Olives and towards the land of Chaldaea².

These things are profitable to us who live in these latter days. They warn us that the true strength and glory of a Church does not consist in the magnificence of its sacred fabrics, nor in the splendour of its religious ritual, but in the hearts and lives of its people. They teach us that the verdict of *Ichabod* may be pronounced over us, and certainly will be, if we do not cherish those inner graces of holiness, gentleness, meekness, love, truth, and peace, without which the most splendid Minsters and most pompous ceremonials are abominable in the sight of Him Who searcheth the heart, and Who requires the moral, intellectual, and spiritual sacrifice of the whole inner man.

Both Ezekiel and Jeremiah were Priests, as well as Prophets. As such they had a special reverence for the Temple at Jerusalem and its Ritual, and for all the requirements of the Levitical Law. They cannot be suspected of any bias towards that fanatical Puritanism which disparages outward forms of religion, and resolves all devotion into a mere subjective spiritualism. And therefore the language of these two Hebrew priests and prophets on the subject is more entitled to our attention³. The message of Ezekiel to Israel, a message repeated with earnest solemnity⁴, was this, "*The soul that sinneth, it shall die.*" He declares that though the greatest Saints were collected together from the Hagiology of every age, and were concentrated as contemporaries in a Church in one age—"though *Noah, Daniel, and Job* were in it⁵—they shall deliver neither sons nor daughters, they shall deliver only their own souls by their righteousness, saith the Lord God."

What is this but to teach us that we may not rely for our acceptance with God on the privileges of Church-membership, except so far as we are making those privileges our own by a right use of them, and by bringing forth their fruits in our lives? What is this, but to remind us that each individual soul among us is to be brought singly, one by one, into personal communion and contact with God, and to stand, as it were, confronted, face to face, with Him, and to be left alone with Him, disentangled from all the intertwinings and interweavings of all other souls, and to bear its own burden, and to be placed in independent isolation before its divine Judge, and to be scanned and scrutinized through and through by His divine eye, and to receive its own sentence from Him, for everlasting bliss or everlasting woe, at the great Day.

Surely it is an awful thought, and it is made more awful by the view which the Prophet presents to us of the sinfulness of sin: "*The soul that sinneth, it shall die.*" This is the burden of Ezekiel's prophecy. The practical comment which he gives on these words is full of meaning. Ezekiel at the river Chebar had by divine illumination a vision of the siege of Jerusalem: "Son of man, write the name of the day, even of this same day; the King of Babylon set himself against Jerusalem this same day⁶." Ezekiel had also a prophetic revelation of the miseries of that siege, and of its woeful catastrophe. And soon afterwards, probably on the same day in which Jerusalem was taken, he had another message,—"*Son of man, behold I take away from thee the desire of thine eyes* with a stroke, yet neither shalt thou mourn nor weep, neither shall thy tears run down." He was forbidden to put on the attire, or utter the lamentations, of a mourner. So (he adds) "*I spake unto the people in the morning; and in the evening my wife died; and I did in the morning as I was commanded*"⁷.

The Hebrew captives at Chebar were astounded at such demeanour as this, and asked the reason of it. The prophet answered them that he himself—he, Ezekiel,—was to be a sign to them; and that what he himself did, they must also do. They had hoped for a speedy return to Jerusalem, their own home—their whole hearts were there. Jerusalem was the *desire of their eyes*; it was dear to them as a wife; but Jerusalem was to be suddenly smitten. God would take it away from them by an unexpected death-stroke. In them were to be realized the words, "*I spake unto the people: and in the evening my wife died.*" The fall of Jerusalem was the death of their wife. And yet they must not weep nor mourn for its fall⁸. "Ye," says the prophet, "shall do as I have done." They were not to weep or mourn even for the destruction of Sion by the armies of Babylon; but they must mourn and weep for something else. All their tears were to be reserved for *that*: all their sorrow for the destruction of Jerusalem was to be merged and absorbed in sorrow for *that*. And

¹ See Ezek. x. 1—22; xi. 22.

² Ezek. x. 22.

³ See, for example, Jer. iv. 4, and vii. 22; ix. 25, 26; and on Ezek. xviii. 31; xxxi. 18; יאנן. 19. 20; xxxvi. 26, on

the necessity of the true circumcision, the circumcision of the heart.

⁴ Ezek. xviii. 4. 20.

⁵ Ezek. xiv. 14. 20.

⁶ Ezek. xxiv. 2.

⁷ Ezek. xxiv. 16. 18.

⁸ Ezek. xxiv. 21. 22.

what was it? It was *their own sin*; for this it was which caused her fall. Ye shall not mourn nor weep for the destruction of the City and the Temple, dear as they are to you. No; but what does the prophet add? "*But ye shall pine away for your iniquities, and mourn one toward another.*"

Here is instruction for those who live now. No sufferings, however great—not the loss of a dear wife, not the disestablishment of a national Church, not the ruin of a beloved Country, although these things are entwined with all their tenderest affections—are to draw forth from their eyes a single tear, in comparison with their own sins, which are the real source and well-spring of all their miseries in Church and State. We must pine away for our own iniquities, and mourn towards one another.

At the present time some among us may be trembling for the safety of their own Sion. And they have cause to do so. Let us therefore look inward. Let us examine our own hearts and own hands. Let us scrutinize our own lives. Let us seek and pray earnestly for grace, that we may feel more deeply the heinousness of our own sins. Let us put away all envy, strife, hatred, and malice, and be at one among ourselves. Let us cleanse the sanctuary of our own hearts. Let us cherish the graces of faith and love, truth and peace, kindness and equity, which are its best ornaments—ornaments far more lovely than the sculptured lilies and carved cherubim and palm-trees which decorated the Temple of Solomon. Then God will be with us. Then the glory of the divine Shecinah will not float away from the courts of our Sion to the lonely river of some distant Chebar. And no armies of Babylon will be able to destroy the walls, and to profane the Holy Place, of the Temple of our Jerusalem.

Whatever in God's providential visitation may be in store for the Nation and national Church of Ireland and England—whatever may befall other Nations and other national Churches—Ezekiel, at the river Chebar, provides comfort for the faithful in every age and clime. The destruction of the City and Temple at Jerusalem was like the death of a beloved wife. It was a sadder pang to them than the death of a dear Rachel to the patriarch Jacob at Bethlehem. The expatriation of the citizens of Jerusalem from that home of their hearts, their dispersion as wanderers and captives in a far-off heathendom, was like a national widowhood and a national orphanhood. But yet the Lord God of Israel was the God of all true Israelites in Chaldæa as well as in Judah. He is the God of every land and every age. He is JEHOVAH ELOHIM. And this great truth was brought out more clearly by the destruction of Jerusalem and its Temple, and by the scattering of her princes, priests, and people into the far-off regions of the East. They learnt thus to realize God's Omnipresence. They learnt that true religion does not depend on the material fabric of a Temple, however glorious; nor on its religious Ritual, however gorgeous, and even though it be prescribed by God Himself; but that it depends on the presence of God in the hearts of His people. The Glory of the Lord God had been seen by the prophet Ezekiel floating away in the clouds on the winged chariot of the Cherubim from the Temple of Jerusalem. And why? Because that Temple was profaned by the sins of the worshippers in it. And this migration of the God of the Temple was a signal that He had given it up to destruction. But that Glory of the Lord was seen by the prophet in the wilderness of Chaldæa on the banks of the river Chebar, four hundred miles from Jerusalem; and God had said to him, "I will be your Sanctuary¹."

Thus it was revealed to the world, that though Thrones may totter and fall, though Cities may be thrown prostrate on the ground, though Dynasties, Empires, and Kingdoms pass away like visionary shadows and spectral phantoms, though Nations may be scattered, and national Churches may fall, yet there is the same JEHOVAH—the same Triune God—ever sitting enthroned upon the cherubim, ever riding upon the winged chariot of the fourfold Gospel throughout the world; and though we be exiles and prisoners in Chaldæa with Ezekiel, or with St. John at Patmos, yet with them we may have visions of God. And this blessed assurance is confirmed to us by the Holy Spirit speaking to us by Ezekiel, and revealing to us in the last nine chapters² of his sublime prophecy the glories of the Church of Christ Universal, which is our indestructible Sion; and summing up all with those memorable words, "the name of the city from that day shall be JEHOVAH SHAMMAH,"—the LORD is THERE³.

A great conflict seems to be near at hand. And we know from the sure word of Prophecy that the Church of God will be assailed in the latter days by an Antichristian confederacy of discordant powers combined against her. The thoughtful reader of Ezekiel's prophecies may calmly contemplate that conflict; and may behold its issue revealed to his eye by the Holy Spirit of God, and may derive holy comfort and courage from that divine revelation⁴.

¹ Ezek. xi. 16.
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² Ezek. xl.—xlviii.

³ Ezek. xlviii. 35.

⁴ See below, on chaps. xxxvii.—xxxix.

INTRODUCTION TO THE BOOK OF THE PROPHET EZEKIEL.

The following summary of the Prophecies of Ezekiel may be acceptable to the reader:—

“Argumentum operis, cum ad confirmationem tendat libri Jeremiæ, ad illius mentem et contenta quàm proximè accedit. Agit quippe de regis Zedekie, et populi Hierosolymis adhuc superstitis captivitate per Nebuchadnezzarum futurâ, de totali urbis excidio, et gloriâ Dei justo ejus judicio a templo, quo temere nitebantur, auferendâ, deque gravissimis, quæ genti urbi omnique Judæe imminabant, calamitatibus: prolixè etiam, de pœnarum harum causis, quod contaminati essent Judæi multis superstitionibus, quod inter se essent perfidi, avari, crudeles et rapinarum pleni, luxuriæ quoque dediti, et projecti ad libidines.

“Præter hæc vero suavissimas quoque idoneis interserit locis promissiones, non modo de captivorum in patriam reditu et liberatione e servitute Babylonicâ, de restauratione templi et urbis—novoque gentis decore et flore, sed vel maximè de CHRISTO, per quem restituendi erant in regnum Dei et patriam cælestem, de gratiâ Evangelii ac felicitate Ecclesiæ Novi Testamenti, ut hoc pacto et ad penitentiam populus excitetur, et de divinâ gratiâ atque peccatorum condonatione confirmetur, et in spem meliorum temporum erigatur.

“Vaticinatur etiam contra exterarum gentes, sicuti Jeremias; præsertim Ammonitis, Moabitibus, Tyriis, Ægypto, Edomo, sua fata canit. Porro bella Ecclesiæ cum Gogo prænunciat, tum novum templum spirituale a CHRISTO exstruendum, et civitatem sanctam, et hæreditatem Israelitis ac Proselytis communem. Quocirca *Villalpandus* (Procem. in Ezech. p. ix) cum Jesaia Ezechielem contendit, eo quod uterque tam præclara de CHRISTO vaticinia ediderit. Hic etenim scopus est totius libri, CHRISTUS, ejusque regnum. Ideo sub initium exhibetur CHRISTUS, curram Evangelii et regni sui per orbem provecturus, Ejusdemque gloria in progressu itidem sistitur, c. x., xi. 23, et sub finem capp. tribus integris, templi et urbis, ac civitatis spiritualis effigies adumbrata: ideo et in ipso exitio urbis CHRISTUS introducit.” *Carpzov*. *Introduct.*, p. 209. Cp. *Hengstenberg*, *Christol.* iii. p. 4, *Engl. transl.*, who writes as follows:—

“The individual promises which are scattered throughout the book [of Ezekiel’s prophecies] may be combined together so as to form the following picture. As the judicial work of the Lord would not be brought to an end till the last remnant of Judah had been carried into captivity, so would His saving work not cease when a portion only of the covenant nation had been brought back to the land of promise. Not Judah alone, but Israel also, would be restored—a prediction which was actually fulfilled, as we learn from Acts xxvi. 7, Luke ii. 32, and Rev. vii. 4, sqq. During the short period of their banishment, the Lord would still keep His hand stretched out to guard His rejected people (chap. xi. 16). Their deliverance from exile would be followed by still greater mercy in the appearance of the Messiah. From the family of David, which had been reduced and entirely bereft of its royal supremacy, there would come forth, through the miraculous interposition of the Lord, an exalted King, in Whose sovereignty and protection the nations of the earth would put their trust (chap. xvii. 22—24). The Lord Himself would become the Shepherd of His deserted flock, and feed it through His servant David (chap. xxxiv. 23—31; xxxvii. 24). The Messiah would combine the office of high priest with that of a king, and in the exercise of the latter would exalt the righteousness which former rulers had trodden under foot (chap. xxi. 25, 26). The people would receive the inestimable blessing of the forgiveness of sins (chap. xxxvi. 25; xxxvii. 23). The Lord would give them a heart of flesh (chap. xi. 19). By His breath of life He would rouse them from spiritual death (chap. xxxvii.) The kingdom of God would shine forth with a glory before unknown, as in the new temple, described in chaps. xl.—xlviii. A stream of salvation, issuing from this temple would renovate the world, which was dead in sin and wretchedness (chap. xlvii. 11, 12). The Gentiles would be admitted to an equal participation in the fellowship of the kingdom of God (chap. xlvii. 22, 23; cp. Rom. vii. 4 sqq.). So great would be the fulness of salvation, that it would avail even for the deepest depravity, and Sodom might find in it the means of restoration. The Kingdom of God would be universally victorious over its enemies: this is shown in the prophecy respecting Gog the King of Magog (chaps. xxxviii., xxxix.), a prophecy which is comprehensive in its character; Gog represents all the future enemies of the kingdom of God.” Cp. the *Commentary on Rev. xx. 8*.

The principal Commentaries on Ezekiel are those of *Origen* (Homilies), *S. Jerome*, *S. Gregory the Great* (Homilies), *Theodoret*, *Pintus*, *Pradus* and *Villalpandus* (1596—1605), *C. A. Lapide*, *Calvin*, *Bishop Patrick*, *M. Henry*, *Venema*, *Hävernicks* (1843), *Henderson* (1855), *Fairbairn* (3rd edit. 1863), *Keil* (1868), *Hengstenberg* (1868).

THE BOOK OF THE PROPHET EZEKIEL.

Before
CHRIST
about
595.

† Heb. captivity.
a ver. 3.
ch. 3. 15, 23. &
10. 15, 20, 22. &
43. 3.

b So Matt. 3. 16.

Acts 7. 56. & 10. 11. Rev. 19. 11. c ch. 8. 3. d 2 Kings 24. 12, 15.

I. ¹ NOW it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the † captives ^a by the river of Chebar, that ^b the heavens were opened, and I saw ^c visions of God. ² In the fifth day of the month, which was the fifth year of ^d king Jehoiachin's captivity,

CH. I. 1. *Now it came to pass*] Literally, *And it came to pass*; and so *Sept.* and *Vulg.* By means of the conjunction *and* (the Hebr. *vau*) Ezekiel joins his own prophecies to those of former Hebrew Prophets. This was more requisite in his case, because he prophesied in a foreign land. The same thing is done by the Prophet Jonah (i. 1). By this copula the historical Books of the Old Testament are also linked to one another in succession. See above, on the first words of Exodus, Leviticus, Joshua, Judges, &c.; and *Carpzov*, *Introd.* p. 216; and *Dr. Pusey* on Daniel, p. 309.

— *in the thirtieth year*] Of the Prophet's own life (*Origen*, *S. Gregory*, *Victorin.*, *Hengst.*, *Fairbairn*).

Ezekiel was a priest (v. 3), and, according to the Law, the Levites entered on their office in their thirtieth year. See on Num. iv. 3.

Ezekiel was in captivity in the land of the Chaldeans (v. 3), and he might reasonably lament that he was excluded by his exile from the privileges and ministrations of the sanctuary at Jerusalem. And further, he knew from Jeremiah's prophecies that the Temple, in which his fathers had worshipped and ministered, would soon be levelled in the dust.

But God comforted him in his banishment.

When he was in his thirtieth year, God gave him visions of His own glory, not as sitting between the cherubim in the Holy of Holies at Jerusalem, but as enthroned on the cherubim as a winged chariot riding through the world; and He made Ezekiel in his exile on the river Chebar to be a priest and a prophet of a far greater and more glorious Temple, of which, be it observed, He vouchsafed him a vision at the close of his prophecies (see chaps. xl.—xlviii.), the Universal Church of God, founded by Christ on earth, and to be glorified for ever with Christ in heaven.

Thus Ezekiel, in exile at the river Chebar, was, in the Old Dispensation, what the beloved disciple St. John, in his banishment at Patmos, where he had visions of the heavenly Jerusalem, was in the New.

There is a still deeper mystery in these words; see what follows, and the note at chap. ii. v. 1, on Ezekiel's distinctive designation, *Son of Man*.

— *as I was among the captives by the river of Chebar*, that *the heavens were opened*, and *I saw visions of God*] I, the priest of God, and who was to be made His prophet, was among the captives. "Not every one," says *Origen* here, "who is a captive, is made a captive for sin." Ezekiel is a captive at Chebar; St. Paul was a captive at Cæsarea and at Rome; St. John was a captive at Patmos; and they saw visions of God. Here is a proof of a future Resurrection and of a judgment to come, when the Saints, who suffer with sinners in this world, will be glorified with Christ.

Ezekiel was by the river Chebar, the same as Chabor or Habor (2 Kings xvii. 6; xviii. 11. 1 Chron. v. 26), which rises near *Rās el Ain*, and falls into the Euphrates at Circesium or Carchemish, about 200 miles north of Babylon; it derives its name from its junction, or confluence with the Euphrates (see *Gesenius*, 256. 383; *Fuerst*, 635). It is

called Aborras by *Strabo*, xvi. 748, and Chaboras by *Ptolemy*, v. 18.

On the banks of this river, Ezekiel beheld the heavens opened, and he saw visions of God; and there, when he was in his thirtieth year, he who is continually called "*Son of Man*" in this Book (see on ii. 1) was inaugurated in his office of *Priest* and *Prophet* to Israel and the world.

If we compare the Sacred Text here, especially as rendered in the *Sept.* or Greek Version, with the Original Greek of the Gospel narrative of our Blessed Lord's Baptism at the river Jordan, and of His public call from heaven to the office of *Priest* and *Prophet* of the Church Universal, we shall be struck with the resemblance between Ezekiel and CHRIST. In the Evangelical narrative we read that Jesus was thirty years of age when He began His ministry (see the note below, on Luke iii. 23); and that the heavens were opened (Matt. iii. 16. Mark i. 10. Luke iii. 21); and that He saw the Spirit as a dove descending upon Him, and a voice came from heaven, saying, "Thou art My beloved Son, in Whom I am well pleased" (Mark i. 10, 11. Luke iii. 22).

Well, therefore, might an ancient Father say, Ezekiel, who preached in the Captivity, is a figure of Christ. He, at the river Chebar, in his thirtieth year, where the heavens are opened to him, and he sees visions of God, is a type of JESUS at the river Jordan, when the heavens were opened to Him, and He saw the Holy Ghost descending upon Him. Ezekiel is called *Son of Man*, Jesus is *Son of Man*. Ezekiel, the priest and prophet, was in the Captivity, and preached of Christ's coming. Christ also came into the world and made Himself to be one of the captives for us, and He sat among the captives of earth in the land of our exile; but He "went up out of the water," and He rose from the dead, and He "led captivity captive" (Eph. iv. 8); and by our baptism into Him, Who is "the Resurrection and the Life," He delivers us into the glorious liberty of the sons of God. See *Origen*, *Homil.* in Ezek. i.

2. *the fifth year of king Jehoiachin's captivity*] B.C. 592. See above, 2 Kings xxiv. 12, 15. Jehoiachin, Jeconiah, or Coniah, was only eighteen years old when he was placed on the throne by Nebuchadnezzar, in the year 597; and had reigned only three months and ten days; and he was carried captive to Babylon and with him 10,000—the noblest of the citizens of Jerusalem—among whom was Ezekiel.

Mattaniah, his uncle, the youngest son of Josiah, was raised to the throne in his stead, and his name was changed to Zedekiah; he reigned eleven years, and with him ended the kingdom of Judah. See 2 Kings xxiv. 17—20; xxv. 1—21.

Ezekiel began to prophesy to the captives at Babylon, and pre-announced the Divine judgments hanging over Jerusalem, at a time when the false prophets at Jerusalem were flattering the captive king and his comrades in exile, with hopes of speedy return (see the history of Hananiah in Jer. xxviii. 1—17); and he thus co-operated with Jeremiah, the true Prophet of the Lord, who reproved those false prophets, and wrote a letter to the captives, whom he exhorted to remain in quietness, and not to be deceived by them. See Jer. xxix. 1—32.

³ the word of the LORD came expressly unto †Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and ^e the hand of the LORD was there upon him.

⁴ And I looked, and, behold, ^f a whirlwind came ^g out of the north, a great cloud, and a fire †infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. ⁵ ^h Also out of the midst thereof *came* the likeness of four living creatures. And ⁱ this

Before
CHRIST
about
595.

† Heb. *Jehezkel*.
e 1 Kings 18. 46.
2 Kings 3. 15.
ch. 3. 14. 22. &
8. 1. & 40. 1.
f Jer. 23. 19. &
25. 32.
g Jer. 1. 14. &
4. 6. & 6. 1.
† Heb. *catching itself*.
h Rev. 4. 6. & c.
i ch. 10. 8. & c.

3. the word of the LORD came expressly] Literally, "essendo fuit;" it is a phrase denoting in the strongest terms the reality of the revelation (*Gloss*, Phil. Sac. iii. tract 3. can. 37). It was no ideal vision, but an objective personality which presented itself to the Prophet.

— the priest—in the land of the Chaldeans by the river Chebar] See above, on v. 1, note 2. To what was there said it may be added that the *universality* of God's presence and favour was manifested by this vision to Ezekiel, an exile from Jerusalem, a captive in Chaldaea.

This truth had been declared of old to Abraham himself: "The God of glory appeared to our father Abraham when he was in *Mesopotamia*"—in "the land of the Chaldeans," observes St. Stephen, in his speech to the Jewish Sanhedrim, when he was endeavouring to disabuse them of their national and local prejudices, and to lead them to recognize in the God of Israel the God and Father of all Nations. See below, on Acts vii. 3, and *Prelim. Note* to that chapter.

The Triune God had revealed Himself, adored by the Seraphim, and seated on a throne, to the prophet Isaiah in the Temple at Jerusalem, and had given him a commission to prophesy of CHRIST. See above, on Isa. vi. 1—8.

And now the same God shows Himself to the prophet Ezekiel—a priest of that Temple of Jerusalem, and a captive at the river Chebar. He shows Himself sitting as a King on a Throne, but the Throne is a winged chariot; and He is carried as a mighty Conqueror on that chariot of CHERUBIM (cp. 2 Sam. xxii. 11. Ps. xviii. 11. 1 Chron. xxviii. 18; and below, v. 5), the angels of motion and might, coming from the North, and flying upon the wings of the wind.

The word *Cherub* occurs first in Gen. iii. 24, and it seems to be always associated with the manifestation of the Presence of the Godhead in power and glory (see the note above, on Gen. iii. 24); and also in love and grace; see Exod. xxv. 18—22, describing the Cherubim who stretched their wings over the Mercy-Seat, the Throne of God in the Tabernacle, and in the Temple. See 1 Kings vi. 23—28. 2 Kings xix. 15. Ps. lxxx. 1; xcix. 1. Isa. xxxvii. 16.

It has been supposed by some that the word *cherub* is derived, by a transposition of letters, from the word *rechub*, a chariot (Ps. civ. 3. *Gesen.* 413). This is hardly probable. The original words (2 Sam. xxii. 11, and Ps. xviii. 10) *yirechab al cherub*, "he rode upon a cherub," are, indeed, an expressive alliteration. In the vision of Ezekiel, the Cherubim have *wheels* and *wings*. Cp. below, x. 5. 8. 10. 16. 19.

There is no reason to suppose that Ezekiel's imagery here or elsewhere in his prophecies was derived from the Assyrian Chaldaic symbolism of eagles, lions, &c.; it is of pure Hebrew origin. See *Keil*, Einleit. p. 6.

The vision of Isaiah declared the presence of God in Sion, the chosen fountain and well-spring from which all Truth was to flow into all the world. See on Isa. ii. 3; xlv. 1—5; liv. 1—3.

In the vision of Ezekiel is manifested the diffusion of that Truth into all the Earth, which becomes a Temple in Christ. Cp. below, on v. 5, and xlvii. 1—8. Joel iii. 18.

— Ezekiel] Which means, *whom God will strengthen*. See below, on iii. 8. It is the same as *Hezekiah*, only that it has EL instead of JAH.

— the hand of the LORD was there upon him] As "the hand of the LORD was on the prophet Elijah" (1 Kings xviii. 46), and on Elisha (2 Kings iii. 15), and on Daniel (x. 10. 18), and St. John (Rev. i. 17).

4. a whirlwind] As the coming of the Spirit at Pentecost is described in Acts ii. 2.

— out of the north] Not from Jerusalem or Judah, but from the opposite direction; to show that God is every where present in glory. See on iii. 12.

In the Levitical Tabernacle the burnt-offering was to be offered at the North side of the Altar, for reasons already stated. See on Lev. i. 11; cp. on Jer. i. 14. Even the North, the dark quarter of evil, is under the dominion of the Lord God

of Israel; and He comes from the North in glory and triumph, especially in the Gospel of Christ, whom Ezekiel is commissioned to proclaim.

The Lord is represented also as coming from the North, because the sins of Jerusalem were to be punished by the Chaldeans coming from the North, and because Ezekiel's office was to declare that this was a visitation from the LORD.

— a fire infolding itself] Literally, *fire catching itself* (cp. Exod. ix. 24), extending itself so as to involve all things near it in a general conflagration.

— about it] About the cloud.

— out of the midst thereof] Out of the fire—as out of the burning bush at Horeb (see Exod. iii. 4). That vision of the Lord God of Israel to Moses in the wilderness at Horeb was another proof of His Omnipresence, and of the consecration of the whole Earth into a Temple by His glory; see above, on v. 3; and it is noted as such by St. Stephen. See on Acts vii. 30—33, and *Prelim. Note* to that chapter.

— as the colour of amber] Literally, *as the eyes of chashmal*, or of bright brass (see *Gesen.* 313; *Fuerst*, 502); it seems to be the same as what is called *Chalcholibanus* by St. John in the Revelation (i. 15; ii. 18), where the eyes of Christ are described as a flame of fire, and His feet like unto *Chalcholibanus*, as if they burned in a furnace. The *Sept.* and *Vulg.* render it by *electrum*, a compound of gold and silver (*Buttmann*).

THE FOUR LIVING CREATURES, OR CHERUBIM.

5. four living creatures] These verses, to the end of the chapter, will best be considered continuously in one note. The living creatures are *four*; four is a number symbolical of universality (see the note at end of Rev. xi.). They are called *Cherubim* below (x. 2—9. 14—16. 18—20; xi. 22). In the Apocalypse of St. John they are called *ζῶα, living creatures*. There they are about the Throne of God. In Ezekiel they form the Throne or Chariot, on which He sits and rides (see above, on v. 3, note 2). They lift up their wings and mount up from the earth, and the glory of the Lord is upon them (see x. 17—19; cp. here v. 26). Their feet are straight, vigorously extended—a symbol of strength and of rectitude; and their soles sparkle like the splendour of polished brass. The hand of each is that of a man under their wings. Their wings are joined together; and they turn not when they go, but go straight forward. Each of the four living creatures has a four-fold aspect; the likeness of a *man* and of a *lion* on the right side, and the likeness of an *ox* and of an *eagle* on the left. Their faces and their wings are separated from above (the word does not mean *stretched upward*, as in the text); each has a distinct face and wings; but one pair of the wings of each is joined to the wings of another cherub, to denote unity in flying, and with another pair they cover their bodies in reverence (cp. Isa. vi. 2). Whither the SPIRIT willed to go, they go; they are like burning coals of fire, and lamps or torches, *Hebr. laphidim*; the same word as is used to describe Gideon's lamps or torches (Judg. vii. 16. 20), and therefore very suggestive (see the note above, at the end of Judges, chap. vii.) as describing the flashing forth of Divine Truth by Evangelical preaching. The fire goes up and down among them, like the fire at Pentecost (Acts ii. 3), and there is splendour in the fire; and from the fire goes forth lightning; and the living creatures run to and fro like a lightning flash. Each of the living creatures has a wheel for each of its four faces. The wheels are like beryl; literally, like the *eye of Tarshish* or *Tartessus*; i. e. like the *brightness of topaz* or *chrysolite* found at Tarshish, and called from it; as *gold* is called from *Ophir*, and *ruby* is called *carchedonius* from *Carchedon*, or *Carthage* (*Gesen.* 875; *Fuerst*, 1494). Each of the four living creatures, or cherubim, has one likeness; and their wheels are like a wheel within a wheel, set transversely, so as to move in any direction without turning. And the rings, or felloes, of the wheels are full of eyes; when the living creatures go, the wheels go with them;

Before
CHRIST
about
595.
k ver. 10.
ch. 10. 14, 21.
† Heb. a straight
foot.
l Dan. 10. 6.
Rev. 1. 15.
m ch. 10. 8, 21.
n ver. 11.
o ver. 12.
ch. 10. 11.
p See Rev. 4. 7.
q Num. 2. 10.
r Num. 2. 3.
s Num. 2. 18.
t Num. 2. 25.

|| Or, divided
above.

was their appearance; they had ^k the likeness of a man. ⁶ And every one had four faces, and every one had four wings. ⁷ And their feet were † straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled ¹ like the colour of burnished brass. ^{8 m} And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. ^{9 n} Their wings were joined one to another; ° they turned not when they went; they went every one straight forward. ¹⁰ As for ^p the likeness of their faces, they four ^a had the face of a man, ^r and the face of a lion, on the right side: ^s and they four had the face of an ox on the left side; ^t they four also had the face of an eagle. ¹¹ Thus were their faces: and their wings were || stretched upward; two wings of every one were joined one to another, and

and when the living creatures are lifted up, the wheels are lifted up. Whither the Spirit wills to go, they go, and the wheels go with them; for the Spirit is in the wheels. And above the heads of the living creatures is the likeness of the firmament (Hebr. *rakia*, Gen. i. 6; cp. below, x. 1), as the brightness (literally, *the eye*) of crystal, terrible, stretched forth over their heads. And under the firmament their wings straight (cp. v. 7, where their feet are described as *straight*) one toward another (literally, *each to its sister*); each one has two, covering on this side, and each one has two, covering on that side their bodies. (It seems, therefore, probable, from a comparison of v. 11, that, on the whole, each cherub had six wings, as the Seraphim have in Isa. vi. 2.) And I heard the sound of their wings "as the sound of many waters" (cp. Rev. i. 15; xiv. 2; xix. 6), as the voice of the Almighty, the voice of a multitude (see *Gesen.* 227), the voice of an army.

When they stand they let down their wings. And there is a voice from above the firmament over their heads, when they stand and let down their wings. And above the firmament over their heads, as sapphire-stone, is the likeness of a Throne; cp. Exod. xxiv. 10, "They saw the God of Israel, and there was under His feet as it were a paved work of a sapphire-stone, and as it were the body of heaven in clearness;" and upon the likeness of the Throne is the likeness after the appearance of a Man above upon it. And I saw like the splendour of Chashmal (see on v. 4), as the appearance of fire within it round about, from the appearance of his loins downward I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the rainbow that is in the cloud (cp. Rev. iv. 3, "there was a rainbow round about the Throne") in the day of rain, so was the appearance of the brightness round. It was the appearance of the likeness of the *glory of the Lord* (cp. Isa. vi. 1—3). And I saw it, and I fell on my face, and I heard the voice of one speaking.

What is the meaning of this Vision?

The prophecies of Ezekiel are distinguished by their *universality*. In them the Lord God of Hosts is presented to the view, not as a localized Presence at Jerusalem, but as filling the whole Earth with His Glory. This Vision is a prelude to these prophecies.

It represents the Lord God of Israel, the Lord of Glory, enthroned upon the Cherubim, or Living Creatures, and riding upon them, as upon a chariot, into all lands. These four living creatures, which reappear in the Apocalypse in a somewhat modified form, are supposed, with good reason, by ancient Christian Interpreters (such as *S. Irenæus*, *S. Athanasius*, *S. Jerome*, *S. Augustine*, and *S. Gregory the Great*, and others), to represent the *fourfold Gospel*, on which the LORD, the Triune God, is borne, as on a royal Throne and triumphal Chariot, into the *four quarters* of the world. (The patristic authorities to this effect may be seen below, in the note on Rev. iv. 4, pp. 182—184; and in the Editor's Lectures on the Canon of Scripture, p. 163, and need not be repeated here.)

The Gospels are *four*, and four only; they are *Living Creatures*, for they are the living Oracles of the Ever-living God; each has *four faces*, for each displays the *fourfold attributes of Christ*. Each reveals Him as *Man*, as *King* (symbolized by the *Lion*), as a *Sacrificial Victim* (typified by the *Ox*), and as the *Resurrection and the Life*, Who mounts on an *Eagle's* pinions to heaven, and Who carries us thither, as eagles, on His wings. See below, on Matt. xxiv. 28. Luke xvii. 37. As is said in the ancient Christian Hymn,—

"Quatuor descripti isti
Quadriformes actus CHRISTI:

Natus Homo declaratur,
Vitulus sacrificatur,
Leo Mortem deprædatur,
Et ascendit Aquila."

Each Gospel has wings, and a man's hand is under the wings; for in each is human ministry winged by Divine Power. They have straight feet and wings; nothing is distorted in them; they move wherever the Spirit guides them. One and the same Spirit moves in the Four Gospels, and by them all. They are marvelously joined together, intertwined with coincidences and varieties, wing interwoven with wing, and wheel inwound in wheel; and their wheels are full of eyes, and they sparkle with Divine light; and they cover their bodies in reverent adoration of Him Who rides upon them; and they fly with lightning's speed, and with a lightning's flash, and carry the Church upon their wings into every clime, and to the four corners of the Earth (see on Rev. xii. 14); and their sound is like that of many waters, and of a mighty host; "their sound is gone out into all lands, and their words unto the ends of the world." See on Ps. xix. 4.

This Vision was designed to comfort Ezekiel in his captivity, and to encourage him to do his work as a Prophet to Israel and the world. Isaiah, who foretold the captivity of Israel and Judah, was consoled by his vision in the Temple, declaring that "*all the earth* is full of the glory of the Lord;" so Ezekiel, who was commissioned to be a Prophet of woe to Judah, and to the city and Temple of Jerusalem, was cheered, and was enabled to cheer others, with the revelation, that, whatever might happen to the walls of Sion and to its Temple, yet the Lord of Hosts, Who sat there between the cherubim, and was there worshipped, was the Almighty God (v. 24); and that the cherubim would become to Him a heavenly chariot, and He would ride upon it as a Mighty Conqueror and King into all lands in the *Gospel of Christ*, and in *all true preachers of it*, and in *all faithful believers of it*, who are transfigured into the likeness of Christ, Who is revealed in the Gospels, and partake of His attributes and His glory. There is, therefore, a divine truth in the opinion, that these fourfold Cherubim, or Living Creatures, represent the whole glorified society of Believers who show forth their faith in the Gospel, and live for ever in Christ. Cp. *Calovius* and *Luther* quoted by him, pp. 499. 501; and *Pfeiffer*, *Dubia*, p. 407.

The scope of the whole Book of Ezekiel (says *Carpzov*, Int. 209, and *Villalpandus*, Proem. p. ix.) is to display CHRIST and His kingdom; therefore, at the beginning of it, Christ is manifested riding on His Evangelic chariot, and about to advance His Gospel throughout the world. In the sequel of the prophecy, the union of Israel and Judah in Christ is represented (chaps. xi. xx. xxix. xxxvii.), and the remission of sins through Him (chap. xvi.). He is displayed as the Good Shepherd (chap. xxxiv.); and the conversion of the Gentiles is exhibited (chap. xxxvi.); and the resurrection of the faithful to life everlasting (chap. xxxvii.); and the destruction of the enemies of the Church (chap. xxxviii. sq.); and the glory of the Church triumphant.

Lastly, the Holy Spirit in the Apocalypse (iv. 4—11) blends together the imagery of the Vision of the Prophet Ezekiel at the river Chebar with the imagery of the Vision of the Prophet Isaiah in the Temple at Jerusalem, and teaches us to recognize in both a revelation of the Triune God. The four Living Creatures, or Cherubim, of the former, have six wings, and are full of eyes *around* (literally, as in a *wheel*, *κύκλον*), and within; and they rest not day and night, saying, in the words of the Seraphim in Isaiah, "HOLY, HOLY, HOLY, Lord God Almighty" (Rev. iv. 8).

"two covered their bodies. ¹² And ^xthey went every one straight forward: ^{Before CHRIST about 595.} ^uwhither the spirit was to go, they went; and ^zthey turned not when they went. ¹³ As for the likeness of the living creatures, their appearance was like burning coals of fire, ^aand like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. ¹⁴ And the living creatures ^bran and returned ^cas the appearance of a flash of lightning.

¹⁵ Now as I beheld the living creatures, behold ^done wheel upon the earth by the living creatures, with his four faces. ¹⁶ ^eThe appearance of the wheels and their work was ^flike unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. ¹⁷ When they went, they went upon their four sides: ^gand they turned not when they went. ¹⁸ As for their rings, they were so high that they were dreadful; and their || rings were ^hfull of eyes round about them four. ¹⁹ And ⁱwhen the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. ²⁰ ^kWhithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: ^lfor the spirit || of the living creature was in the wheels. ²¹ ^mWhen those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit || of the living creature was in the wheels. ²² ⁿAnd the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above. ²³ And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. ²⁴ ^oAnd when they went, I heard the noise of their wings, ^plike the noise of great waters, as ^qthe voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. ²⁵ And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

²⁶ ^rAnd above the firmament that was over their heads was the likeness of a throne, ^sas the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. ²⁷ ^tAnd I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. ²⁸ ^uAs the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about.

^xThis was the appearance of the likeness of the glory of the LORD. And when I saw it, ^yI fell upon my face, and I heard a voice of one that spake.

II. ¹ And he said unto me, Son of man, ^astand upon thy feet, and I will

EZEKIEL'S MISSION.

CHR. II. 1. *Son of man*] Hebr. *Ben Adam*. This appellation is given to Ezekiel more than eighty times; and only once to any other prophet, viz., Daniel (viii. 17), on the banks of the Ulai.

Ezekiel was a priest, a son of Levi and of Aaron, of Jacob and of Abraham. But God did not address him by these titles, but as a *son of Adam*; and thus He reminded him of his fraternal relation to all mankind.

Ezekiel was an exile and a captive in Chaldæa, he could not worship and minister as a priest in the Temple of Jerusalem.

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That Temple was soon to be destroyed by the people in whose land he was. But let him not therefore repine. He had been permitted to see visions of God at the river Chebar. He had beheld His glory there. He was constituted to be a Priest and a Prophet to all Mankind in the Temple of the Church Universal. Therefore God addresses him, not as son of Buzi, or son of Aaron, but as *son of Adam*. "He said unto me, *Son of Man*, stand on thy feet, and I will speak unto thee."

The same remarks may be applied to the only other prophet who is addressed as *Son of Man*. Daniel—He was also a captive in Chaldæa, he was of the royal race of Judah. He had

Before
CHRIST
about
595.
b ch. 3. 24.

† Heb. *nations*.
c Jer. 3. 25.
ch. 20. 18, 21, 30.
d ch. 3. 7.
† Heb. *hard of face*.

e ch. 3. 11, 26, 27.

f ch. 33. 33.

g Jer. 1. 8, 17.
Luke 12. 4.
|| Or, *rebels*.
h Isa. 9. 18.
Jer. 6. 28.
Micah 7. 4.
i ch. 3. 9.
j Pet. 3. 14.
k ch. 3. 9, 26, 27.
l Jer. 1. 7, 17.
m ver. 5.

† Heb. *rebellion*.

n Rev. 10. 9.

o ch. 8. 3.
Jer. 1. 9.
p ch. 3. 1.

Speak unto thee. ² And ^b the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. ³ And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious [†] nation that hath rebelled against me: ^c they and their fathers have transgressed against me, *even* unto this very day. ⁴ ^d For they are [†] impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. ⁵ ^e And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet ^f shall know that there hath been a prophet among them.

⁶ And thou, son of man, ^g be not afraid of them, neither be afraid of their words, though ^{||} ^h briers and thorns be with thee, and thou dost dwell among scorpions: ⁱ be not afraid of their words, nor be dismayed at their looks, ^k though they be a rebellious house. ⁷ ¹ And thou shalt speak my words unto them, ^m whether they will hear, or whether they will forbear: for they are [†] most rebellious. ⁸ But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and ⁿ eat that I give thee.

⁹ And when I looked, behold, ^o an hand was sent unto me; and, lo, ^p a roll of a book was therein; ¹⁰ and he spread it before me; and it was written

been taken away from the privileges and pleasures of the royal Court at Jerusalem, but he was made a Prophet to all Mankind; he spake of Messiah the Prince, the Redeemer of all the World. He too was exhorted to recognize his dignity in his relation to the common family of all Nations. He was addressed by the Angel, not as son of Judah, but as son of Adam. "He came near where I stood, and when He came I was afraid and fell upon my face, but He said unto me, Understand, O Son of Man" (Dan. viii. 17).

The names of the two greater prophets, who prophesied at Jerusalem (Isaiah and Jeremiah), are characterized by the same divine element—the Name JAH, the Name of the God of the covenant with Israel; but the names of the two greater prophets who prophesied in exile in Chaldaea, are distinguished by the Divine Name which marks the relation of God to the Universe generally—ET. See on Gen. ii. 4. Exod. vi. 2. Ps. xix. 1. 7, where their difference is marked by a transition from the one name to the other. Cp. above, *Introduction*, p. 152.

The relation of Ezekiel, the priest and prophet at the river Chebar, to Jesus Christ, the Great Priest and Prophet at the river Jordan, has been already noticed (see on i. 1). As Ezekiel at Chebar, when in his thirtieth year, beheld the heavens opened and saw visions of God, and was invested with his prophetic office, and was inaugurated in his mission to Israel and the World, and was addressed by God as Son of Adam; so, when the holy Evangelist St. Luke relates that Jesus was baptized at thirty years of age at Jordan, and saw heaven opened and the Spirit descending upon Him, and the Voice was heard from heaven declaring Him to be the beloved Son, he proceeds immediately to insert a genealogy which shows him to be the Son of Adam (see below, on Luke iii. 23). The Eternal Son of God became Son of Man, and was baptized, and He sanctified water by His baptism in it, and He was declared to be the Messiah, the Universal Prophet, Priest, and King, and also to be the Son of Adam (as Ezekiel and Daniel were); and thus we, who die by our first birth in Adam, rise again by Regeneration in Christ.

Ezekiel is often addressed as Son of Man (says S. Jerome), Daniel rarely; both were captives, and both consoled a captive People, and both were types of Him who said, "The Son of Man hath not where to lay His head" (Matt. viii. 20).

Below, in iii. 17, we read this address to Ezekiel, "Son of Man, I have made thee a watchman to the house of Israel." Ezekiel, the priest of the tribe of Levi, has received an universal commission as a prophet. He prophesies to a scattered people: he prophesies to the World. He feels sympathy with all; "Homo sum" (he seems to say), "humani nihil à me alienum puto." And in this universal sympathy he is a figure of Christ. See Heb. iv. 15; v. 1, 2.

— stand upon thy feet] The frequent commands which Ezekiel receives from God to do and to speak—and which he is continually acknowledging that he receives—have been construed

by some modern critics into an avowal on his part that he needed perpetual directions what to do and to speak, and into an evidence of decline of prophetic power in him.

But this is an erroneous inference. Ezekiel reminds his hearers and readers that he is not like the false prophets, who prophesied out of their own heart (xiii. 2. 3; cp. Jer. xxiii. 16), and that he is the organ and minister of God.

2. set me upon my feet] As Daniel (x. 11). Cp. Rev. i. 17.

3. to a rebellious nation] Literally, to the rebellious nations (*goyim*), or to heathen, the rebellious. Israel is regarded as a heathen nation on account of its sins (see above, on Isaiah xlix. 7), and as a heathen nation that is rebellious.

4. impudent—and stiffhearted] Hard in face and stubborn in heart (*Gesen*. 747). Cp. Acts vii. 51.

— Thus saith the Lord God] Thus saith Adonai Jehovah. The prophecies of Ezekiel are distinguished by this characteristic formula, which occurs about a hundred times in the first twenty-six chapters, and is very rare in other prophets.

Ezekiel prophesied in exile in a heathen land; and he is ever reminding the Hebrew captives to whom he prophesied, that Jehovah, the God of Israel, is the Sovereign Lord of the Universe. See below, iii. 1.

5. a rebellious house] Literally, a house of rebellion. Hebr. *meri* (from *marah*, to resist, to rebel), a word which occurs fifteen times in Ezekiel (ii. 5, 6, 7, 8; iii. 9, 26, 27; xii. 2 bis, 3. 9, 25; xvii. 12; xxiv. 3; xlv. 6); and only once in any other prophet, viz., Isaiah xxx. 9; the Sept. has *oklos napantukpalav*, and seems to have connected the word with *marah*, bitterness, and *marar*, to be bitter; indeed, the words seem to be akin. Compare Jer. l. 21, on the word *Merathaim*, double rebellion.

6. briers and thorns] The former word in the original is from a verb, *sarab*, to burn or sting; the latter from *salal*, to intertwine (see *Fuerst*, 98; *Gesen*. 588); and the idea conveyed by the two words is that of wounding and of tenacity.

— scorpions] Cp. *Ecclus*. xxvi. 7.

8. open thy mouth, and eat] See iii. 1—3. "Eat this roll; so I opened my mouth, and He caused me to eat the roll. And He said unto me, Son of Man, cause thy belly to eat, and fill thy bowels with this roll that I give thee; then I did eat it, and it was in my mouth as honey for sweetness" (as all God's words are to the faithful, who is favoured by a commission from Him). Compare the words of the Angel to St. John in the Apocalypse. "He said unto me, Take it (the roll), and eat it up, and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter." On the signification of this act, see below, on Rev. x. 9, 10.

9. a roll of a book] A roll book: a book written upon in the form of a roll: *κεφαλῖς*, Sept. See on Ps. xl. 7.

10. written within and without] So as to be completely filled, as the sealed roll in the Apocalypse. See on Rev. v. 1.

within and without : and *there was* written therein lamentations, and mourning, and woe.

III. ¹ Moreover he said unto me, Son of man, eat that thou findest ; ^a eat this roll, and go speak unto the house of Israel. ² So I opened my mouth, and he caused me to eat that roll. ³ And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I ^b eat it ; and it was in my mouth ^c as honey for sweetness.

⁴ And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. ⁵ For thou *art* not sent to a people † of a strange speech and of an hard language, *but* to the house of Israel ; ⁶ not to many people † of a strange speech and of an hard language, whose words thou canst not understand. || Surely, ^d had I sent thee to them, they would have hearkened unto thee. ⁷ But the house of Israel will not hearken unto thee ; ^e for they will not hearken unto me : ^f for all the house of Israel *are* † impudent and hardhearted. ⁸ Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. ⁹ ^g As an adamant harder than flint have I made thy forehead : ^h fear them not, neither be dismayed at their looks, though they *be* a rebellious house.

¹⁰ Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. ¹¹ And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, ⁱ Thus saith the Lord God ; whether they will hear, or whether they will forbear.

¹² Then ^k the spirit took me up, and I heard behind me a voice of a great rushing, *saying*, Blessed *be* the glory of the LORD from his place. ¹³ I heard also the noise of the wings of the living creatures that † touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

¹⁴ So ^l the spirit lifted me up, and took me away, and I went † in bitterness,

Before CHRIST about 595.

a ch. 2. 8, 9.

b Rev. 10. 9. See Jer. 15. 16. c Ps. 19. 10. & 119. 103.

† Heb. *deep of lip, and heavy of tongue*; and so ver. 6.

† Heb. *deep of lip, and heavy of language*.

|| Or, *If I had sent thee, &c. would they not have hearkened unto thee?*

d Matt. 11. 21, 23. e John 15. 20. f ch. 2. 4.

† Heb. *stiff of forehead and hard of heart*.

g Isa. 50. 7. Jer. 1. 18. & 15. 20. Micah 3. 8. h Jer. 1. 8, 17. ch. 2. 6.

i ch. 2. 5, 7. ver. 27.

k ver. 14.

ch. 8. 3.

See 1 Kings

18. 12.

2 Kings 2. 16.

Acts 8. 39.

† Heb. *kissed*.

l ver. 12.

ch. 8. 3.

† Heb. *bitter*.

CH. III. 1. *eat this roll*] See v. 10, "All my words that I shall speak unto thee receive in thine heart, and hear with thine ears;" and cp. Job xxiii. 12, and Jer. xv. 16. "Thy words were found, and I did eat them."

3. *it was in my mouth as honey*] Cp. Ps. xix. 10; cxix. 103. Jer. xv. 16; yet after eating it "he went in bitterness" (v. 14). Cp. on Rev. x. 9, 10. It was sweet to receive God's words and to be God's prophet; but it was a bitter thing for a *son of man* to be a messenger of woe to his own flesh and blood.

5. *of a strange speech and of an hard language*] Literally, *deep of lip and heavy of tongue*.

6. *to many people*] Literally, *to many peoples*.

8. *I have made thy face strong*] Here is a reference to the name of *Ezekiel*, whom God makes strong (Hebr. *chazak*). Their heart is stiff (*chazak*); but I will make thy face strong (*chazak*) and thy forehead strong (*chazak*) as an adamant more hard (*chazak*) than flint; and the hand of the Lord was strong (*chazak*) upon me (v. 14).

The adjective *chazak* and its cognate verb *chazak* occur six times in this chapter; and the inference from this is, that *Ezekiel* is to be, what his name imports, *strong* by the power and might of the Spirit of God. Cp. the notes on Isaiah xxv. 4, where is a similar allusion to the name of *Hezekiah*.

9. *an adamant*] Or *diamond*; Hebr. *shâmir*, so called from cutting; see Jer. xvii. 1. *Gesen.* 834.

11. *the captivity*] Hebr. *gôlah*, a band of captives; from *galah*, in the same sense as *galal*, to roll out, and to wander away (*Fuerst*, 235). Cp. Ezra i. 11. Jer. xxviii. 6.

— *the children of thy people*] The rebels are *not My people*; they have disfranchised themselves by their sins. See on Exodus xxxii. 7.

"THUS SAITH THE LORD GOD."

— *go—and speak unto them, and tell them, Thus saith the Lord God*] Thus saith ADONAI JEHOVAH, the Lord of Israel (JEHOVAH), Who is the Governor of the world. These words

are the terms of Ezekiel's commission (see above, ii. 4), and they occur about *two hundred times*, and are repeated in almost every chapter of this Book as the preamble of Ezekiel's utterances to the people, whom he summons by this august overture, to listen to his prophecies as the words of the LORD GOD.

They call attention to the fact that the prophecies to which they are prefixed, or in which they are inserted, were publicly delivered, and that the prophet challenged attention to his prophecies *before* the events took place which are the subjects of them.

12. *rushing*] Hebr. *raash*; a word used to describe the noise of horses and chariots (Job xxxix. 24. Nahum iii. 2) in battle (Isai. ix. 5. Jer. xlvii. 3), and the crash of an earthquake (1 Kings xix. 11. Isa. xxix. 6. Amos i. 1. Zech. xiv. 5. *Gesen.* 774).

— *Blessed be the glory of the LORD from his place*] The voice declares that the glory of the Lord is blessed from whatever place He may reveal Himself. The glory of the Lord had not come to Ezekiel from the Temple of Jerusalem where He sat between the Cherubim, but from the opposite direction, *from the north* (see i. 4). Thus it was declared that God is not localized in Judah, but is every where present in glory. This is what the voice proclaims when it says, "Blessed be the glory of the Lord God from His place" (cp. on Acts vii. *Prelim. Note*). Though God should forsake and destroy His Temple, which is pre-eminently *His place*, yet His presence makes every place to be His Temple, and He is attended there by multitudes of the heavenly host.

The same truth is declared by the Seraphim in the Temple in the Vision of Isaiah, "One cried unto another, and said, Holy, holy, holy, Lord God of Hosts : *All the Earth is full of His glory*" (Isa. vi. 3). Cp. the last words of this Book, JEHOVAH SHAMMAH, "the Lord is there;" that is, in the Church Universal of every land and of every time.

14. *I went in bitterness*] Literally, *I went bitter* (Hebr. *mar*). See above, on ii. 5. 9.

Before
CHRIST
about
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† Heb. *hut anger*.
m 2 Kings 3. 15.
ch. 1. 3, &
8. 1, & 37. 1.
n Job 2. 13.
Ps. 137. 1.

o ch. 33. 7, 8, 9.
p Isa. 52. 8, &
56. 10. & 62. 6.
Jer. 6. 17.

q ch. 33. 6.
John 8. 21, 24.

r Isa. 49. 4, 5.
Acts 20. 26.
s ch. 18. 24, &
33. 12, 13.
† Heb. *righteous-*
nesses.

t ver. 14.
ch. 1. 3.

u ch. 8. 4.

x ch. 1. 28.

in the † heat of my spirit; but ^m the hand of the LORD was strong upon me.

¹⁵ Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and ⁿ I sat where they sat, and remained there astonished among them seven days. ¹⁶ And it came to pass at the end of seven days, that the word of the LORD came unto me, saying, ¹⁷ ° Son of man, I have made thee ^p a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. ¹⁸ When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* ^q shall die in his iniquity; but his blood will I require at thine hand. ¹⁹ Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; ^r but thou hast delivered thy soul.

²⁰ Again, When a ^s righteous *man* doth turn from his † righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. ²¹ Nevertheless if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

²² ^t And the hand of the LORD was there upon me; and he said unto me, Arise, go forth ^u into the plain, and I will there talk with thee. ²³ Then I arose, and went forth into the plain: and, behold, ^x the glory of the LORD stood

15. *Tel-abib*] *Hill of Abib*; either hill of corn (*Gesen*. 864) or of grass-land (*Fuerst*, 9, 1473), probably so called from its fruitfulness (*Keil*), on the river Chebar, where a colony of Jewish captives was settled.

— *I sat*] So the Hebrew *keri*, or margin, and this reading is followed by the ancient versions (*Sept.*, *Vulg.*, *Syriac*, *Arabic*, *Targum*, all which have “*I sat*”); but the Hebrew text has *esher*, which some would read, by a change in the vowel points, *ashur*, I beheld, from *shur*, to see. So *Gesenius*, 878; *Fuerst*, 1498; *Hitzig*, *Fairbairn*, and others. But the marginal reading, *I sat*, seems preferable. Cp. Job ii. 13: “They sat down with him upon the ground seven days and seven nights, for they saw that his grief was very great.” *Seven days* was the usual time of mourning (*Gen*. i. 10. 1 Sam. xxxi. 13). Or if we retain the *text*, then it should be printed *asher* (the relative), and be connected with *sham*, there (*Keil*).

16. *at the end of seven days—the word of the LORD came*] For a similar proof of prophetic inspiration, see above, Jer. xliii. 7.

17. *Son of man*] See above on ii. 1.

— *I have made thee a watchman*] Literally, I have given thee (to be) a watchman. The Ministers of the Church are God’s gifts to it. Cp. the word *Nethinim* (1 Chron. ix. 2, and Ezra ii. 43. Neh. iii. 26); and see Eph. iv. 11. “He gave gifts to men; He gave some (to be) Apostles, some to be prophets.”

— *a watchman*] *σκορδν* (*Sept.*) *speculatorem* (*Vulg.*). There are two words which describe the office of God’s prophets and pastors; both rendered *watchman* in our Version; one from *shamar*, to keep, and this is the word translated *watchman* in Cant. iii. 3; v. 7. Isa. xxi. 11; lxii. 6; the other word, which is used here and in Isaiah lii. 8; lvi. 10. Jer. vi. 17; and below, xxxiii. 2, 6, 7 (the great chapter on ministerial duties), and which is from *tsaphan*, to look out as a watchman on a city’s walls, to see whether an enemy is coming, and to give warning of his approach.

Together, these two words describe the different parts of the pastoral office, viz., (1) to keep the sheep safe and within the fold; and (2) to be vigilant against the incursions of the wolf or the robber. Spiritually, the Christian Pastor must feed his sheep with wholesome doctrine, and guard them against false teachers.

— *give them warning*] The Hebrew verb here used, *zakar*, which is repeated fourteen times in Ezekiel in his two emphatic chapters on pastoral care (see vv. 18, 19, 20, 21; and xxxiii.

3, 4, 5, 6, 7, 9), is a remarkable one; it properly signifies to shine, to be brilliant, and in *hiphil* to make to shine, to spread brightness (*Gesen*. 240; *Fuerst*, 386), and it denotes the act of the watchman on the walls (when he sees the approach of the enemy) holding forth from the city tower a bright torch or other shining signal and beacon-fire, to warn the city and the neighbouring towns. Cp. Jer. vi. 1: “Blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem.” Such is the duty of the watchmen who are set by Christ on the walls of the Sion of His Church; they must always be on the look out, and must also give clear notice of the coming of the foe by blowing a shrill blast of the trumpet (1 Cor. xiv. 8), and displaying a beacon-fire. Cp. *Justin Martyr*, c. Tryphon. § 82. *S. Augustine*, Sermons 17 and 137.

This divine commission to Ezekiel instigated the faithful and courageous Bishop of Milan, S. Ambrose, to rebuke the Emperor Theodosius for his sin in the massacre at Thessalonica. See *Ambrosii* Epist. 51: “Si sacerdos non dixerit erranti, si qui erraverit in sua culpa morietur, sed sacerdos reus erit poenae qui non admonuit errantem.”

19. *thou hast delivered thy soul*] Thou hast plucked it out like a bird from a snare, or like a sheep from the mouth of the destroyer (xxxiv. 10; Amos iii. 12). Cp. Prov. vi. 5. See *Gesenius* on the word *natsal*, 563, and cp. below, xiv. 14, 20, where Noah, and Job, and Daniel, are specified as delivering their own souls from being overwhelmed in the common destruction.

20. *I lay a stumblingblock before him*] God makes men’s iniquity to be their occasion of falling, and punishes them by their sins as He did Pharaoh (cp. Jer. vi. 21); at the same time the prophet takes care to show that those stumbling-blocks are originally from the sinner himself. See xiv. 3, 4, 7; and on 1 John ii. 10.

22. *the plain*] Hebr. *bikeah*; literally, the cleaving or separation, that which divides mountains from one another (*Gesen*. 136). The Lord revealed Himself to Ezekiel at a river—the river Chebar in Chaldaea—and at the hill Tel-abib, and in the wide vale or plain; and thus He showed that His presence is not confined to the Hill of Sion, and that He is not “a God of the hills” only, or “a God of the valleys,” but that He can make every place to be a Jerusalem and a Temple. Cp. below, viii. 4.

23. *the glory of the LORD stood—as the glory which I saw by the river of Chebar*] The glory of the LORD stands, it abides

there, as the glory which I ^y saw by the river of Chebar: ^z and I fell on my face. ²⁴ Then ^a the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house. ²⁵ But thou, O son of man, behold, ^b they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them: ²⁶ and ^c I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them [†] a reprover: ^d for they *are* a rebellious house. ²⁷ ^e But when I speak with thee, I will open thy mouth, and thou shalt say unto them, ^f Thus saith the Lord God; He that heareth, let him hear; and he that forbeareth, let him forbear: ^g for they *are* a rebellious house.

Before
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y ch. 1. 1.
z ch. 1. 28.
a ch. 2. 2.
b ch. 4. 8.
c ch. 24. 27.
Luke 1. 20, 22.

† Heb. *a man
reproving.*
d ch. 2. 5, 6, 7
e ch. 24. 27. &
33. 22.
f ver. 11.

g ver. 9, 26.
ch. 12. 2, 3.

IV. ¹ Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, *even* Jerusalem: ² and lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set || *battering* rams against it round about. ³ Moreover take thou unto thee || an iron pan, and set it *for* a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. ^a This *shall be* a sign to the house of Israel.

|| Or, *chief
leaders,*
ch. 21. 22.

|| Or, *a flat plate,*
or, *slice.*

a ch. 12. 6, 11. &
24. 24, 27.

⁴ Lie thou also upon thy left side, and lay the iniquity of the house of Israel

for ever, but all the glory of the World flows away like the rivers of Babylon (*S. Jerome*).

^{24.} *Go, shut thyself within thine house*] He who has received a commission from God must shut himself within the house of religious contemplation and self-examination, must seek for grace to do his work by devout meditation and fervent prayer. Cp. *S. Gregory* here.

^{25.} *they shall put bands upon thee, and shall bind thee*] It has been supposed by many Expositors, that these words are not to be understood literally; but there seems no more reason to doubt that Ezekiel was restrained by those to whom he was sent to preach, than that Jeremiah was (*Jer.* xxxii. 2—4; xxxvii. 15; xxxviii. 6).

^{26.} *thou shalt be dumb—for they are a rebellious house*] The silence of prophets is God's punishment of a people (*S. Chrysostom* on *Isa.* vi.). Cp. 1 *Sam.* iii. 1.

THE REPRESENTATION OF THE SIEGE OF JERUSALEM.

CH. IV.] The following command is regarded by some as only a Vision. A Vision doubtless it was, but it led to a visible prophetic act; otherwise it could not have been "a sign" to others (see v. 3. Cp. xii. 6, 11; xxiv. 24, 27) as it was; nor could it have been an evidence of Ezekiel's prophetic mission, as it was, by the fulfilment of the symbolical action, in the siege and taking of Jerusalem; and what Ezekiel did was to be done in their sight (v. 12).

The Prophet is not commanded to prophesy only by words, but by deeds, which were more clear and striking; he is not commanded to *declare* Visions, but to *act* in consequence of them.

Accordingly, these words are expounded literally by *S. Basil*, *S. Chrysostom*, *Theodore*, and *Ribera*, *Prado*, *A. Lapide*, *Bochart*, *W. Lowth*, *Witsius*, *Carpzov*, *Bp. Chandler* (i. 170), and others. Cp. on *Isaiah* xx. 2, 3. The question is discussed by *Dr. Waterland*, *Scripture Vindicated*, vi. 251—256.

EZEKIEL PROPHECIES BY SYMBOLICAL ACTS.

Ezekiel prophesies, not only by words that are spoken, but by works that are seen—by the siege of Jerusalem represented on a tile or brick; by eating food of affliction; by lying on his left side, and by changing his posture, and by lying on his right side; by shaving his head, and burning part of his hair; and by hiding some of it in the folds of his garment (v. 1—4); and by removing his furniture from his house by night (xii. 1—12).

These and other acts were done by him at God's command, in the execution of his prophetic office.

We see similar phenomena in the prophetic life and office of his brother prophet, Jeremiah; as in the carrying the linen girdle to Euphrates (chap. xiii.), in the breaking of the potter's vessel (chap. xix.); but not to the same degree as in Ezekiel. All this was very appropriate—Jerusalem was in a very corrupt condition in Jeremiah's age, and would not listen

to prophetic words; and prophetic words could only exercise an influence on the few who heard them, and would be forgotten and soon vanish. But *prophetic acts* would make a deeper impression, and would be reported to many others who did not see them. This was of more importance in the case of Ezekiel. He had no city or temple, as Jeremiah had, whither he might go and prophesy, and where his prophetic roll might be opened and read before the people on a public fast day. He therefore prophesies by symbols. His prophetic acts were reported to others; and thus God's designs were made known among the captives of Chaldaea.

^{1.} *take thee a tile*] A brick (*Sept.*, *Vulg.*). Ancient bricks are well known to have been much wider and longer than modern ones. *Palladius* (*De Re Rusticâ*, vi. 12) says that they were sometimes two feet long, and one foot broad. The bricks of Babylon, engraved with inscriptions, are well known from the researches of *Sir H. Rawlinson*, *Oppert*, and others. The latter has lately published (at Paris, 1866) a copy of a contract engraved on two sides of a brick—one side containing fifteen lines, and the other twelve lines, making a total of 462 characters. In *Rawlinson's* *Anct. Mon.* (iii. 393—395), the bricks of Babylon are described as measuring fourteen inches by twelve.

— *pourtray upon it the city*] A city—Jerusalem. Delineate upon the dark brick, with red or white chalk, the plan of a city.

^{2.} *a fort*] Or watch-tower (*Gesen.* 197), in order to observe from it, and also to fight therefrom (*Sept.*, and so *Arabic* and *Targum*). Cp. xvii. 17; xxi. 22, and *Josephus*, *Ant.* x. 8. 1.

^{3.} *an iron pan*] To show the close blockade by which Jerusalem would be beleaguered. Cp. *Jer.* xxi. 3—10. The prophet Ezekiel is represented as the *besieger* ("Son of Man, *lay siege*"), and the iron pan set between him and the city, shows that the city will not be able to assail him, who, as God's prophet, is like a *brass wall* defended from his enemies. Cp. *Jer.* i. 18.

— *set thy face against it, and it shall be besieged*] Cp. *Jer.* xxi. 10, describing the siege, "*I have set My face against this city for evil*, and not for good, saith the Lord; it shall be given into the hand of the King of Babylon, and he shall burn it with fire;" and *Jer.* xxxvii. 8.

The Chaldaeans shall come and fight against this city, and take it, and burn it with fire.

Thus Jeremiah at Jerusalem echoed the words of Ezekiel in Chaldaea; and *vice versâ*.

EZEKIEL BEARING REPRESENTATIVELY THE SIN OF ISRAEL AND OF JUDAH.

^{4.} *Lie—upon thy left side*] That is, when thou liest down, lie on that side for 390 days. Not that Ezekiel was to lie all day long on the ground; indeed, this is plainly precluded by the command to dress his victims (see v. 9), and by what is said in viii. 1.

Before
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about
975.

Beginning from
1 Kings 12. 23.

Ending
about
585.

b Num. 14. 34.

† Heb. a day for
a year, a day for
a year.

c ch. 3. 25.

† Heb. from thy
side to thy side.

|| Or, spelt.

upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. ⁵ For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: ^b so shalt thou bear the iniquity of the house of Israel.

⁶ And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee † each day for a year.

⁷ Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it. ⁸ ^c And, behold, I will lay bands upon thee, and thou shalt not turn thee † from one side to another, till thou hast ended the days of thy siege.

⁹ Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and || fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof. ¹⁰ And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it. ¹¹ Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink. ¹² And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

Ezekiel was to represent Israel's sin by lying on the left side, and Judah's by lying on the right; thus showing God's preference of Judah, as distinguished from the Ten Tribes which revolted from it (Ecl. x. 2).

5. *I have laid upon thee*] As a punishment. I have appointed thee a day of punishment—in remaining in one posture—for each year of their obstinate sin. Cp. v. 8; and Num. xiv. 34.

— according to the number of the days] To a number of days.

— three hundred and ninety days] A day for a year (v. 6). Some suppose that this period represents the time from the setting up of Idolatry by Jeroboam, B.C. 975, to the final desolation of Israel and Judah by Nebuchadnezzar, B.C. 586. So, for the most part, the great majority of Expositors, such as *A. Lapide*, *W. Lowth*, and others. Cp. *Pusey* on Daniel, 271, 272.

But there is good reason to think that both the numbers mentioned here are symbolical.

The number forty (assigned to Judah) is a symbol of a time of trial ending at length in some great issue, in victory to the good, and ruin to the evil. See above, the note on Gen. vii. 4; below, on Matt. iv. 2. Acts i. 3.

Such was the result of Judah's trial, as contrasted with that of Israel. The two Tribes returned after the captivity in Babylon.

Not so the Ten Tribes which had fallen away under Jeroboam. Their sin and punishment is represented by 10 × 39, i. e. ten times the number which falls short of forty. The Ten Tribes are still in captivity, even to this day.

Other explanations of these two numbers in a symbolical sense may be seen in *Hitzig*, *Hävernick*, *Fairbairn*, *Kliefoth*, and *Keil*; but they hardly seem satisfactory.

8. *the days of thy siege*] It has been inferred by some from these words, that these days not only signified the years of Israel's sin, but the duration of Jerusalem's siege; but they do not seem to tally with the account of its continuance in 2 Kings xxv. 1—4, Jer. xxxix. 1, 2, which extend the siege to 503 days. However, it seems that there was an interval of respite in these 503 days, in consequence of the arrival of succour from Egypt (Jer. xxxvii. 5. 11); and thus the 503 days of siege may have been reduced to 430 or to 390 (*Theodoret*, *Vatablus*, *A. Lapide*, *W. Lowth*).

9. *fitches*] Spelt. Cp. Ex. ix. 32. Isaiah xxviii. 25. This was to show that the wheat would not suffice for making of bread in the siege (see v. 16), but that the inhabitants of Jerusalem would be reduced to mix up the coarsest grains with it.

10. *twenty shekels*] About ten ounces. Cp. v. 16. Jer. xxxvii. 21.

11. *sixth part of an hin*] About a quarter of a pint.

12. *as barley cakes*] Made in haste. Cp. Ex. xii. 39.

— with dung] So strait will be the siege, that they will not be able to go forth to get fuel, but will use dung for it. Cp. 2 Kings vi. 25, describing the siege of Samaria; the fourth part of a cab of dove's dung was sold for five pieces of silver. See also the threat of Rabshakeh, 2 Kings, xviii. 27.

In some regions of Western Asia, where wood is scarce, cow-dung forms the common fuel; and is carefully packed and stowed in stacks and preserved (*Kitto*, p. 294; *Keil*, p. 51).

— in their sight] So that when it comes to pass they may confess that thou art a true prophet, and that the Lord hath spoken unto thee; and that they may listen to thy words and repent, and that they may know that the miseries inflicted by the Chaldeans on Israel and Judah are not to be ascribed to any power of theirs, but to the retributive justice of the God of Israel and Judah for their sins; and that they may believe that the other prophecies, concerning God's love to them if they will repent, and concerning His reconciliation to them in the Messiah, will be fulfilled also.

If (as some modern Expositors suppose) all that is described in this chapter was merely visionary, and if no overt acts were performed by the prophet, “as a sign to the house of Israel” (v. 3), and in their sight, then none of these salutary results would have accrued from Ezekiel's prophecy, and he might have been rejected by the Jews and the World as a mere fanatical enthusiast. It has been alleged by some, that Ezekiel would not have been able to do what, according to the literal interpretation, he is required to do in this chapter. But to all such objections it may be replied with *S. Augustine*, “O Domine Deus, da quod jubes, et tunc quod vis.” Whatever God commands any one to do, that He enables him to do.

With regard to the allegation, that what is here enjoined by God to be done by Ezekiel was unseemly, we may say with an ancient Expositor, This was the trial of the prophet's faith, and a proof of his sincerity. “Sæpe Deus docet jubetque suos stultescere mundo, ut sapient Deo.” Ezekiel symbolized Judah's sin by his acts; and the loathsomeness of his acts represented the hateful nature and miserable consequences of their sin.

What Ezekiel did in these respects was extraordinary and paradoxical. But there was a purpose in this strangeness. Ezekiel prophesied, not only by words, but by works; and the singularity of these acts called attention to what he did, and made it to be subject of public notoriety among the people; and thus the future events represented symbolically by these prophetic acts were proclaimed among the captives at the time of the performance of the acts; and when, afterwards, those events came to pass, they would be convinced that the Lord had spoken by him.

¹³ And the LORD said, Even thus ^dshall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

¹⁴ Then said I, ^eAh Lord God! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of ^fthat which dieth of itself, or is torn in pieces; neither came there ^gabominable flesh into my mouth.

¹⁵ Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

¹⁶ Moreover he said unto me, Son of man, behold, I will break the ^hstaff of bread in Jerusalem: and they shall ⁱeat bread by weight, and with care; and they shall ^kdrink water by measure, and with astonishment: ¹⁷ that they may want bread and water, and be astonied one with another, and ^lconsume away for their iniquity.

V. ¹ And thou, son of man, take thee a sharp knife, take thee a barber's razor, ^aand cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the hair. ² ^bThou shalt burn with fire a third part in the midst of ^cthe city, when ^dthe days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them. ³ ^eThou shalt also take thereof a few in number, and bind them in thy ^fskirts. ⁴ Then take of them again, and ^gcast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel.

⁵ Thus saith the Lord God; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her. ⁶ And she hath changed my judgments into wickedness more than the nations, and my statutes more

Before
CHRIST
about
595.
d Hos. 9. 3.
e Acts 10. 14.
f Exod. 22. 31.
g Lev. 11. 40. &
17. 15.
g Deut. 14. 3.
Isa. 65. 4.

h Lev. 26. 26.
Ps. 105. 16.
Isa. 3. 1.
ch. 5. 16. &
14. 13.
i ver. 10.
ch. 12. 19.
k ver. 11.
l Lev. 26. 39.
ch. 24. 23.

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a See Lev. 21. 5.
Isa. 7. 20.
ch. 44. 20.
b ver. 12.

c ch. 4. 1.
d ch. 4. 8, 9.

e Jer. 40. 6. &
52. 16.
f Heb. wings.
f Jer. 41. 1, 2, &c
& 44. 14.

13. *Even thus*] The acts of Ezekiel were signs of two things, and to two different parties:

(1) Of misery to the Children of Israel in their dispersion, which is noted here;

(2) Of misery to Jerusalem in the approaching siege (v. 16). — *shall—eat their defiled bread*] Or, *they shall eat their bread defiled*; that is, they shall not be able to observe the Levitical Law with regard to clean and unclean meats; such are called “abominable flesh” in v. 14.

In a spiritual sense, it may be said that, even to the present day, the Jews dispersed among the Gentiles eat bread like that prepared by Ezekiel. For, in that they believe on God, they eat bread made of wheat—the food of men; but in that they deny Christ, they eat the fodder of cattle mingled with it (S. Jerome).

15. *I have given thee cow's dung*] If, as some suppose, all this was a vision, what did it matter which of the two were prescribed, since neither, on that hypothesis, was to be used? Here, then, is another proof that the vision was to be enacted.

16. *I will break the staff of bread*] According to the divine denunciation in the Law (Levit. xxvi. 26). Cp. Isa. iii. 1.

EZEKIEL IS COMMANDED TO SHAVE HIS HEAD; A PROPHETIC ACT, SHOWING GOD'S FUTURE JUDGMENTS ON JERUSALEM.

CH. V. 1. *a sharp knife*] Literally, a sharp sword—symbolical of the destruction of a large part of the inhabitants of Jerusalem by the sword of the Chaldeans. See v. 12, where the same word (*chereb*) is repeated, and is translated sword. Cp. xi. 8. 10.

—*take thee a barber's razor*] Rather, *as a razor of barbers, thou shalt take it* (the sword) to thee, and cause it to pass. The sword is to be used as a razor; so the Assyrian army is called a razor in Isa. vii. 20.

—*to pass upon thine head*] Ezekiel was a priest (i. 3), and yet he is commanded to shave his head, which, as Maimonides observes (More Nevoch. ii. 46), was against the Levitical Law (cp. xlv. 20). By this extraordinary act he called attention to

what he was about to utter in God's name (v. 5). See Levit. xxi. 5.; above on iv. 12.

—*balances to weigh*] The hair, in order to show that God's judgments on Jerusalem were not executed in passionate caprice, but with the calm deliberation of exact retributive justice. “Even the hairs of your head are all numbered,” says our Lord to His disciples (Matt. x. 30).

2. *in the midst of the city*] Which the prophet had delineated on the brick (iv. 1).

—*when the days of the siege are fulfilled*] Represented by the prophetic act (iv. 7).

—*a knife*] A sword—the same word as in v. 1 and v. 12, and for the same reason; to signify the act of the Chaldeans. It is rendered sword at the end of the present verse.

3. *take—a few—and bind them in thy skirts*] Literally, in the wings of thy garment. See on Ruth ii. 12; iii. 9; below, xvi. 8, where the same word is used; and it is the same as that which is employed to describe the wings of the Cherubim (i. 6. 8, 9, &c.).

The sense is, that the faithful remnant of the Jewish people, though few in number, would be preserved in safety under the Divine wings, and would at last be brought under the genial influence of Christ—the Sun of Righteousness, rising upon them with healing in His wings (Mal. iv. 2). Cp. Ps. lxi. 4; lxiii. 7; xci. 4.

4. *Then take of them again*] Even after the siege and captivity some of the Jews were consumed on account of the treacherous murder of Gedaliah, and by reason of their flight into Egypt (Jer. xlii. 18; xlv. 11—15).

Some Expositors suppose that the fire here represents the purifying effect of Christ's chastisements; but though this is often the figurative sense of fire when applied to metals, it cannot be such when applied to hair.

5. *Thus saith the Lord God*] See above on iii. 11; and as an illustration of what is there said, see the repetition of this formula here (vv. 7, 8. 11).

6. *she hath changed my judgments*] Rather, she hath rejected my judgments. Cp. xx. 8. 13. 21. Num. xx. 24; xxvii. 14. The verb here used (*marah*) occurs forty times in the

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than the countries that *are* round about her: for they have refused my judgments and my statutes, they have not walked in them.

g Jer. 2. 10, 11.
ch. 16. 47.

⁷ Therefore thus saith the Lord God; Because ye multiplied more than the nations that *are* round about you, *and* have not walked in my statutes, neither have kept my judgments, ^a neither have done according to the judgments of the nations that *are* round about you;

h Lam. 4. 6.
Dan. 9. 12.
Amos 3. 2.

⁸ Therefore thus saith the Lord God; Behold, I, even I, *am* against thee, and will execute judgments in the midst of thee in the sight of the nations. ⁹ ^h And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations. ¹⁰ Therefore the fathers ⁱ shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I ^k scatter into all the winds. ¹¹ Wherefore, *as* I live, saith the Lord God; Surely, because thou hast ^l defiled my sanctuary with all thy ^m detestable things, and with all thine abominations, therefore will I also diminish *thee*; ⁿ neither shall mine eye spare, neither will I have any pity.

i Lev. 26. 29.
Deut. 28. 53.
2 Kings 6. 29.
Jer. 19. 9.
Lam. 2. 20. &
4. 10.
k Lev. 26. 33.
Deut. 28. 64.
ver. 12.
ch. 12. 14.
Zech. 2. 6.
l 2 Chron. 36. 14.
ch. 7. 20. &
8. 5. &c.
& 23. 28.
m ch. 11. 21.
n ch. 7. 4, 9. &
8. 18. & 9. 10.
o See ver. 2.
Jer. 15. 2. &
21. 9.
ch. 6. 12.
p Jer. 9. 16.
ver. 2. 10.
q Lev. 26. 33.
ver. 2.
ch. 12. 14.
r Lam. 4. 11.
ch. 6. 12. & 7. 8.
s ch. 21. 17.
t Deut. 32. 36.
Isa. 1. 24.
u ch. 36. 6.
& 38. 19.
x Lev. 26. 31, 32.
y Deut. 28. 37.
1 Kings 9. 7.
Ps. 79. 4.
Jer. 24. 9.
Lam. 2. 15.
z ch. 25. 17.
a Deut. 32. 23,
24.

¹² ^o A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and ^p I will scatter a third part into all the winds, and ^q I will draw out a sword after them. ¹³ Thus shall mine anger ^r be accomplished, and I will ^s cause my fury to rest upon them, ^t and I will be comforted: ^u and they shall know that I the LORD have spoken *it* in my zeal, when I have accomplished my fury in them. ¹⁴ Moreover ^x I will make thee waste, and a reproach among the nations that *are* round about thee, in the sight of all that pass by. ¹⁵ So it shall be a ^y reproach and a taunt, an instruction and an astonishment unto the nations that *are* round about thee, when I shall execute judgments in thee in anger and in fury and in ^z furious rebukes. I the LORD have spoken *it*.

b Lev. 26. 26.
ch. 4. 16. &
14. 13.
c Lev. 26. 22.
Deut. 32. 24.
ch. 14. 21. &
33. 27. & 34. 25.
d ch. 38. 22.
a ch. 20. 46. &
21. 2. & 25. 2.

¹⁶ When I shall ^a send upon them the evil arrows of famine, which shall be for *their* destruction, *and* which I will send to destroy you: and I will increase the famine upon you, and will break your ^b staff of bread: ¹⁷ so will I send upon you famine and ^c evil beasts, and they shall bereave thee; and ^d pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the LORD have spoken *it*.

b ch. 36. 1.

VI. ¹ And the word of the LORD came unto me, saying, ² Son of man, ^a set thy face toward the ^b mountains of Israel, and prophesy against them, ³ and

Bible, and is never translated *change*, except here, but always by *rebel*, or *disobey*, or some similar word (cp. *Gesen.* 508). The sense is, "rejected my judgments for wickedness;" that is, in order to perpetrate iniquity.

⁷. *Because ye multiplied more than the nations*] Rather, *because ye raged* (against Me) *more than the heathen*. See *Gesen.* 228. Cp. Ps. ii. 1; xli. 6; and *Targum* and *Keil* here.

— *neither have done according to the judgments (or statutes) of the nations*] Ye, the favoured people of God, who have had the privilege of possessing *My Law*, have not lived up even to the laws of the Gentiles, who are a law unto themselves (Rom. ii. 14), and have been less *righteous* than the heathen themselves. Cp. Rom. ii. 27: "Shall not the uncircumcision judge thee?"

¹⁰. *Therefore the fathers*] Rather, *fathers*—and *sons*; there is no article in the original. Cp. the prophecies Lev. xxvi. 29, Deut. xxviii. 52, and see the fulfilment in Lam. ii. 20; iv. 10. When it is there said that even *mothers* did it, it may be inferred that it was done by fathers also. Cp. Baruch ii. 3.

In a figurative sense, the prophecy in this verse (that parents would eat children, and children parents) is fulfilled when teachers in the Church, who ought to be spiritual parents,

and to feed their offspring with sound doctrine, destroy them by heresy; and when disciples, who ought to revere their teachers, devour them by malignant slander and petulant insolence. Cp. *S. Jerome* here.

¹¹. *will I also diminish thee*] Literally, *diminish from* thee; as Ezekiel had shaven off his hair. Cp. xvi. 27, where the same verb is used, and *Gesen.* 180.

¹². *pestilence, and—famine*] See *Josephus*, Ant. x. 8. 1, who mentions both.

¹³. *my fury to rest*] To refresh itself and be satiated. — *I will be comforted*] Cp. Isa. i. 24: "I will ease me of mine adversaries;" regarded as a heavy burden pressing upon God with the load of their sins.

— *they shall know that I the LORD have spoken it*] See on vi. 10.

¹⁴. *waste, and a reproach*] Literally, *for a waste*, or *wilder-ness*, and *for a reproach*. Cp. Lev. xxvi. 31—33. Deut. xxix. 23.

CH. VI. 2. *the mountains of Israel*] As specially defiled by idolatrous high places (vv. 3. 13) set up in opposition to "the mountain of the Lord's house" at Jerusalem. See *S. Jerome*.

say, Ye mountains of Israel, hear the word of the Lord God ; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys ; Behold, I, *even* I, will bring a sword upon you, and ^c I will destroy your high places. ⁴ And your altars shall be desolate, and your || images shall be broken : and ^d I will cast down your slain *men* before your idols. ⁵ And I will † lay the dead carcasses of the children of Israel before their idols ; and I will scatter your bones round about your altars. ⁶ In all your dwelling places the cities shall be laid waste, and the high places shall be desolate ; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished. ⁷ And the slain shall fall in the midst of you, and ^e ye shall know that I *am* the LORD.

⁸ ^f Yet will I leave a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries. ⁹ And they that escape of you shall remember me among the nations whither they shall be carried captives, because ^g I am broken with their whorish heart, which hath departed from me, and ^h with their eyes, which go a whoring after their idols : and ⁱ they shall lothe themselves for the evils which they have committed in all their abominations. ¹⁰ And they shall know that I *am* the LORD, *and that* I have not said in vain that I would do this evil unto them.

¹¹ Thus saith the Lord God ; Smite ^k with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel ! ¹ for they shall fall by the sword, by the famine, and by the pestilence. ¹² He that is far off shall die of the pestilence ; and he that is near shall fall by the sword ; and he that remaineth and is besieged shall die by the famine : ^m thus will I accomplish my fury upon them. ¹³ Then ⁿ shall ye know that I *am* the LORD, when their slain *men* shall be among their idols round about their altars, ^o upon every high hill, ^p in all the tops of the mountains, and ^q under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols. ¹⁴ So will I ^r stretch out my hand upon them, and make the land desolate, yea, || more desolate than the wilderness toward ^s Diblath, in all their habitations : and they shall know that I *am* the LORD.

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c Lev. 26. 30.

|| Or, *sun images*,
and so ver. 6.

d Lev. 26. 30.

† Heb. *give*.

e ver. 13.
ch. 7. 4, 9, &
11. 10, 12, &
12. 15.

f Jer. 44. 28.
ch. 5. 2, 12, &
12. 16. & 14. 22.

g Ps. 78. 40.
Isa. 7. 13. &
43. 24. & 63. 10.
h Num. 15. 39.
ch. 20. 7, 24.
i Lev. 26. 39.
Job 42. 6.
ch. 20. 43. &
36. 31.

k ch. 21. 14.

l ch. 5. 12.

m ch. 5. 13.

n ver. 7.

o Jer. 2. 20.

p Hos. 4. 13.
q Isa. 57. 5.

r Isa. 5. 25.

|| Or, *desolate*
from the
wilderness.

s Num. 33. 46.
Jer. 45. 22.

3. *rivers—valleys*] Watered valleys, ravines, or gorges—haunts of idolatry (*Gesen.* 71). Cp. xxxvi. 4. 6. Jer. ii. 23.

4. *images*] *Sun-images* (Lev. xxvi. 30. 2 Chron. xiv. 5 ; xxxiv. 4. Isa. xvii. 8 ; xxvii. 9).

— *I will cast down your slain men before your idols*] To pollute them with carcasses and bones of dead men (cp. Lev. xxvi. 30), and as was done in Josiah's Reformation (2 Kings xxiii. 14, 16).

“YE SHALL KNOW THAT I AM THE LORD.”

This phrase is, as it were, the epilogue to the initial formula by which Ezekiel's prophecies are introduced.

“Thus saith the LORD God.” See above on iii. 11. Like that phrase, it is continually repeated by Ezekiel ; see, for example, vv. 10. 13, 14 ; vii. 4. 9. 27 ; xi. 10. 12 ; xii. 15, 16. 20 ; xiii. 9. 14. 21. 23 ; xiv. 8, &c. It occurs more than fifty times, and calls attention to the fact that the Prophet uttered his prophecies publicly, before their fulfilment, and that he appeals with confidence to the people as future witnesses of that fulfilment, and as vouchers for their truth and for his prophetic mission from God.

9. *they that escape—shall remember me among the nations*] See above, on Deut. xxxi. 1—11 ; and below, xvi. 61 ; xx. 43. Hos. v. 15.

— *because I am broken with their whorish heart*] Or, *when I shall have broken* (i. e. made contrite) *their whorish heart* (*Maurer, Häver., Keil*). That is, when I shall have brought them by chastisement to repentance.

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11. *Smite with thine hand, and stamp with thy foot*] Strike one palm upon another (cp. xxi. 17. Num xxiv. 10), and stamp on the ground with thy foot ; call attention, by acts of grief and consternation, to thy prophetic words of denunciation on Judah and Israel. The sorrow of Ezekiel was like the tears of our Blessed Lord (Luke xix. 41), produced by a foresight of the woes coming on Jerusalem, and a visible evidence of his belief in the truth of the words uttered by his mouth.

13. *sweet savour*] Literally, an *odour of well-pleasing*—a phrase borrowed from the Pentateuch, and not found anywhere else except in Ezekiel. See on Gen. viii. 21. Exod. xxix. 18. Lev. i. 9. Cp. below, xvi. 19 ; xx. 28. 41. The Jews offered to idols what was due to God.

14. *more desolate than the wilderness toward Diblath*] Or, *more desolate than the wilderness of Diblath (Syriac)*. The land of Israel will be more desolate than that of God's enemy, Moab, where Diblathaim was (Num. xxxiii. 46. Jer. xlviii. 22).

There hardly seems sufficient reason for adopting the ancient conjecture of some of the Rabbis, that we ought to read *Riblah* here for *Diblath*. Perhaps the name *Diblath* may have been chosen also for its symbolical meaning (see *S. Jerome* here), “a cake of figs.” Ye shall be like figs, once fresh and luscious, but afterwards dried and squeezed together. See *Fuerst*, 309, and compare the symbolical names in Isaiah xv. 9 ; xxi. 13 ; and in Jeremiah xxv. 26 ; l. 21 ; li. 41. The Jews are compared to “vile figs” in Jer. xxiv. 2—8 ; xxix. 17.

The sense is similar in the prophetic denunciation, “I will make the land like the overthrow of Sodom” (Deut. xxix. 23. Isa. xiii. 19. Jer. xlix. 18 ; l. 40. Amos iv. 11). Cp. Zeph.

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a ver. 3, 6.
Amos 8, 2.
Matt. 24, 6, 13,
14.
b ver. 8, 9.

† Heb. give.
c ver. 9.
ch. 5, 11, &
8, 18, & 9, 10.
d ver. 27.
ch. 6, 7, & 12, 20.

† Heb. awaketh
against thee.
e ver. 10.
f ver. 12.
Zeph. 1, 14, 15.
|| Or, echo.

g ch. 20, 8, 21.

h ver. 3.

i ver. 4.

† Heb. upon thee.

k ver. 4.

l ver. 7.

m Jer. 6, 7.

|| Or, tumult.

|| Or, their tumultuous persons.
n Jer. 16, 5, 6.
ch. 24, 16, 22.
o ver. 7.

† Heb. though
their life were yet
among the living.

|| Or, whose life
is in his iniquity.
† Heb. his
iniquity.

VII. ¹ Moreover the word of the LORD came unto me, saying, ² Also, thou son of man, thus saith the Lord God unto the land of Israel; ^a An end, the end is come upon the four corners of the land. ³ Now is the end come upon thee, and I will send mine anger upon thee, and ^b will judge thee according to thy ways, and will [†] recompense upon thee all thine abominations. ⁴ And ^c mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: ^d and ye shall know that I am the LORD.

⁵ Thus saith the Lord God; An evil, an only evil, behold, is come. ⁶ An end is come, the end is come: it [†] watcheth for thee; behold, it is come. ⁷ ^e The morning is come unto thee, O thou that dwellest in the land: ^f the time is come, the day of trouble is near, and not the || sounding again of the mountains. ⁸ Now will I shortly ^g pour out my fury upon thee, and accomplish mine anger upon thee: ^h and I will judge thee according to thy ways, and will recompense thee for all thine abominations. ⁹ And ⁱ mine eye shall not spare, neither will I have pity: I will recompense [†] thee according to thy ways and thine abominations that are in the midst of thee; ^k and ye shall know that I am the LORD that smiteth.

¹⁰ Behold the day, behold, it is come: ^l the morning is gone forth; the rod hath blossomed, pride hath budded. ¹¹ ^m Violence is risen up into a rod of wickedness: none of them shall remain, nor of their || multitude, nor of any of || theirs: ⁿ neither shall there be wailing for them. ¹² ^o The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof. ¹³ For the seller shall not return to that which is sold, [†] although they were yet alive: for the vision is touching the whole multitude thereof, which shall not return; neither shall any strengthen himself || in [†] the iniquity of his life.

¹⁴ They have blown the trumpet, even to make all ready; but none goeth

ii. 9, "Moab shall be as Sodom." If *Riblah* is the true reading, and if the words are translated (with *Gesen.*, *Fuerst*, and many others) "I will make the land desolate from the wilderness (on the south) even to Riblah on the north," then there may be a reference (as *S. Jerome* suggests) to the carrying away of Zedekiah from Jerusalem to Nebuchadnezzar at Riblah. See Jer. xxxix. 5. Cp. *Grove*, B. D. I. 437.

PROPHECY OF WOE, ESPECIALLY OF THE DESTRUCTION OF JERUSALEM.

CH. VII. 2. *the land of Israel*] The general name for Israel and Judah, after the captivity of the former (Mal. i. 1; ii. 11).

— *the four corners*] Literally, *the four wings*.

5. *evil, an only evil*] One and the same evil for all; an universal evil: for, by the destruction of Jerusalem and the Temple, the whole Nation of Israel fell, as by a single blow.

7. *The morning*] Hebr. *tsephirah*, which occurs only here and in v. 10, where it is also rendered *morning*, and in Isa. xxviii. 5, where it is translated *diadem*; it is derived from *tsaphar*, to turn round, to twist (*Gesen.* 717; *Fuerst*, 1204, who renders it *vicissitude*, or *revolution of fortune*). "Venit summa dies et ineluctabile fatum." Thy mirth is turned into mourning. Cp. Isa. xxii. 1—5, predicting this sudden catastrophe. It may have the sense of an evil which torments (*Winer*, *Keil*).

— *not the sounding*] Rather, *there is no sound of joy* (Hebr. *hed*) on the mountains; no, the sound of joy once heard there is changed for the sound of the enemy rushing to destroy them. Cp. Isa. xvi. 9, and Jer. xlviii. 33, where the word is *heydad*.

10. *morning*] See v. 7.

— *the rod hath blossomed, pride hath budded*] Or *flourished*. The Chaldean power, the rod of God's indignation against Jerusalem, now prospers. Cp. Isa. x. 5; xiv. 5, where the proud Assyria and Babylon are called the staff of God's anger against her. Cp. Hab. i. 6.

When Israel entered on that course of sin which ended in its ruin, the rod of the Babylonian power was planted, and as the sins of Israel increased, the rod went on growing in the pride of its might, until, under Nebuchadnezzar, it became a great tree, and overshadowed the earth.

So it is with Nations still. Whenever a Nation enters upon and persistently pursues a course of sin, so surely does God plant a rod for it, which will blossom for its chastisement at the set time. So also it is with individuals. Therefore, whenever we feel that the rod of punishment is blossoming against us for our sins, let us then look for comfort and instruction to the Rod which blossoms from the root of Jesse (Isa. xi. 1), whose leaves are for the healing of the Nations. See *Origen* here.

11. *a rod of wickedness*] That is, to punish the wickedness of Jerusalem.

— *none of them shall remain*] None of them (i. e. of the inhabitants of Jerusalem) shall be left, nor of their multitude, nor of their riches. There is a play on the words in the original. See *Gesen.* 227; *Fuerst*, 364.

— *neither shall there be wailing for them*] Rather, *neither shall there be any beauty in them* (*Sept.*, *Arabic*, *Gesen.* 536).

12. *let not the buyer rejoice*] For he will not enjoy what he has bought; nor will the seller mourn for having sold that which the buyer will not live to possess.

13. *the seller shall not return*] To repossess, in the year of jubilee, what he has sold (Levit. xxv. 13).

— *neither shall any strengthen himself in the iniquity of his life*] Rather, *by the iniquity of his life*. The only means of strength to man are in his obedience to God's commandments. He is the "Strength of Israel." But they have sought to strengthen themselves by devices of their own; as by serving other gods, and by resorting to Egypt for help. But they will soon find that they have wooed the cause of their own weakness and destruction.

14. *They have blown the trumpet*] To muster their forces against the Chaldean invaders; but none dares go forth to the

to the battle: for my wrath *is* upon all the multitude thereof. ¹⁵ *The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him.*

¹⁶ But *they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.* ¹⁷ All *hands shall be feeble, and all knees shall be weak as water.* ¹⁸ They shall also *gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads.* ¹⁹ They shall cast their silver in the streets, and their gold shall be removed: their *silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: || because it is the stumblingblock of their iniquity.*

²⁰ As for the beauty of his ornament, he set it in majesty: *but they made the images of their abominations and of their detestable things therein: therefore have I || set it far from them.* ²¹ And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it. ²² My face will I turn also from them, and they shall pollute my secret place: for the *robbers shall enter into it, and defile it.*

²³ Make a chain: for *the land is full of bloody crimes, and the city is full of violence.* ²⁴ Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and *their holy places shall be defiled.* ²⁵ *Destruction cometh; and they shall seek peace, and there shall be none.* ²⁶ *Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.* ²⁷ The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and *according to their deserts will I judge them; and they shall know that I am the LORD.*

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p Deut. 32. 25.
Lam. 1. 20.
ch. 5. 12.

q ch. 6. 8

r Isa. 13. 7.
Jer. 6. 24.
ch. 21. 7.
† Heb. go into water.
s Isa. 3. 24. & 15. 2, 3.
Jer. 48. 37.
Amos 8. 10.
† Ps. 55. 5.
† Heb. for a separation, or, uncleanness.
u Prov. 11. 4.
Zeph. 1. 18.
|| Or, because their iniquity is their stumblingblock.
x ch. 14. 3, 4. & 44. 12.
y Jer. 7. 30.
|| Or, made it unto them an unclean thing.

|| Or, burglars.

z 2 Kings 21. 16.
ch. 9. 9. & 11. 6.

|| Or, they shall inherit their holy places.
† Heb. Cutting off a Deut. 32. 23.
Jer. 4. 20.
b Ps. 74. 9.
Lam. 2. 9.
ch. 20. 1, 3.

† Heb. with their judgments.

c ver. 4.

battle. Cp. Jer. vi. 1, "Blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north."

^{15.} *The sword is without, and the pestilence and the famine within*] Cp. v. 2. 12, and *Josephus*, Ant. x. 8. 1.

^{16.} *But they that escape*] Literally, and *escapers of them will escape*, and even they will not rejoice, but *will be upon the mountains like doves of the valleys* (driven from their homes by birds of prey, or by fowlers, to the hills), *all of them mourning each for his iniquity*, by which he had sought to strengthen himself (v. 13).

^{17.} *all knees shall be weak as water*] *All knees will go (as) water.* The strong and solid knees will become a flowing stream.

^{19.} *their gold shall be removed*] Rather, shall become as dung; "in sterquilinum erit" (*Vulg.*), and be loathed as foul excrement. Cp. *Gesen.* 534, and cp. v. 19.

— *it is the stumblingblock of their iniquity*] For they made idols of gold with it. Cp. xiv. 2; xvi. 17; xlv. 12.

^{20.} *As for the beauty of his ornament, he set it in majesty*] God set Jerusalem and the Temple, the beauty of His ornament, to be for His own glory (Hebr. *gaon*; see Isa. ii. 10. 19. 21; iv. 2; xiii. 19; xxiv. 14; lx. 15, in which passages the word is rendered *majesty*, or *excellency*), but they have polluted the holy place by their idolatry. See above, v. 11, and compare below, viii. 5—16.

— *I set it far from them*] Rather, *I gave it up for dung.* See v. 19, where the same word is used.

^{21.} *I will give it—strangers for a prey, and to the wicked*] Therefore let not the Chaldeans think that they will be enabled to take Jerusalem and burn the Temple by their own strength, or by reason of their righteousness. No; the God of Jerusalem

gives it into their hands; and He uses them, wicked as they are (cp. v. 24, and Hab. i. 6. 12), as His own instruments for punishing His people for the sins by which they pollute the City and the Temple.

^{23.} *Make a chain*] Ezekiel is commanded by God to make a chain, as Jeremiah was ordered to make yokes and bonds (Jer. xxvii. 2), to foreshow thereby the captivity of those to whom he prophesied.

— *bloody crimes*] Rather, *judgment of blood*; that is, murder committed with hypocritical formalities of justice. These legalized iniquities of Jerusalem culminate in the arraignment and Crucifixion of Christ. Cp. Isa. liii. 8.

^{24.} *their holy places*] They are no longer *Mine*. So our Lord says to the Jews, "*your house*" (no longer God's house) "is left unto *you* desolate," being abandoned by *Him* (Matt. xxiii. 38).

^{25.} *they shall seek peace*] Cp. Jer. xiv. 19. Luke xix. 42. "The things that belong unto thy peace are hid from thine eyes."

^{26.} *the law shall perish from the priest*] As it did in the most eminent degree from the Jewish Sanhedrim, when they condemned the Lord of Glory. In the Church of God, when the Priests' lips cease "to keep knowledge," then the destruction of Jerusalem is nigh; when it seeks in vain for a vision of the truth from the Prophet, and the Law perishes from the Priests, and counsel from the ancients, then it can no longer say that it has Priests and Prophets of God. See *S. Jerome* here.

^{27.} *according to their deserts*] Rather, *according to their judgments.* They have judged unrighteous judgments (cp. v. 23), and I will repay them for it. Cp. James v. 1. 6, "Weep and howl; ye have condemned and killed the Just"—Christ. The Jews crucified Christ at the Passover; their city was be-

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a ch. 14. 1. &
20. 1. & 33. 31.
b ch. 1. 3. &
3. 22.
c ch. 1. 26, 27.

d ch. 1. 4.
e Dan. 5. 5.

f ch. 3. 14.

g ch. 11. 1, 24. &
40. 2.

h Jer. 7. 30. &
32. 34.

i Deut. 32. 16, 21.

k ch. 1. 28. &
3. 22, 23.

VIII. ¹ And it came to pass in the sixth year, in the sixth *month*, in the fifth *day* of the month, as I sat in mine house, and ^a the elders of Judah sat before me, that ^b the hand of the Lord God fell there upon me. ² ^c Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, ^d as the colour of amber. ³ And he ^e put forth the form of an hand, and took me by a lock of mine head; and ^f the spirit lifted me up between the earth and the heaven, and ^g brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; ^h where *was* the seat of the image of jealousy, which ⁱ provoketh to jealousy. ⁴ And, behold, the glory of the God of Israel *was* there, according to the vision that I ^k saw in the plain.

⁵ Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry. ⁶ He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations.

⁷ And he brought me to the door of the court; and when I looked, behold a hole in the wall. ⁸ Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. ⁹ And he said unto me, Go in, and behold the wicked abominations that they do here. ¹⁰ So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.

¹¹ And there stood before them seventy men of the ancients of the house of

sieged at a Passover, and many hundreds of them were crucified then. See below, on Matt. xxiv. 1.

All Christian readers of this prophecy must feel that it extends beyond the taking of Jerusalem by the Chaldeans, and, like most of the other prophecies in the Old Testament concerning that event, overflows into a prediction of the sufferings which Jerusalem would endure for the rejection of Christ, and which Christian Nations will endure, when they enact sacrilege and iniquity by Law. See *Origen* in v. 5, *Theodoret* on cap. v. 4, and *A Lapide* here.

EZEKIEL'S VISION OF IDOLATROUS ABOMINATIONS PRECISED AT JERUSALEM.

CH. VIII. 1. *in the sixth year, in the sixth month, in the fifth day of the month*] Ezekiel specifies the exact date (the sixth year of Jehoiachin's captivity; i. e. B.C. 592, the sixth month, and the fifth day of the month) at which, he says, he saw this vision. He states also the *place* (his own house) and the *persons* who were with him when he saw it—the elders of Judah. He asserts also that he “spoke unto them of the captivity, all things that the Lord had showed him” (xi. 25).

This is important to be observed. The persons to whom he related this vision could easily have ascertained whether such things were going on at that time at Jerusalem in the Temple, and in those several parts of it, which are minutely described by Ezekiel in this narrative of his vision. If such things were not occurring there at that time, then his character as a prophet of the Lord would never have been acknowledged as it has been by the Hebrew Nation, which is severely censured in his prophecies. But if all these things really were done at the place and at the time specified, and by the persons named in this narrative (vv. 11. 14. 16; xi. 1. 13), then it follows that Ezekiel, sitting near the river Chebar in Chaldaea, was enabled to see and describe things going on at Jerusalem, and that he was eminently gifted by God with supernatural powers; in a word, that he was in a signal sense a divinely commissioned prophet of the Lord.

² *a likeness—amber*] Cp. i. 4. 26, 27.

³ *in the visions of God*] Visions given by Him. Cp. 2 Cor.

xii. 1. Ezekiel seemed to himself to be transported to Jerusalem, as St. Paul to Paradise and to the third heaven. Cp. below, xi. 24, and *Pusey* on Daniel, p. 407. Daniel says that in his vision he was at Susa (Dan. viii. 2), not that he was actually there.

— *the door of the inner gate*] The entrance of the gate opening into the Court of the Priests.

— *the image of jealousy*] An idolatrous image of some heathen deity, set up in the Inner Court of the Temple, to provoke the Lord to jealousy, like the Damascene altar set up by Ahaz (2 Kings xvi. 10—15), and like that image which Manasseh set up in the Temple (2 Kings xxi. 7).

⁵ *of the altar*] The altar of burnt offering.

⁶ *Son of man, seest thou what they do?*] Ezekiel, at the river Chebar, was enabled by God to see what the idolatrous votaries of Phœnician and Egyptian deities were doing in the secret chambers of their imagery, in the dark crypts of the Temple at Jerusalem. How much more does God Himself penetrate into the most hidden recesses of man's acts and thoughts!

⁷ *the door of the court*] The entrance (Hebr. *pethach*) of the Court of the Priests; near it was the secret chamber, into which Ezekiel was brought by an entrance dug in the wall.

⁸ *a door*] An entrance (as in v. 7), not the door itself.

¹⁰ *every form of creeping things, and abominable beasts—pourtrayed*] Creeping things and other abominations (“reptile deities”) worshipped by the Egyptians (see above on Exod. viii. 1. 21. 26; *Winer*, i. 28), such as were portrayed on the chambers of the Temples of Egypt (see *Sharpe*, Egypt. Mythol. 22; *Kitto*, pp. 305, 306), to which the king and people of Jerusalem looked at that time for succour. (See below, xvii. 15. Jer. xxxvii. 5—19.)

¹¹ *seventy men of the ancients*] The Elders of Israel, seventy in number. See v. 12. Num. xi. 16. 2 Chron. xix. 8. Jer. xxvi. 17. *Selden*, de *Synedr.* ii. 4.

In Exodus xxiv. 1, the *seventy elders* go up with Moses to Horeb, to behold the glory of the Lord; and now their successors are worshipping the reptiles of Egypt, from which the Lord had brought His people forth to see His glory on Sinai!

Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.
 12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, 'The LORD seeth us not; the LORD hath forsaken the earth.

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1 ch. 9. 9.

13 He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. 14 Then he brought me to the door of the gate of the LORD's house which was toward the north; and, behold, there sat women weeping for Tammuz.

15 Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, and thou shalt see greater abominations than these. 16 And he brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the LORD, ^m between the porch and the altar, ⁿ were about five and twenty men, ^o with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped ^p the sun toward the east.

m Joel 2. 17.
n ch. 11. 1.
o Jer. 2. 27. &
32. 33.
p Dent. 4. 19.
q Kings 23. 5, 11.
Job 31. 26.
Jer. 44. 17.
|| Or, Is there
any thing lighter
than to commit.
q ch. 9. 9.
r ch. 5. 13. &
16. 42. & 24. 13.

17 Then he said unto me, Hast thou seen *this*, O son of man? || Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have ^a filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. 18 ^r There-

— *in the midst*] The seventy elders—they who were bound to maintain God's Law and worship—stood each with his censer in his hand, and followed the movements of Jaazaniah, who stood "*in the midst*," as their Hierophant or Coryphæus. See the note above, on Isa. lvi. 17.

— *Jaazaniah*] Which means, *Jehovah hears*. Cp. in xi. 1, where another Jaazaniah is mentioned.

— *and a thick cloud of incense went up*] Or, *and a smoke of a cloud of incense went up* (Sept., Vulg., Syr., Targ., Gesen. 664), a cloud of incense (ordered to be burnt on the golden altar in the Holy Place before the Veil) went up in honour of the idols pictured on the wall of the chamber.

12. *every man in the chambers of his imagery*] Every one of the seventy elders had his own imagery—his favourite object of idoltrous worship—poured upon the wall of the chamber; and to it he did homage with his censer, according to the device of his own heart.

14. *to the door of the gate*] To the entrance of the gate or door which led into the court.

— *sat*] As if they were at home there, and had lost all sense of shame for what they were doing at the entrance of the Temple.

— *women*] Who had introduced themselves from their own court at the east of the Temple into the gate of the Inner Court of the LORD's house.

— *weeping for Tammuz*] So Sept., Syriac, Arabic, Targum. The Vulg. has *weeping for Adonis* (a word derived from the Semitic *Adon*, Lord), the Sun-god mourned by his lover Astarte or Aphrodite—the personification of vegetable and animal life (*Lucret.* i. 1—20)—at his departure in the decline of the year to dwell in the region of gloom with Persephone.

This interpretation is confirmed by Origen and S. Jerome here, and by Theodoret here, and by S. Cyril, in *Isaiah*, p. 275 (lib. ii. tom. iii.), and in Hoseam, p. 79, and has been adopted by Vatablus, A. Lapide, Villalpandus, Selden, W. Lowth, J. D. Michaelis, Ewald, Gesenius, Fuerst, Hitzig, Hävernick, and Movers, who has given a full account of this worship in his *Phœnix*, i. 200.

This idolatry appears to have been imported from the Phœnicians and Syrians, who called one of their months, beginning with the new moon of July, by the name of Tammuz (*Idoler*, i. 430); and to have extended itself into Egypt, as is well known from the Adonizusæ of Theocritus (*Idyl* xv), and from the "Epitaph of Adonis" by Moschus (*Idyl* i.), the refrain of which is "I mourn for Adonis" (*Αἰδῶ τὸν Ἀδωνί*). Cp. Winer, ii. 601; Wright, B. D. ii. 1432.

Milton says (P. L. i. 460), in his catalogue of heathen gods in Pandemonium,—

"Tammuz came next behind,

Whose annual wound in Lebanon allured

The Syrian damsels to lament his fate

In amorous ditties all a summer's day;
While smooth Adonis" [the river of Lebanon] "from his native rock

Ran purple to the sea, supposed with blood
Of Thammuz' yearly wounded; the love-tale
Infected Sion's daughters with like heat;
Whose wanton passions, in the sacred porch
Ezekiel saw, when, by the vision led,
His eye survey'd the dark idolatries
Of alienated Judah."

16. *the inner court*] The Holy Place, or Court of the Priests.

— *at the door of the temple*] At the entrance of the temple. Hebr. *heykal*, i. e. the palace of Jehovah; and it is added that they turned their back to the temple, the palace of the Lord God of Israel, the King of Kings! So great was their unthankfulness, and so bold and fearless was their impiety. On the word *heykal*, see on 1 Sam. i. 9; it is the word used by Isaiah (vi. 1). In Ezekiel it occurs only here, and in chaps. xli., xlii., the description of the Temple in the Vision.

— *between the porch and the altar*] The place appointed by the priests, to weep there for the people's sins (Joel ii. 17). There, where they ought to have been prostrate on their faces, in sackcloth and ashes, turning their weeping eyes and outstretched hands to the Sanctuary, pleading for mercy for themselves and their country, there they stood with their backs turned on the Holy of Holies (cp. 2 Chron. xxix. 6. Jer. ii. 27; xxxii. 33; below xxxiii. 35), and with their faces to the East, worshipping the Sun! Cp. 2 Kings xxiii. 5. Jer. viii. 1—3.

— *about five and twenty men*] Perhaps the heads of the twenty-four courses of Priests, with the High Priest as their leader (*Lightfoot*).

— *they worshipped*] Literally, *they bowing yourselves down*. Some have supposed an error in the MSS. here, on account of the change of pronouns. See Gesen. 814. 882. Cp. Fuerst, 171. 1506. But perhaps there may be an intentional change from the third person to the second, for the purpose of expressing anger in a more direct manner. *They turn their backs on Me; but I will turn My face to you, who do this, and punish your sins*.

17. *and, lo, they put the branch to their nose*] According to the custom of the Persians, who, when worshipping the rising sun, held a tamarisk branch in their hands, called *barsom* (*Strabo*, xv. 733; *Hyde*, De Vet. Rel. Pers. 350; *Zendavesta*, iii. 204 (ed. Kleuker); Gesen. 247; Fuerst, 395). Objections are urged by some (e. g. Keil, 77) to this interpretation; but it seems the best that has yet been given. The reason why the phrase is thus expressed, "they put the branch to their nose," is explained by what follows. "I also will deal in fury"—the seat of rage being the nose; Hebr. *aph*, which is usually rendered *wrath* or *anger* in our version. See Ps. ii. 5. 12; vi. 1;

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s ch. 5. 11. &
7. 4. 9. & 9. 5. 10.
t Prov. 1. 28.Isa. 1. 15.
Jer. 11. 11. &
14. 12.Micah 3. 4.
Zech. 7. 13.
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594.† Heb. *which is
turned.*† Heb. *a weapon
of his breaking
in pieces.*

a Lev. 16. 4.

ch. 10. 2. 6. 7.

Rev. 15. 6.

† Heb. *upon his
loins.*

b See ch. 3. 23.

& 8. 4. & 10. 4. 18.
& 11. 22. 23.† Heb. *mark a
mark.*

c Exod. 12. 7.

Rev. 7. 3. &

9. 4. & 13. 16. 17.

& 20. 4.

d Ps. 119. 53. 136.

Jer. 13. 17.

2 Cor. 12. 21.

2 Pet. 2. 8.

† Heb. *mine ears.*

e ver. 10.

ch. 5. 11.

f 2 Chron. 36. 17.

† Heb. *to destruction.*

g Rev. 9. 4. h Jer. 25. 29. i Pet. 4. 17. i ch. 8. 11, 12, 16.

fore will I also deal in fury: mine ^s eye shall not spare, neither will I have pity: and though they ^t cry in mine ears with a loud voice, yet will I not hear them.

IX. ¹ He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man *with* his destroying weapon in his hand. ² And, behold, six men came from the way of the higher gate, † which lieth toward the north, and every man † a slaughter weapon in his hand; ^a and one man among them *was* clothed with linen, with a writer's inkhorn † by his side: and they went in, and stood beside the brasen altar. ³ And ^b the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which *had* the writer's inkhorn by his side; ⁴ and the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and † set ^c a mark upon the foreheads of the men ^d that sigh and that cry for all the abominations that be done in the midst thereof.

⁵ And to the others he said in † mine hearing, Go ye after him through the city, and smite: ^e let not your eye spare, neither have ye pity: ⁶ ^f Slay † utterly old and young, both maids, and little children, and women: but ^g come not near any man upon whom *is* the mark; and ^h begin at my sanctuary. ⁱ Then they

vii. 6; and in Ezekiel iv. 13. 15; and twice in the foregoing chapter, vii. 3. 8; xiii. 13; and in five other places.

THE MARKING OF THE FAITHFUL IN JERUSALEM WITH A MARK ON THEIR FOREHEADS. THE DESTRUCTION OF THE REST.

CH. IX. 1. *He cried also in mine ears with a loud voice*] The idolaters are described at the close of the foregoing chapter as crying with a loud voice in God's ears for mercy, but crying in vain, when too late; and here God Himself cries with a loud voice in the prophet's ears, and gives a commission for judgment.

— *every man*] Every one of the six angels mentioned in v. 2. Cp. xl. 3; xliii. 6. So Angels are called *men* in the New Test., Luke xxiv. 4. Acts i. 10.

2. *six men—and one man among them*] Literally, *in the midst of them* (cp. on Isa. lxvi. 17), who directs the other six. This ONE, the seventh, *in the midst of the six*—Who is contrasted with the One *in the midst of the idolatrous votaries* in the foregoing chapter (viii. 11)—was probably no other than the Son of God, the *Angel of the Lord* (see on Exod. iii. 2. Judg. vi. 12), whose special office it is to execute Judgment (John v. 27). Cp. S. Irenæus, iv. 14. S. Gregory here, and especially Calovius, p. 512, and M. Henry, Hengstenberg (here and in his Christol. on Amos ix. 1), and Fairbairn. His attire is that which is peculiar to Christ as Universal High Priest. See what follows.

— *a slaughter weapon*] As if they were Levites waiting upon the Priest in the midst, whose orders they were to execute; and as if those evil men who were to be slain were sacrifices to God in His Temple. The wicked are often designated in Holy Scripture under this figure of sacrifice. See on Isa. xxxiv. 6; below, xxxix. 17. Mark ix. 49.

— *clothed with linen*] Compare the description of Christ in Dan. x. 5, 6, and Rev. i. 13, and cp. Tertullian c. Judæos, c. 14; and on the use of linen robes in sacred ministrations, see Exod. xxviii. 42. Levit. xvi. 4. 23, and on Jer. xiii. 1, and below, xlv. 17, 18.

— *with a writer's inkhorn by his side*] The regular scribes in Egypt wear a silver, brass, or copper “dawayeh,” inkhorn, or case with receptacles for ink and pens, stuck in the girdle. This is a very ancient custom. See Ezek. ix. 2, 3. 11. Lane, Mod. Egypt. p. 31; cp. Jer. xxxvi. 21—23.

The Saviour and Judge of all has the inkhorn; and the Book of Life is the Lamb's Book of Life, Rev. xxi. 27 (M. Henry).

— *they went in, and stood beside the brasen altar*] As if going to slay and offer sacrifice.

3. *the glory of the God of Israel was gone up from the cherub—to the threshold of the house*] In order to execute judgment there on those who profaned and polluted the

Temple. The glory of the Lord goes up from the cherubim on which Ezekiel had seen Him (i. 26; iii. 23; viii. 4) to the threshold, in order that it might be known that the Lord, Who had revealed Himself to Ezekiel, was no other than the God of the Temple. Cp. x. 1.

4. *Go through the midst of the city, through the midst of Jerusalem*] Even in the execution of vengeance, God shows that His primary desire is to have mercy. He begins with preserving the faithful. Cp. Matt. xxv. 34.

The chief angel is employed in the work of salvation; the other six, who have a commission to destroy those who are not marked with the sign, follow after him (v. 4). Cp. Rev. ix. 4.

— *set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof*] Set a mark. The Hebrew verbs and noun here used are *tavah* and *tav*. The former is used in Ps. lxxviii. 41, the latter in Job xxxi. 35, where see the note. If the letter *tav* itself was inscribed on the foreheads of those who were marked, then it seems probable that the mark impressed upon them was in the form of a cross. See Gesen. 857; and so Fuerst, 1461; and so Hitzig here, and Keil. The Vulg. has “signa Thau super frontes,” and “omnem super quem videritis Thau ne occidatis.”

That the letter *Thau* was anciently made in the form of a cross, is asserted by Origen here, who says, that when he inquired of some Jews of his age what they could tell him concerning the meaning of this sign here, some of them answered, that, being the last letter of the Hebrew alphabet, it was the sign of completeness; others, that being the first letter of the word *Thorah* (Law), it signified righteousness; and others among them, who believed in Christ, said that it was the ancient form of the sign of the cross. And Tertullian c. Marcion. iii. 22, referring to this passage, says, “Ipsa est litera Græcorum Tau, nostra autem T, species Crucis, quam portendebat futuram in frontibus nostris apud veram et Catholicam Ecclesiam.” Cp. Tertullian c. Jud. c. 11. Cyprian ad Demetr. 22; S. Jerome says “Antiquis Hebræorum literis quibus usque hodie utuntur Samaritani extrema THAU litera crucis habet similitudinem quæ in Christianorum frontibus pingitur,” and cp. Grotius here; Bp. Walton (de Siclis, p. 36, and in his Prolegomena, p. 36; and Montfaucon, Palæog. Gr. ii. 3, quoted by W. Lowth here, who have proved that the letter *Thau* was anciently made in the form of the Cross; and it still retains that form in the Ethiopic alphabet.

This is a prophetic foreshadowing of the great universal sealing described by St. John in the Apocalypse, where the saints of God are sealed on their foreheads. See on Rev. vii. 1—3; cp. Rev. xiv. 1.

6. *begin at my sanctuary*] For “Judgment must begin at the house of God” (1 Pet. iv. 17). Cp. Amos viii. 11.

began at the ancient men which *were* before the house. ⁷ And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

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⁸ And it came to pass, while they were slaying them, and I was left, that I ^k fell upon my face, and cried, and said, ¹ Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

k Num. 14. 5. &
16. 4, 22, 45.
Josh. 7. 6.
1 ch. 11. 13.

⁹ Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and ^m the land is [†] full of blood, and the city full of || per-
verseness: for they say, ⁿ The LORD hath forsaken the earth, and ^o the LORD
seeth not. ¹⁰ And as for me also, mine ^p eye shall not spare, neither will I
have pity, *but* ^q I will recompense their way upon their head.

m 2 Kings 21. 16.
ch. 8. 17.
† Heb. filled
with.
|| Or, wrestling
of judgment.
n ch. 8. 12.
o Ps. 10. 11.
lsa. 29. 15.
p ch. 5. 11. &
7. 4. & 8. 18.
q ch. 11. 21.
† Heb. returned
the word.

¹¹ And, behold, the man clothed with linen, which *had* the inkhorn by his
side, [†] reported the matter, saying, I have done as thou hast commanded
me.

X. ¹ Then I looked, and, behold, in the ^a firmament that was above the head
of the cherubims there appeared over them as it were a sapphire stone, as the
appearance of the likeness of a throne. ² ^b And he spake unto the man clothed
with linen, and said, Go in between the wheels, *even* under the cherub, and
fill [†] thine hand with ^c coals of fire from between the cherubims, and ^d scatter
them over the city. And he went in in my sight.

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a ch. 1. 22, 26.

b ch. 9. 2, 3.

† Heb. the hollow
of thine hand.
c ch. 1. 13.
d See Rev. 8. 5.

³ Now the cherubims stood on the right side of the house, when the man
went in; and the cloud filled the inner court.

⁴ ^e Then the glory of the LORD [†] went up from the cherub, and *stood* over
the threshold of the house; and ^f the house was filled with the cloud, and the
court was full of the brightness of the LORD's glory.

e See ver. 18.
ch. 1. 28. & 9. 3.
† Heb. was
lifted up.
f 1 Kings 8. 10, 11.
ch. 43. 5.

⁵ And the ^g sound of the cherubims' wings was heard *even* to the outer court,
as ^h the voice of the Almighty God when he speaketh.

g ch. 1. 24.

h Ps. 29. 3, &c.

8. *Ah Lord GOD! wilt thou destroy all the residue?* See
xi. 13.

10. *mine eye shall not spare*] Because they say that I do
not see (v. 9).

11. *the man clothed with linen—reported the matter*] It is not
added—that the six men reported the accomplishment of their
mission. There is a merciful intimation, in this joyful report of
those who were saved, and in the silence of the ministers of
destruction: “Neque enim lætitiæ sed mæoris implevere
sententiam, quæ non sermone sed opere probatur” (*S. Je-
rome*).

THE COALS OF FIRE SCATTERED OVER THE CITY—THE
DIVINE GLORY REMOVES FROM THE TEMPLE.

CH. X. 1. *a sapphire stone*] The Throne of God. Cp. above,
i. 26. Exod. xxiv. 10.

2. *he spake unto the man clothed with linen—fill thine
hand with coals of fire—and scatter them over the city*] The
Man clothed with linen, who appears to be the Son of Man in
His priestly and judicial office (see on ix. 2, 3), has a com-
mission from the Divine Glory, which is enthroned on the
cherubim, to take *coals of fire*, the signs and instruments of
Divine retribution (Ps. cx. 4; cxl. 10. Rev. viii. 5), from
among the cherubim, which were like coals of fire (above, i. 13),
and to scatter them over the city—Jerusalem.

It was revealed by this Vision that the destruction of
Jerusalem would be by fire; and that it would not be effected
by the power of the Chaldeans, acting by their own strength,
but by them as ministers of God, and as executioners of His
anger against Jerusalem for the sins revealed in the former
Vision.

The destruction of Jerusalem and the Temple was due to
sins committed by Jerusalem in the Temple itself. So it was
in its destruction by the Babylonians; and so it was also in
its later destruction by the Romans. See below, on Matt. xxiv.
15. The ruin of Nations and Churches is always *from them-
selves*.

— *Go in between the wheels*] Or, *Go amidst the whirling*.
The word here rendered *wheel* is *galgal*, and is not the same as
that which is so often used by Ezekiel, especially in the first
chapter, and in the present (vv. 6. 9, 10. 12, 13. 16. 19; and
xi. 22), which is also rendered *wheel* in our Translation, and
which is *ophan*, from *aphan*, to turn round.

The word *galgal* is expressive of violent motion, like that
of a *whirlwind* (see Ps. lxxxiii. 13), and is only found in five
places in Ezekiel (x. 2. 6. 13; xxiii. 24; xxvi. 10).

3. *the right side*] The north side, if the Prophet is speaking
relatively to the entrance from the East; otherwise, according
to Hebrew usage, the right side represents the *south* (1 Sam.
xxiii. 19. 24. 2 Sam. xxiv. 5. *Gesen.* 351), and so it is ren-
dered in the *Targum*.

3, 4. *the cloud filled the inner court—and the house was
filled with the cloud, and the court was full of the brightness
of the LORD's glory*] The presence of the Lord of Hosts on the
cherubim was thus proved, and it was shown that His glory was
there no less than at Sinai (Exod. xix. 9; xxiv. 15, 16. 18), and
in the Levitical Tabernacle (Num. ix. 19; xii. 10), and in the
Temple of Solomon (1 Kings viii. 10).

The same truth, that God's glory is not limited to any par-
ticular spot, but that He can make any place to be a Temple of
His glory, was shown by the cloud at Christ's Transfiguration
(Matt. xvii. 1, 5) on the mount, which was made “the Holy
Mount” by the cloud of His presence and “excellent glory”
(2 Pet. i. 16, 17).

This was a cheering assurance to the Prophet now that the
Temple of Jerusalem was to be destroyed.

5. *And the sound of the cherubims' wings was heard*] As
long as Jerusalem was faithful to God, His Presence and Glory
sat enthroned in calm majesty between the cherubim on the
ark in the Holy of Holies (Ps. lxxx. 1; xcix. 1). But now that
Jerusalem had rejected Him, He was about to forsake her; He
had chosen for Himself other cherubim, which He had revealed
to Ezekiel even in Babylonia, by the river Chebar (i. 13; cp.
below, vv. 15 and 22); and the flapping of their wings be-
tokened His departure from the house. See v. 18.

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† Heb. sent forth.

i ch. 1. 8.
ver. 21.

k ch. 1. 15.

l ch. 1. 16.

m ch. 1. 17.

† Heb. flesh.

n ch. 1. 18.

|| Or, they were
called in my
hearing, wheel, or,
galgal.
o ch. 1. 6, 10.

p ch. 1. 5.

q ch. 1. 19.

r ch. 1. 12, 20, 21.

|| Or, of life.

s ver. 4.
t Hos. 9. 12.

u ch. 11. 22.

x ch. 1. 22.
ver. 15.
y ch. 1. 1.
z ch. 1. 6.
ver. 14.

⁶ And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels. ⁷ And *one* cherub † stretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out.

⁸ ⁱ And there appeared in the cherubims the form of a man's hand under their wings. ⁹ ^k And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a ^l beryl stone. ¹⁰ And *as for* their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel. ¹¹ ^m When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went. ¹² And their whole † body, and their backs, and their hands, and their wings, and ⁿ the wheels, *were* full of eyes round about, *even* the wheels that they four had. ¹³ As for the wheels, || it was cried unto them in my hearing, O wheel. ¹⁴ ^o And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle. ¹⁵ And the cherubims were lifted up. This *is* ^p the living creature that I saw by the river of Chebar.

¹⁶ ^q And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them. ¹⁷ ^r When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also*: for the spirit || of the living creature *was* in them.

¹⁸ Then ^s the glory of the LORD ^t departed from off the threshold of the house, and stood over the cherubims. ¹⁹ And ^u the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them, and *every one* stood at the door of the east gate of the LORD's house; and the glory of the God of Israel *was* over them above.

²⁰ ^x This *is* the living creature that I saw under the God of Israel ^y by the river of Chebar; and I knew that they *were* the cherubims. ²¹ ^z Every one had four faces

8. *the form of a man's hand*] The word for *man* here is *adam* (*homo*), but "*the man clothed in fine linen*" is always called *ish* (*vir*); and so the former in the *Sept.* is ἀνθρωπος, the latter is ἀνὴρ.

9—12.] See i. 16—18.

13. *O wheel!*] Rather, *The whirling!* In the Hebrew it is "*The galgal*";^z see above, on v. 2. The *Sept.* has *gelgel* here, and similarly the *Syriac* reproduces the Hebrew word. The *Vulg.* has "*volutiles*," and so *Targum*. In the *Arabic* it is rendered, "*The wheels were called rapid, most rapid.*"

The meaning appears to be, as *Theodoret* expresses it, "*a command was given to the wheels to roll round.*" The Divine Voice sets the wheels in motion, and commands them to whirl round with their greatest speed, in order that the Divine Glory may fly like lightning from the Temple, which has been profaned by the sins of the people, and which is now to be burnt with fire.

Here is a specimen of perfect obedience. He who rightly obeys God does not delay a moment, but at once prepares his ears to ear, his tongue to speak, and his feet to run, and girds up the loins of the whole man to execute His will (*S. Bernard*). The Spirit is in all the wheels, and the result is one *galgal*, or revolution of the whole man.

14. *the face of a cherub*] Rather, of *the* cherub (as in vv. 2 and 4); the other three words here (*man, lion, eagle*) have not the article. The reason why one of the four Living Creatures

is called "*the cherub*" here, is to identify it with that which is mentioned above as such (v. 7); and because, probably, the prophet had a full view of the quadriform aspect of this cherub; and, therefore, does not characterize it by any one of its faces, as he does the other three.

The Cherub, in its quadriform character, has therefore a prominence given to it; and if, as has been supposed (see above, on i. 5—10), the Cherubim represent the quadriform character of Christ, as declared in the four Gospels diffused to the four quarters of the earth, the prominence given to the Cherub, in its quadriform universality, may be accounted for.

15. *the cherubims were lifted up*] To bear the Divine Glory, as on a chariot, in its departure from the Temple (v. 18).

16, 17.] See i. 19—21.

18. *the glory of the LORD departed from off the threshold of the house*] The Divine Glory quitted the Temple, on account of the sins of the rulers, of the priests and people of Jerusalem, and stood over the Cherubim.

For a like reason our Lord said to the Jews, "*Your house is left unto you desolate*" (Matt. xxiii. 38).

In this Vision was a prophetic intimation, that, for the wickedness of Jerusalem, the "*Glory of the Lord*" would depart from Jerusalem, and would fly on the Evangelic Cherubim into all lands; Jerusalem would be *Ichabod*, and the World would become a Jerusalem in Christ. See what follows in the next chapter.

apiece, and every one four wings; ^a and the likeness of the hands of a man *was* under their wings. ²² And ^b the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: ^c they went every one straight forward.

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a ch. 1. 8.
ver. 8.
b ch. 1. 10.
c ch. 1. 12.

XI. ¹ Moreover ^a the spirit lifted me up, and brought me unto ^b the east gate of the LORD's house, which looketh eastward: and behold ^c at the door of the gate five and twenty men: among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people. ² Then said he unto me, Son of man, these *are* the men that devise mischief, and give wicked counsel in this city: ³ which say, || *It is not* ^d near; let us build houses: ^e *this city is* the caldron, and we *be* the flesh.

a ch. 3. 12, 14, &
8. 3.
ver. 24.
b ch. 10. 19.
c See ch. 8. 16.

⁴ Therefore prophesy against them, prophesy, O son of man.

⁵ And ^f the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, *every one of them*. ⁶ ^g Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

|| Or, It is not for us to build houses near.
d ch. 12. 22, 27.
2 Pet. 3. 4.
e See Jer. 1. 13.
ch. 24. 3, &c.
f ch. 2. 2, & 3. 24.

⁷ Therefore thus saith the Lord God; ^h Your slain whom ye have laid in the midst of it, they *are* the flesh, and this *city is* the caldron: ⁱ but I will bring you forth out of the midst of it.

h ch. 24. 3, 6, 10, 11.
Mic. 3. 3.
i ver. 9.

⁸ Ye have feared the sword; and I will bring a sword upon you, saith the Lord God. ⁹ And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and ^k will execute judgments among you. ^k ch. 5. 8.

THREATENING OF JUDGMENT AND PROMISE OF MERCY.

CH. XI. 1. *brought me unto the east gate*] From which the Glory of the Lord was about to depart to the Mount of Olives, v. 23.

— *Jaazaniah the son of Azur*] Which signify respectively the Lord hears, and helper.

— *five and twenty men*] Perhaps the same as those mentioned in viii. 16; but this is not certain, since they are called *princes of the people*. As the twenty-four heads of the twenty-four classes, with the High Priest at their head, represent the Ecclesiastical power, so here twenty-four Princes with the King at their head represent the Civil Power (*Keil*).

— *Pelatiah the son of Benaiah*] Which signify respectively the Lord delivers, and the Lord builds up.

These names seem to be specified because the persons who bore them belied them by their acts.

3. *Which say, It is not near; let us build houses: this city is the caldron, and we be the flesh*] Rather, *which say it is not near or urgent for us to build houses; for this city is the caldron (or pot), and we are the flesh in it*. See Hävernick, Fairbairn, Keil, Hengst.

Ezekiel is the echo of Jeremiah, and many passages of the one are to be explained by means of the other. These men, whom the Prophet Ezekiel sees at the east gate of the Temple, refer in a sneering tone to two sayings of the Holy Spirit, speaking by the Prophet Jeremiah, who, writing at Jerusalem, had exhorted the exiles at Babylon not to believe the false prophets who would fain persuade them that their captivity would be of short duration, and that they would speedily return home to Jerusalem. Jeremiah declared to them that the captivity would last *seventy years*, and he therefore exhorted them to submit patiently to God's visitation. “*Build ye houses and dwell in them*” (Jer. xix. 5); and Jeremiah was taunted by Shemaiah and others for saying, “*This captivity is long; build ye houses and dwell in them*” (Jer. xxix. 28).

Again, Jeremiah had begun his prophecies with comparing Jerusalem to a *seething pot*, literally, to a *pot blown upon* and boiling with fire (see Jer. i. 13; *Gesen*, 556), and having its face toward the north, intimating that an army from the north (i. e. Chaldaea) would come against it.

The word there rendered *pot* is the same as that which is here translated *caldron*: namely, *sir*.

The twenty-five princes in the present vision are repre-

sented as alluding to those two prophecies of Jeremiah with a sarcastic sneer; saying, “*It is not near for us to build houses*”; it is not a pressing thing for us who dwell at Jerusalem to think of erecting new habitations, whatever it may be for our unhappy brethren to whom Jeremiah has written a letter, saying, “*Build ye houses and dwell in them*.” No; we have a safe habitation in Jerusalem. Indeed, in Jeremiah's own words, *this city is a caldron (or pot)*, and we are the flesh safely contained in it, and no one can take us out of it.

These profane jesters garble Jeremiah's prophecy; they say, *this city is the pot* (of which the prophet spoke), but they omit the participle, *seething or blown upon*, by which he described the pot to which he compared Jerusalem.

Observe also, that, as it were for the express purpose of further justifying Jeremiah, the Holy Spirit directs Ezekiel also to prophesy of Jerusalem under the image of a *pot* (the same word, *sir*, is there also used as in the prophecy of Jeremiah and here); “Son of man, set on a *pot*; set it on, and also pour water into it: Gather the pieces thereof into it—fill it with choice bones and let them seethe the bones of it therein. Woe to the bloody city, the *pot (sir)* whose scum is therein, her blood is in the midst of her” (Ezek. xxiv. 2—14). And in another prophecy Ezekiel takes up the word used by Jeremiah for *seething or blown upon* (from *naphach*), and says, speaking of Jerusalem, “As they *blow* the fire upon it to melt it, I will gather you, and *blow upon you* in the fire of my wrath, and ye shall be melted in the midst thereof” (Ezek. xxii. 20, 21).

7. *they are the flesh, and this city is the caldron*] Or, the *pot*; the victims of your cruelty, ye men of blood (see below, xxiv. 6, 7, 8, 9), are the flesh in the pot, there they lie mangled. Cp. Micah iii. 3, Ye eat the flesh of my people and break their bones, and chop them in pieces as for the *pot (sir)*, and as flesh within the caldron; but ye who have despised and perverted my prophecies shall not remain safe in the pot, as ye vainly deem; no, some of you will be torn, and others will flee forth from out of this city, and be slain by the sword.

8. *Ye have feared the sword; and I will bring a sword upon you*] Ezekiel here, in his turn, is echoed by Jeremiah, who says, “It shall come to pass that the sword which ye *feared* shall overtake you in the land of Egypt, and there shall ye die” (xlii. 16). Ye fear the sword of the Babylonians, and therefore ye look for help to Egypt, and some of you will flee thither for safety, but ye will find there the sword, and shall perish by it.

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12 Kings 25. 19,
20, 21.
Jer. 39. 6. & 52. 10.
1 Kings 8. 65.
2 Kings 14. 25.
n Ps. 9. 16.
ch. 6. 7. &
13. 9, 14, 21, 23.
o See ver. 3.
p ver. 10.
|| Or, which have
not walked.
q Lev. 18. 3,
24, &c.
Deut. 12. 30, 31.
ch. 8. 10, 14, 16.
r ver. 1.
Acts 5. 5.
s ch. 9. 8.

¹⁰ ¹Ye shall fall by the sword; I will judge you in ^mthe border of Israel; ⁿand ye shall know that I am the LORD.

¹¹ ^oThis city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel: ¹² and ^pye shall know that I am the LORD: || for ye have not walked in my statutes, neither executed my judgments, but ^qhave done after the manners of the heathen that are round about you.

¹³ And it came to pass, when I prophesied, that ^rPelatiah the son of Benaiah died. Then ^sfell I down upon my face, and cried with a loud voice, and said, Ah Lord God! wilt thou make a full end of the remnant of Israel?

¹⁴ Again the word of the LORD came unto me, saying, ¹⁵ Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession.

¹⁶ Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, ^tyet will I be to them as a little sanctuary in the countries where they shall come.

t Ps. 90. 1. &
91. 9.
Isa. 8. 14.

10 *I will judge you in the border of Israel*] In the extremity of the land. Ye say with a sneer that this city is your caldron, and that you are safe here; but no; ye shall be torn out of it and die in the confines of the land in Riblah on the north and in Egypt on the south, and thus ye shall know that I am the Lord, and have spoken by Jeremiah.

11. *This city shall not be your caldron*] *This city shall not be for a pot to you, so that ye should be flesh in the midst of it; namely, contained in it and defended by it.*

13. *Pelatiah the son of Benaiah died*] The prophet recognizes here the stroke of God and an omen of complete destruction. "Ah, Lord God, wilt Thou make a full end of the remnant of Israel?" Ezekiel seems to refer to God's promise to Jeremiah (iv. 27; v. 10. 18) that He would not make a full end, and to what is said in vi. 8, 9; vii. 16, where He had promised that a remnant should be delivered (the word there is *palit*, cognate with the root of the name *Pelatiah*, the Lord delivers), and he repeats the question which he had asked before (see ix. 8), where the word rendered *residue* is the same as that translated *remnant* here—*shêrith*. The sudden death of *Pelatiah*, son of *Benaiah* (see above on v. 1) seemed to be an omen of total destruction.

Ezekiel was a priest, and it was his duty, as a priest, to intercede, as Aaron did, for the dying (Num. xvi. 47), and for the people, especially for his own kindred, the Priests; he therefore pleads earnestly for them; but see what God says in reply to his prayer.

15. *Son of man, thy brethren, even thy brethren, the men of thy kindred*] Rather, *Son of man, thy brethren, yea, thy brethren, are men of thy redemption*. That is, Thou art *Son of Adam* (*ben Adam*; see on ii. 1). Thou must not limit thy affections to thy literal kindred, but must extend them to the whole human family; *thy brethren*, yea *thy brethren*, who are members of the family of *Adam*, they are *men* (observe the word used for man here, *enôsh*, a weak, helpless man) of *thy redemption*; Hebr. *geûllah*, from *Göel*, a Redeemer; as next of blood; on whose rights and duties see Lev. xxv. 25—49; xxvii. 13—31. Num. xxxv. 12—27. Ruth ii. 20; iii. 13; iv. 4. 6; especially on Job xix. 25.

Thou, *O son of man*, thinkest to act as a *Göel* or Redeemer for thy kindred according to the flesh, at *Jerusalem*. But these wicked men have cut themselves off from consanguinity with thee by their sins. Look, therefore, elsewhere. Look to *thy brethren of the captivity*; look to the whole house of *Israel* who are scattered abroad. Recognize thy true brethren, thy genuine kindred, in them, who are scorned, disowned, and repudiated as aliens and outcasts by these disdainful and bloody men, who have sinned against Me, even before My Face in My Temple, and yet deem themselves safe, and who say to thy brethren, "*Get you far from the Lord; unto us (not to you) is this land (of Judah) given in possession.*"

The Christian reader, who considers these words, can hardly fail to see here a resemblance of the priestly, mediatorial, and intercessory office of Christ, the Divine *Son of Man*, the Redeemer of the World. He wept over Jerusalem and prayed for it (Luke xix. 41; xxiii. 34). But Jerusalem destroyed itself by its sins. Its Rulers profaned God's House; they polluted the City and Sanctuary with blood. Therefore God brought the armies of Rome against them, and destroyed them. And Christ, as *Son of Man* and *Universal High Priest*, has ceased to strive for the rebellious Jews, and has a mission to His brethren, the whole family of man, for whom He shed His Blood, and whom He has ransomed, as their *Göel* or Redeemer, and He restores the weak and feeble *anoshim*, whom the world despises, to their heavenly inheritance (see on Job xix. 25), and He ever liveth to make intercession for them (Heb. vii. 25). See what follows here.

16. *Although*] Or, rather, *because*. — *yet I will be to them as a little sanctuary*] Rather, *I will be to them a sanctuary a little while*. They have been carried far away from the literal and material sanctuary (*mikdash*) at Jerusalem; but I Myself will be their sanctuary. Compare Isaiah viii. 14. He (the Lord of Hosts, the God Incarnate) shall be for a *Sanctuary* (*mikdash*), and this will be for a little while; because they will return again to their own land and possess it. And I will set My sanctuary (*mikdash*) in the midst of them, the true Israel of God, for evermore (xxxvii. 27, 28), and I will tabernacle upon them in the new Jerusalem, See Rev. vii. 15; xxi. 22.

Here is another echo to Jeremiah. The profane hypocrites at Jerusalem said of themselves, in a self-righteous tone of spiritual pride, "The Temple of the Lord, the Temple of the Lord, the Temple of the Lord, are these" (Jer. vii. 4). But those unbelieving and rebellious men have defiled My sanctuary (v. 11; xxiii. 38), therefore I have removed far off from My sanctuary (viii. 6), and I will profane My sanctuary (xxiv. 21), and their punishment will begin at My sanctuary (ix. 6). What made the Temple at Jerusalem to be a *mikdash*, or sanctuary, or Holy Place, was the Presence and Glory of God. Wherever these are, is a sanctuary; where these are not, the most magnificent minster is only a splendid cenotaph. This truth was displayed in the removal of the Divine glory on the Wings of the Cherubim from the Temple at Jerusalem to Chaldaea the land of the exiles (see x. 4—23); which was a prophetic foreshadowing of the diffusion of the Divine Presence and Glory from the literal Sion to the Universal Church of Christ in all the world; and of the blessed time when all true Israelites—that is, all faithful servants of Christ—will be united together for ever in the heavenly Jerusalem, wherein will be "no temple, for the Lord God Almighty and the Lamb are the Temple of it" (Rev. xxi. 22).

All earthly periods of time will then seem to have been but for a little while. Cp. Rev. vi. 11.

¹⁷ Therefore say, Thus saith the Lord God; "I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. ¹⁸ And they shall come thither, and *they shall take away all the detestable things thereof and all the abominations thereof from thence. ¹⁹ And ^v I will give them one heart, and I will put ^z a new spirit within you; and I will take ^a the stony heart out of their flesh, and will give them an heart of flesh: ²⁰ ^b that they may walk in my statutes, and keep mine ordinances, and do them: ^c and they shall be my people, and I will be their God. ²¹ But *as for them* whose heart walketh after the heart of their detestable things and their abominations, ^d I will recompense their way upon their own heads, saith the Lord God.

²² Then did the cherubims ^e lift up their wings, and the wheels beside them; and the glory of the God of Israel *was* over them above. ²³ And ^f the glory of the LORD went up from the midst of the city, and stood ^g upon the mountain ^h which *is* on the east side of the city.

²⁴ Afterwards ⁱ the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me. ²⁵ Then I spake unto them of the captivity all the things that the LORD had shewed me.

XII. ¹ The word of the LORD also came unto me, saying, ² Son of man, thou dwellest in the midst of ^a a rebellious house, which ^b have eyes to see, and see not; they have ears to hear, and hear not: ^c for they *are* a rebellious house.

³ Therefore, thou son of man, prepare thee || stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they *be* a rebellious house. ⁴ Then shalt thou bring forth thy stuff by day in their sight, as stuff for

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u Jer. 24. 5.
ch. 28. 25. &
34. 13. & 36. 24.
x ch. 37. 23.

y Jer. 32. 39.
ch. 36. 26, 27.
See Zeph. 3. 9.
z Ps. 51. 10.
Jer. 31. 33. &
32. 39.
ch. 18. 31.
a Zech. 7. 12.
b Ps. 105. 45.
c Jer. 24. 7.
ch. 14. 11. &
36. 28. & 37. 27.
d ch. 9. 10. &
22. 31.

e ch. 1. 19. &
10. 19.
f ch. 8. 4. &
9. 3. & 10. 4, 18. &
43. 4.
g See Zech. 14. 4.

h ch. 43. 2.

i ch. 8. 3.

a ch. 2. 3, 6, 7,
8. & 3. 26, 27.
b Isa. 6. 9. &
42. 20.
Jer. 5. 21.
Matt. 13. 13, 14.
c ch. 2. 5.
|| Or, instruments.

17. *I will even gather you from the people*] Literally, from the peoples.

PROMISE OF RESTORATION IN CHRIST.

18. *And they shall come thither, and they shall take away all the detestable things thereof and all the abominations*] This prophecy was fulfilled in part by the returning exiles under Ezra and Nehemiah (Ezra ix. 11—14; x. 14. Neh. xiii. 7, 8, 18. 26—30. Theodoret). But it is more fully accomplished in Christ, Who was manifested that He might destroy the works of the devil (1 John iii. 8), and might purify unto Himself a peculiar people, zealous of good works (Titus ii. 14. S. Jerome, *A Lapidē*).

19. *I will give them one heart, and I will put a new spirit*] Here also is an echo to the prophecy of Jeremiah, which was fulfilled by the gift of the Holy Ghost at Pentecost (see Jer. xxiv. 7; xxxi. 33; xxxii. 37; and ep. below, xiv. 11; xviii. 31; xxxvi. 26—28; xxxvii. 27), and the exposition of these words in Acts iv. 32, the multitude of the believers were all of *one heart and one soul*, Acts ii. 22, 23, and in 2 Cor. iii. 3—written "with the Spirit of the living God, not on tablets of stone but in *fleshy* tables of the heart."

22, 23. *Then did the Cherubims lift up their wings—and the glory of the God of Israel was over them above. And the glory of the LORD (Jehovah) went up from the midst of the city, and stood upon the mountain which is on the east side of the city*] The glory on the Cherubims was the glory of the God of Israel, the glory of *Jehovah*, the God of the Covenant. It departed from the Temple and the City, and went up and stood over the Mountain at the *East* of the City—that is the *Mount of Olives*, the Mountain on which Christ foretold the destruction of the Temple by the Romans and the preaching of the Gospel to all nations (Luke xix. 41; Matt. xxiv. 3), and the Mountain from which He, the Lord of Hosts (Ps. xxiv. 7—10), went up in *His glorious Ascension* to the Heavenly Jerusalem, from which He sent the Holy Ghost to abide for ever with His

Church diffused throughout the world, and to glorify it as His Sanctuary for ever. See S. Jerome, Theodoret.

Our Divine Head, Christ, in His Ascension, carried up all the glory of the Hebrew Church from the *Mount of Olives* into the Heavenly Temple; and our ascended Lord sent down His glory on the Church at the Day of Pentecost. Hence, in Ezekiel's Vision of the Church Universal, the Divine Glory of the Lord is seen coming to it from the East. See below, xliii. 1—5.

24, 25. *Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity—Then I spake unto them of the captivity all the things that the LORD had shewed me*] See above on viii. 1.

EZEKIEL PROPHECIES BY THE REMOVAL OF HIS HOUSEHOLD STUFF, AND BY EATING HIS BREAD WITH TREMBLING.

CH. XII. 2. *thou dwellest in the midst of a rebellious house*] They of the captivity—when they saw Jerusalem still standing—were full of remorse for having listened to the prophecies of Jeremiah, and for having given themselves up to the Chaldeans; thus "they were a rebellious house." Ezekiel shows them that they were in a better condition than their brethren who remained at Jerusalem, and thus justifies Jeremiah (S. Jerome, W. Lowth).

3. *prepare thee stuff for removing, and remove*] The Hebrew word for *removing* is *gôlâh*, which is the same word as is commonly translated *captivity*; see above, i. 1; iii. 11, 15; xi. 24, 25. "They of the *captivity*," in the Hebrew, is "they of the *gôlâh*;" it occurs three times in that sense in Ezekiel, and ten times in Jeremiah (xxviii. 6; xxix. 1. 4. 16. 20. 31; xlv. 19; xlviii. 7. 11; xlix. 3). It is a word peculiar to these two prophets and to Ezra; not being found in any other prophetic book, except once in Amos (i. 15); once in Nahum (iii. 10); and twice in Zechariah (vi. 10; xiv. 2). "Stuff for *removing*," might be rendered "stuff of *captivity*;" and this act of removal represented the carrying into *captivity*. See vv. 4 and 7, where the word for *captivity* is that rendered here *removing*.

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† Heb. *as the
goings forth of
captivity.*
† Heb. *Dig for
thee.*
d Isa. 8. 18.
ch. 4. 3. & 24. 24.
ver. 11.

† Heb. *digged
for me.*

e ch. 2. 5.
f ch. 17. 12. &
24. 19.
g Mal. 1. 1.

h ver. 6.

Heb. *by re-
moving go into
captivity.*
i 2 Kings 25. 4.
o, 7.
k Jer. 39. 4.
l Job 19. 6.
Jer. 52. 9.
Lam. 1. 13.
ch. 17. 20.
m 2 Kings 25. 7.
Jer. 52. 11.
ch. 17. 6.
n 2 Kings 25. 4, 5.
ch. 5. 10.
o ch. 5. 2, 12.
p Ps. 9. 16.
ch. 6. 7, 14. &
11. 10.
ver. 16, 20.
q ch. 6. 8, 9, 10.
† Heb. *men of
number.*

removing: and thou shalt go forth at even in their sight, † as they that go forth into captivity. ⁵ † Dig thou through the wall in their sight, and carry out thereby. ⁶ In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: ^d for I have set thee for a sign unto the house of Israel.

⁷ And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I † digged through the wall with mine hand; I brought it forth in the twilight, and I bare it upon my shoulder in their sight.

⁸ And in the morning came the word of the LORD unto me, saying, ⁹ Son of man, hath not the house of Israel, ^e the rebellious house, said unto thee, ^f What doest thou? ¹⁰ Say thou unto them, Thus saith the Lord God; This ^g burden concerneth the prince in Jerusalem, and all the house of Israel that are among them. ¹¹ Say, ^h I am your sign: like as I have done, so shall it be done unto them: † ⁱ they shall remove and go into captivity. ¹² And ^k the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes. ¹³ My ^l net also will I spread upon him, and he shall be taken in my snare: and ^m I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there. ¹⁴ And ⁿ I will scatter toward every wind all that are about him to help him, and all his bands; and ^o I will draw out the sword after them. ¹⁵ ^p And they shall know that I am the LORD, when I shall scatter them among the nations, and disperse them in the countries. ¹⁶ ^q But I will leave † a few men of them from the sword, from the famine, and from the pestilence; that they may declare all

4. *at even*] To signify that Zedekiah, the King, and his officers would try to escape by night. (2 Kings xxv. 4. Jer. xxxix. 4.) "Zedekiah the King of Judah and all the men of war fled, and went out of the City by night."

It has been doubted by some, whether these things were to be done by Ezekiel literally, or whether this was only a vision. On these questions we may adopt the words of *Dr. Waterland*:

"In the twelfth chapter of Ezekiel we read of his 'removing his household stuff by night,' as a type of the captivity, and of his 'digging with his hand through the walls of his house,' and his carrying off his goods in 'the sight of the people,' as also of the people's coming to ask what he meant by such unusual conduct. I see no reason for thinking that the Prophet might not really perform all that and more, without difficulty, and without forfeiting either his discretion or gravity. Besides, the manner and circumstances of the whole narrative, as it stands in the Prophet, plead strongly for the strict and literal interpretation. It is no less than seven times repeated that the Prophet was to do, or did, thus and thus 'in the sight' of the people: and he did it in the evening, in the 'twilight' (v. 7); and 'in the morning' (vv. 8, 9) after, God came to ask him whether the house of Israel had taken notice of such his uncommon behaviour, and had inquired what it meant. These and other circumstances appear to be very cogent proofs of real fact, and that it is more than a narration of a vision, or recital of a parable.—*Dr. Waterland's Works*, "Scripture Vindicated," Ezekiel iv. 1, &c. Vol. vi. p. 255, ed Oxf., 1823.

Cp. *Pusey* on Daniel, p. 266, concerning this "symbolical act of Ezekiel."

— *captivity*] Heb. *gólâh*. See on v. 1.

5. *Dig thou through the wall*] To show that the king and his retinue would try to escape by a secret way, "They fled and went forth out of the City by night, by the way of the king's garden, by the gate betwixt the walls" (Jer. xxxix. 4. 2 Kings xxv. 4).

6. *twilight*] *Thick darkness*. See Gen. xv. 17. Below, v. 7. 12. (*Gesen*. 632; *Fuerst*, 10. 55.)

— *thou shalt cover thy face*] To disguise thyself with thy face muffled up. So King Zedekiah attempted to conceal himself, when he stole away by night out of Jerusalem.

— *a sign*] A portent (Heb. *mopheth*) of evil. Cp. xxiv. 27.

13. *My net also will I spread upon him*] The Chaldean army pursued after Zedekiah and his retinue, and overtook them in the

plain of Jericho, and when they had taken him they brought him up to Nebuchadnezzar, King of Babylon, to Riblah, in the land of Hamath, who gave judgment upon him, and slew his sons, and put out his eyes. Jer. xxxix. 5. 2 Kings xxv. 5.

— *I will bring him to Babylon—yet shall he not see it, though he shall die there*] "The King of Babylon slew the sons of Zedekiah in Riblah before his eyes; also the King of Babylon slew all the nobles of Judah. Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon" (Jer. xxxix. 6, 7); "he put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon" (2 Kings xxv. 7).

It is stated by *Josephus*, that Zedekiah was acquainted with this prophetic action of Ezekiel, and that he deemed it inconsistent with the following prophecy of Jeremiah. "Thou shalt not escape out of the King of Babylon's hand, but shalt surely be taken and delivered into his hand, and thine eyes shall behold the eyes of the King of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon—thou shalt not die by the sword, but shalt die in peace" (Jer. xxxiv. 3), and that Zedekiah believed neither of the two prophecies, because he thought them to be irreconcilable. Both prophecies however were fulfilled (*Josephus*, Ant. x. 7. 2, and x. 8. 2.) This may supply a salutary caution to those who would reject portions of Holy Scripture, on the grounds of alleged contradictions in them, and it suggests a belief that the discrepancies which seem to exist in them will eventually be cleared up. These circumstantial variations, which are in complete harmony a substantial agreement, are appointed trials of the faith and patience of the readers of Scripture; and, in due time, faith and patience will have their reward. If Zedekiah had not cavilled at the prophecies of Jeremiah and Ezekiel, but had believed them, and had acted upon them, he and his country would have been saved. Here also we see the independence of the two prophets, Jeremiah and Ezekiel; and that though the one is an echo to the other, there was no collusion between them.

14. *I will scatter toward every wind all that are about him—and I will draw out the sword after them*] Compare the narrative of the historian, which shows the fulfilment of the prophecy. The army of the Chaldeans pursued after the king, and took him in the plains of Jericho, and all his army were scattered from him (2 Kings xxv. 5); the King of Babylon slew all the nobles of Judah (Jer. xxxix. 6).

their abominations among the heathen whither they come; and they shall know that I *am* the LORD.

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¹⁷ Moreover the word of the LORD came to me, saying, ¹⁸ Son of man, ^{r ch. 4. 16.} eat thy bread with quaking, and drink thy water with trembling and with carefulness; ¹⁹ and say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, *and* of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may ^{s Zech. 7. 14.} be desolate from ^{† Heb. the fulness thereof.} all that is therein, ^{t Ps. 107. 34.} because of the violence of all them that dwell therein. ²⁰ And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I *am* the LORD.

²¹ And the word of the LORD came unto me, saying, ²² Son of man, what is that proverb *that* ye have in the land of Israel, saying, “The days are prolonged, and every vision faileth?”

u ver. 27.
ch. 11. 3.
Amos 6. 3.
2 Pet. 3. 4.

²³ Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, ^{*} The days are at hand, and the effect of every vision. ²⁴ For ^{y ch. 13. 23.} there shall be no more any ^{z Lam. 2. 14.} vain vision or flattering divination within the house of Israel. ²⁵ For I *am* the LORD: I will speak, and ^{a Isa. 55. 11.} the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.

x Joel 2. 1.
Zeph. 1. 14.
y ch. 13. 23.
z Lam. 2. 14.
a Isa. 55. 11.
ver. 28.
Dan. 9. 12.
Luke 21. 33.

²⁶ Again the word of the LORD came to me, saying, ²⁷ ^{b ver. 22.} Son of man, behold, ^{c 2 Pet. 3. 4.} they of the house of Israel say, The vision that he seeth is [†] for many days to come, and he prophesieth of the times *that are* far off.

²⁸ ^{d ver. 23, 25.} Therefore say unto them, Thus saith the Lord God; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God.

XIII. ¹ And the word of the LORD came unto me, saying, ² Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto ^{a ver. 17.} [†] them that prophesy out of their own ^{† Heb. them that are prophets out of their own hearts.} hearts, Hear ye the word of the LORD; ³ Thus saith the Lord God; Woe unto the foolish prophets, that ^{b Jer. 14. 14. & 23. 16, 26.} ^{† Heb. walk after.} follow their own spirit, || and have seen nothing!

|| Or, and things which they have not seen.

19. Thus saith the Lord God of the inhabitants of Jerusalem] Let not therefore them of the captivity envy the lot of those at Jerusalem, and murmur at their own condition. See on v. 2.

22. The days are prolonged] This is the language of unbelief and scorn. Cp. Isaiah v. 19. Jer. xvii. 15. Amos v. 18. 2 Pet. iii. 3.

23. The days are at hand] Jerusalem was taken and destroyed in about five years after this prophecy of Ezekiel. The speedy fulfilment of this prophecy, and of that in chap. xxiv., which, concerning the immediate future, was a pledge to Ezekiel's hearers that his other prophecies concerning distant events, such as those which pre-announce Christ—the universal King, from the seed of David (xvii. 22—24), and the Good Shepherd (xxxiv. 23—31; xxxvii. 24), and the High Priest as well as King (xxi. 3), and the Author and Giver of pardon to the penitent (xxxvi. 25; xxxvii. 23), would be fulfilled also. They were a pledge of the accomplishment of his predictions that the Lord would take away their heart of stone and give them a heart of flesh (xi. 19), and would raise them to spiritual life (xxxvii.); and that the Lord would overthrow all His enemies (xxxviii.; xxxix.), and that the glory of the Lord would shine forth with new splendour in a new Temple—the Universal Church (xl.—xlviii.), and that a stream of salvation would thence flow to all nations (xlvii. 1—12. 22, 23).

24. vain vision] Words occurring also in Jeremiah's Lamentations, ii. 14. See the note there.

THE REPROOF OF FALSE PROPHETS.

CH. XIII. 2. Son of man, prophesy against the prophets

of Israel] This prophecy against the false prophets is an echo from the mouth of Ezekiel at the river Chebar to the prophecy of Jeremiah at Jerusalem, who says, “A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so” (Jer. v. 30, 31); and who says, “Mine heart within me is broken because of the prophets; all my bones shake; both prophet and priest are profane; the prophets in Jerusalem commit adultery, and walk in lies, and strengthen also the hands of evil doers.” See Jer. xxiii. 9—21, and xxvii. 14; xxix. 8. 22, 23.

2, 3. that prophesy out of their own hearts (another echo to Jeremiah, xxiii. 16)—follow their own spirit, and have seen nothing] That is, have no vision from the Lord, as the divinely-inspired prophets have. See Isa. i. 1, “The vision of Isaiah, which he saw;” and ii. 1, “The word that Isaiah saw.”

These words, it may be observed, contain a refutation of those modern theories of Inspiration which represent the writers of Holy Scripture as writing or speaking, like Poets or Orators, from their own hearts, and following their own spirits, and seeing what is produced by their own intellectual efforts, or by the workings of their own imaginations; instead of being (as they were) moved by the Holy Ghost (2 Pet. i. 21), and seeing the vision and the word which the LORD presented to their inner eye. According to such theories, the false prophets whom God condemns by Ezekiel and Jeremiah, might have claimed to be divinely inspired. Cp. Fairbairn, p. 133.

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c Cant. 2. 15.
d Ps. 106. 23, 30.
ch. 22. 30.
|| Or, breaches.
+ Heb. hedged
the hedge.
e ver. 23.
ch. 12. 24. &
22. 28.

⁴ O Israel, thy prophets are ^clike the foxes in the deserts. ⁵ Ye ^dhave not gone up into the || gaps, neither [†]made up the hedge for the house of Israel to stand in the battle in the day of the LORD. ⁶ ^eThey have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made *others* to hope that they would confirm the word.

⁷ Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith *it*; albeit I have not spoken?

⁸ Therefore thus saith the Lord GOD; Because ye have spoken vanity, and seen lies, therefore, behold, I *am* against you, saith the Lord GOD. ⁹ And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the || assembly of my people, ^fneither shall they be written in the writing of the house of Israel, ^gneither shall they enter into the land of Israel; ^hand ye shall know that I *am* the Lord GOD.

¹⁰ Because, even because they have seduced my people, saying, ⁱPeace; and *there was* no peace; and one built up || a wall, and, lo, others ^kdaubed it with untempered mortar: ¹¹ say unto them which daub *it* with untempered mortar, that it shall fall: ^lthere shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it*. ¹² Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it*?

¹³ Therefore thus saith the Lord GOD; I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury to consume *it*. ¹⁴ So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: ^mand ye shall know that I *am* the LORD.

¹⁵ Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall *is* no more, neither they that daubed it; ¹⁶ *to wit*, the prophets of Israel which prophesy concerning Jerusalem, and which ⁿsee visions of peace for her, and *there is* no peace, saith the Lord GOD.

¹⁷ Likewise, thou son of man, ^oset thy face against the daughters of thy people, ^pwhich prophesy out of their own heart; and prophesy thou against

|| Or, secret, or,
council.
f Ezra 2. 59, 62.
Neh. 7. 5.
Ps. 69. 28.
g ch. 20. 38.
h ch. 11. 10, 12.
i Jer. 6. 14. &
8. 11.
|| Or, a slight
wall.
k ch. 22. 28.

ch. 38. 22.

m ver. 9, 21, 23.
ch. 14. 8.

n Jer. 6. 14. &
28. 9.

o ch. 20. 46. &
21. 2.

p ver. 2.

4. thy prophets are like the foxes in the deserts] *Like jackals in desolate ruins*, which ravage the vineyards. See above, note on Cant. ii. 15, "Take us the *foxes*, the *little foxes*, that spoil the vines;" where false teachers are represented by jackals ravaging a Vineyard, the symbol of a Church. See on Isa. v. 1. 1 Cor. ix. 7. The jackals in desolate ruins are more hungry and rapacious than others.

5. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel] Ye false prophets ravage the vineyards like jackals; whereas ye ought to have repaired the breaches in its wall (Hebr. *gâder*, a word used to describe the wall of a vineyard in Num. xxii. 24. Ps. lxxx. 12. Isa. v. 5, to which place Ezekiel here refers, and the language of which he adopts; see there, v. 7). The vineyard of the Lord of Hosts is the house of Israel.

6. saying, The LORD saith: and the LORD hath not sent them] Cp. Jer. xliii. 21, "I have not sent these prophets, yet they ran: I have not spoken by them, yet they prophesied." — and they have made others to hope] Rather, and they have hoped. See Hävernick, Fairb., Keil.

9. they shall not be in the assembly of my people] They shall not be in the council of My people, though they profess to be enabled to declare My secret counsels; they shall not be written in the book of the house of Israel, although they promise to the inhabitants of Jerusalem a continual abode there, and delude the captives with false hopes of speedy return. They who prophesy falsely among the captives, shall never return.

10. daubed it with untempered mortar] *Daubed it with lime*, so as to make it appear fair outside, although it is rotten within. See *Gesen.* 320. 47, and compare on Matt. xxiii. 27, "whited sepulchres;" and on Acts xxiii. 3, "thou whited wall."

The walls in the East were often made of unbaked bricks, or rather masses of clay, smeared over with cement; and were easily swept away by violent rains. See *Kitto*, p. 313.

REPROOF OF FALSE PROPHETESSES.

17. set thy face against the daughters of thy people] These prophetesses professed to be imitators of Miriam (Exod. xv. 20), Deborah (Judg. iv. 4), and Huldah (2 Kings xxii. 14), but prophesied out of their own heart. Compare the transition in Isa. iii. 16, 17, from the prophetic reproof of the men of Judah to a censure of the "daughters of Zion."

The opinion of *Hengst.*, that Ezekiel is not using the word *daughters* literally, but is speaking of effeminate prophets, seems untenable. That there is a need of solemn warning against false prophetesses, even in Christian times, is clear from the history of Helena, Philumena, Prisca, Maximilla, and others, in early times. See *S. Jerome* here, and the notes below, on 2 Tim. iii. 6, and Rev. ii. 20.

The Prophet is commanded to set his face against these prophetesses. It required courage to denounce them. Cp. xiv. 8; xx. 46; xxi. 2; xxv. 2; xxix. 2; xxxviii. 2.

them, ¹⁸ and say, Thus saith the Lord God; Woe to the women that sew pillows to all || armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye ^a hunt the souls of my people, and will ye save the souls alive that come unto you? ¹⁹ And will ye pollute me among my people ^r for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies?

²⁰ Wherefore thus saith the Lord God; Behold, I am against your pillows, wherewith ye there hunt the souls || to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly. ²¹ Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; ^a and ye shall know that I am the LORD. ²² Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and ^r strengthened the hands of the wicked, that he should not return from his wicked way, || [†] by promising him life: ²³ therefore ^a ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: ^a and ye shall know that I am the LORD.

XIV. ¹ Then ^a came certain of the elders of Israel unto me, and sat before me.

² And the word of the LORD came unto me, saying, ³ Son of man, these men have set up their idols in their heart, and put ^b the stumblingblock of their iniquity before their face: ^c should I be inquired of at all by them?

18. *Woe to the women that sew pillows to all armholes*] This passage requires another rendering. God says here, "Woe to the women that sew coverings upon all joints of My hands;" that is, who muffle up the joints of My hands, when I stretch them out in retribution, and who endeavour to hide My arms (Isa. lii. 10), which I make bare to punish the people. "Lord, when Thy Hand is lifted up," says Isaiah (xxvi. 11), "they will not see." They try to hide Thy Hand, "but they shall see it and feel it."

The word rendered *pillows* (*cesathoth*) is from *cāsāh*, to cover over, to wrap up, to envelope (see *Gesen.* 407, a verb used in xii. 6. 12; xvi. 8. 10; xxxii. 7), and is connected with *cesuth*, a covering (Gen. xx. 16. Exod. xxi. 27. Job xxiv. 7). The common interpretation, which represents the prophets as providing soft, easy cushions for worldly souls, is not authorized by the Original. The Hebrew *yadai* signifies my hands, and is so rendered by *Arias Montanus*, and (in substance) by *Junius* and *Tremellius*, and cannot rightly be rendered in any other manner. Cp. *Kliefoth*, *Keil*, *Hengst.*

By the translation here proposed, the connexion is more clearly shown between the present and following chapter, where God speaks of His sore judgments, by which His mighty arm is displayed. See below, xiv. 9, "If the prophet be deceived, when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out Mine hand against him;" and again, v. 13, "When the land sinneth against Me by trespassing grievously, then will I stretch out Mine hand upon it." The joints of God's hands, when stretched forth to punish for sin, and to call by punishment to repentance, were covered over by the false prophets; and therefore God says here, v. 9, "Mine hand shall be upon the prophets;" and, v. 21, "I will deliver My people out of your hand, and they shall be no more in your hand;" and, v. 22, 23, "Because ye have strengthened the hands of the wicked, I will deliver the people out of your hand, and ye shall know that I am the Lord."

— and make kerchiefs upon the head of every stature] These false prophetesses not only endeavoured to muffle up the arms of God, so that His judgments might not be seen, but they also blinded the eyes and covered the heads of those on whom those judgments were about to fall. They make kerchiefs, rather mantles (the Hebrew word is from *saphach*, to spread over, *Gesen.* 593), upon the head of every stature, literally, upon the head of every tallness (1 Sam. xvi. 7; xxviii. 20); i. e. of every great man, especially the King of Jerusalem, his princes, and nobles, and other eminent men. They blinded

the eyes of the mighty and the wealthy against God's judgments hanging over them, and they did this for hire.

— to hunt souls] As a fowler hunts birds, by throwing a net over them. Cp. Ps. cxxiv. 7.

— will ye save the souls alive] Will ye pronounce innocent, and save those, whom I have marked for destruction, unless they repent? Will ye thus ensnare and destroy them? See v. 22.

19. for handfuls of barley and for pieces of bread] Even for mean rewards. See Prov. vi. 26; xxviii. 21.

— to slay—to save—alive] To pronounce woe, or benediction, out of your own hearts.

20. your pillows] Your coverings. See v. 18.

— to make them fly] As if they were birds; literally, for flying ones; "sicut volantes." See *Ewrest*, 1142; *Hengst.*

Or it may be better to connect the Hebrew word *porchôth*, flying ones, with the words, "I am against your covering, to let the souls fly;" and so at the close of the verse, "I will let the souls go to fly away" (*Keil*).

In this view, the Authorized Version may stand, if we insert a comma after the words ye hunt; and the sense will be, I will make the souls to fly, or escape, which ye would catch and destroy.

This sense seems most consistent with the meaning of the verb *pārach*, which signifies to break out, to bud, to blossom forth and flourish. Num. xvii. 8. Cant. vi. 11. Isa. xxxv. 2; lvi. 14. Hos. xiv. 5 (*Gesen.* 689). Cp. below, xvii. 24. As *S. Jerome* says, "God breaks their coverings like nets, in order that, when they are broken, the souls which these false prophetesses had ensnared may be free to fly away."

— I will tear them from your arms] As nets torn from the hand of the fowler.

21. Your kerchiefs] Your mantles. See v. 18.

22. the righteous] Such as Jeremiah. See above, on v. 2.

GOD'S ANSWER TO HYPOCRITICAL INQUIRERS.

CH. XIV. 3. these men have set up their idols in their heart] Instead of making their hearts a Temple to Me. The words rendered literally are, they have made their idols to go up upon their hearts, as if their hearts were an altar and throne for idols.

— and put the stumblingblock of their iniquity before their face] Instead of setting God's Law continually before their eyes (Deut. vi. 8; xi. 18. Prov. iii. 21. 23).

Before CHRIST 594.
|| Or, elbows.
q 2 Pet. 2. 14.
r See Prov. 28. 21.
Micah 3. 5.

|| Or, into gardens.

s ver. 9.

t Jer. 23. 14.

|| Or, that I should save his life.

† Heb. by quickening him.

u ver. 6. &c.

ch. 12. 24.

Micah 3. 6.

x ver. 9.

ch. 14. 8. & 15. 7.

about 594.

a ch. 8. 1. &

20. 1. & 33. 31.

b ch. 7. 19.

ver. 4. 7.

c 2 Kings 3. 13.

Before
CHRIST
about
594.

⁴ Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols; ⁵ that I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

|| Or, others.

⁶ Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn || *yourselves* from your idols; and turn away your faces from all your abominations. ⁷ For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the LORD will answer him by myself: ⁸ and ^d I will set my face against that man, and will make him a ^e sign and a proverb, and I will cut him off from the midst of my people; ^f and ye shall know that I *am* the LORD.

d Lev. 17. 10. &
20. 3, 5, 6.
Jer. 44. 11.
ch. 15. 7.
e Num. 26. 10.
Deut. 28. 37.
ch. 5. 15.
f ch. 6. 7.

g 1 Kings 22. 23.
Job 12. 16.
Jer. 4. 10.
2 Thess. 2. 11.

⁹ And if the prophet be deceived when he hath spoken a thing, I the LORD ^h have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. ¹⁰ And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him*; ¹¹ that the house of Israel may ^h go no more astray from me, neither be polluted any more with all their transgressions; ⁱ but that they may be my people, and I may be their God, saith the Lord God.

h 2 Pet. 2. 15.
i ch. 11. 20. &
37. 27.

¹² The word of the LORD came again to me, saying, ¹³ Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the ^k staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: ¹⁴ ^l though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls ^m by their righteousness, saith the Lord God.

k Lev. 26. 26.
Isa. 3. 1.
ch. 4. 16. & 5. 16.
l Jer. 15. 1.
ver. 16, 18, 20.
See Jer. 7. 16. &
11. 14. & 14. 11.
m Prov. 11. 4.

4. *I the LORD will answer him that cometh*] Rather, *I the Lord will answer him* according to it; i.e. according to the multitude of his idols. My answer will be a reply adjusted to his practice. Cp. v. 7, *Fairb. and Keil*.

5. *That I may take the house of Israel in their own heart*] Their own evil heart will be the snare and pitfall in which they will be caught. Cp. 2 Thess. ii. 11, 12.

7. *concerning me—by myself*] In the original, the word rendered thus is in both cases the same (*bi*), and ought to be translated in the same manner. Whoever comes to a prophet to inquire at him *of Me*, I will answer him *of Me*. My answer to him will proceed of Me, as from the Arbitrator of all human destinies. See *Hengst.* p. 140, and what follows.

9. *I the LORD have deceived that prophet*] God does not *make* a false prophet's lies, but He makes them to be judicial retributions to those who hate the truth and are in love with lies. See above, the note on Ahab's false prophets, used by God to punish him (1 Kings xxii.), and the note above (Jer. iv. 10), "Surely Thou hast greatly deceived this people;" and below, on 2 Thess. ii. 10, 11, "Because they received not the love of the truth, that they might be saved, for this cause God shall send them strong delusion that they should believe *the lie*;" and cp. *S. Augustine* c. Julian. Pelagian. v. 13: "Falsa prophetantis peccatum est, et pœna peccati; punitus est pro peccato, ut falsum prophetando peccaret." And referring to the case of Ahab, and his false prophets, *S. Augustine* adds: "Rex ipse peccavit falsis credendo prophetis; at hoc ipsa erat pœna peccati; Deo judicante, Deo mittente angelum malum. Nullum Deus punit indignum."

NATIONAL SINS AND NATIONAL JUDGMENTS.

13. *when the land sinneth*] Rather, *when a land sinneth*; when a Nation sinneth.

— *I will break the staff of the bread*] See iv. 16. Lev. xxvi. 26.

14. *Though these three men, Noah, Daniel, and Job, were in it*] Here is another echo to the words of Jeremiah. God had said by him, that if there was a man in Jerusalem that executed judgment and sought truth, He would pardon it (Jer. v. 1). But when the sins of Jerusalem grew ripe for punishment by inveteracy, then He said by Jeremiah, "Though *Moses and Samuel* stood before Me (as intercessors), yet My mind would not be towards this people; cast them out of My sight." Moses had prevailed by his intercession with God on behalf of Israel (Exod. xxxii. 11—14. Num. xiv. 17—20), and Samuel was mighty in prayer (1 Sam. vii. 7—10. Ps. xcix. 6). But though both should rise from the dead, and live together in Jerusalem, they should not deliver it from destruction by their prayer—such was its guilt in God's sight.

This statement is enlarged in Ezekiel, and is applied to any nation generally; and three persons, *Noah, Daniel, and Job*, from very different countries and ages of the world, even from the days of the Flood to those of Ezekiel, when a social and religious Deluge was breaking in upon his Nation, are brought together, and are supposed to be contemporaries; and it is declared by God that when a Land (a *Nation, as a Nation*) sins grievously by transgressing against Him, and when He sends a sore judgment upon it for its sins, then, even if a Noah, a Daniel, and a Job were brought together to dwell in it, they should deliver only their own souls; but the Nation, as a Nation, should be desolate.

Why are *Noah, Daniel, and Job* specified here?

(1.) It has been replied by some, that they are examples of three persons of three manners of life—Noah, as living in the Ark, the type of the Visible Church; Daniel, as living a single life in Babylon; Job, a Patriarch living in his family among his possessions (*S. Augustine*, in Ps. cxxxii. Quæst. Evang. ii. 44, on Luke xvii. 34, De Urbis Excidio, c. 1).

(2.) Noah, Job, and Daniel were signal objects of God's

¹⁵ If I cause "noisome beasts to pass through the land, and they || spoil it, so that it be desolate, that no man may pass through because of the beasts: ¹⁶ *though* these three men *were* † in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

Before
CHRIST
about
594.
n Lev. 26. 22.
ch. 5. 17.
|| Or, *bereave*.
o ver. 14, 18, 20.
† Heb. *in the*
midst of it.

¹⁷ Or *if* ^p I bring a sword upon that land, and say, Sword, go through the land; so that I ^q cut off man and beast from it: ¹⁸ *though* these three men *were* in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

p Lev. 26. 25.
ch. 5. 12. &
21, 3. 4. & 29. 8.
& 38. 21.
q ch. 25. 13.
Zeph. 1. 3.
r ver. 14.

¹⁹ Or *if* I send ^s a pestilence into that land, and ^t pour out my fury upon it in blood, to cut off from it man and beast: ²⁰ *though* Noah, Daniel, and Job, *were* in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness.

s 2 Sam. 24. 15.
ch. 38. 22.
t ch. 7. 8.
u ver. 14.

²¹ For thus saith the Lord God; || How much more when ^x I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

|| Or, *Also when*.
x ch. 5. 17. &
33. 27.

favour on account of their righteousness—Noah, in being allowed to be an instrument in saving the human race from the flood in the Ark; Job, in having his estate doubled after his affliction; Daniel, in seeing the captivity and foreseeing the return and the coming of Christ (*Origen*).

(3.) The principal reason seems to be that Noah, Job, and Daniel were greatly beloved of God because they were eminent in righteousness and in holiness, although they lived in evil days (see Gen. vii. 1. Job i. 1. Dan. ix. 23; x. 11. 19), and although they did not possess the advantages which Israel had. Noah had no written Revelation; Job was not of the favoured seed of Abraham, but was a Patriarch and Prophet of the natural world (see above, *Introd.* to Job, pp. iv—vi); Daniel was in exile at Babylon, a heathen and idolatrous capital, and was there engaged in the transaction of worldly affairs, which are apt to steal the soul from God. And they signally prevailed in *saving others*—Noah, in saving the human family; Daniel, in saving the Chaldean astrologers from destruction (Dan. ii. 24); Job, in interceding for his friends (see Job xlii. 8—10). And these three are brought from countries and ages very remote from each other, as if God would cull the choicest flowers of piety of every time, even from the Flood to Ezekiel's own day, and weave them in a garland together; and He says "Though these three men were in it, they should deliver but their own souls by their righteousness, saith the Lord God."

DANIEL.

This mention of Daniel (together with that in xxviii. 3, 'Thou art wiser than Daniel') is remarkable. It shows that, even when Ezekiel wrote these words, Daniel had attained great celebrity for his sanctity. When the Temple and City of Jerusalem were about to fall, and when the Visible Church of God was about to be driven into banishment, and its public utterances in Judah to cease, there was more need that the Holy Ghost, speaking by one prophet, should bear witness to the mission of another. Therefore at this time we see Ezekiel bearing witness *by name* to Daniel; and for a similar reason we see Daniel bearing witness to *Jeremiah* (Dan. ix. 2). Cp. Ezra i. 1. Jer. xxix. 10.

Thus providentially we have a Divine testimony to the singular gifts of Daniel, and an argument for the *genuineness* of the prophecies which the Church, taught by Christ Himself, has received from *Daniel* (Matt. xxiv. 15. Mark xiii. 14).

On the mention of Daniel by Ezekiel here, and for a reply to some modern allegations against it, see also *Hengst. Beiträge*, i. pp. 70—72, and *Hävernick, Fairbairn, Kliefoth*, and *Kiel* here.

NOAH AND JOB.

From this special commendation of Noah and Job, who were *not Israelites*, it has been rightly inferred by the Fathers (e. g. by *Justin Martyr*, c. Tryph. § 45) that God here declares His acceptance of *devout Gentiles* in every Nation and age of the world.

This was a lesson which was very appropriate to be taught by Ezekiel when the Temple and City of Jerusalem were about to be destroyed and the Jews were to be scattered into all lands;

and thus, by God's merciful dispensation, a way was to be prepared for the universal diffusion of the Church of God—a glorious consummation which it was the special function of the prophet Ezekiel to proclaim.

^{15.} *noisome beasts*] Cp. v. 17, and Lev. xxvi. 6.

^{17.} *Sword, go through the land*] Cp. xxi. 4, on the going forth of the Sword as a messenger and executioner of God, sending it to do His Will.

^{21.} *How much more when I send—upon Jerusalem*] If any one of these four visitations sent upon *any* land or nation (see v. 13) is a proof of God's Anger against it for its sins, how much more is it a clear sign of God's indignation, and a solemn warning to national repentance, when *all* the four meet together, and are sent to *Jerusalem*, which is God's favoured City, and has special knowledge of His Will and Word, and has therefore special responsibilities!

NATIONAL JUDGMENTS FOR NATIONAL SINS.

— *my four sore judgments*] Cp. Lev. xxvi. 2—26, where these things are expressly declared to be judicial punishments inflicted by God on a nation for its sins. They are unerring criteria by which a Nation may learn that it is an object of God's displeasure.

It is certain from the declaration of God Himself, who is the Creator and Ruler of the world, that War, Famine, and Pestilence are sent as *National Judgments* for *National Sins*.

National Sins bring with them National Punishments. This is the Universal Law, written by God's hand: "When a land sinneth against Me" (v. 13), and much more when a Christian Land, a *Jerusalem*, sinneth against Me (v. 21), and I send My judgments against it, then let it not be imagined that the personal piety of some individuals in it will save it—even though *Noah, Job, and Daniel*—the flowers of the piety and holiness of several distant ages, were collected together in it. Doubtless there were many holy men in Jerusalem when the City and Nation endured those woes before its final destruction, such as no other City endured. But their piety was unavailing, because the *Nation*, as a *Nation*, did not repent of its sin in rejecting Christ.

Much more, when we have these solemn warnings before us, we may be sure that a *Nation* itself must repent as a *Nation*, by *National Acts*, if *National Judgments* for *National Sins* are to be withdrawn.

This suggests serious reflections, in the present times.

It may be safely affirmed, that, whereas the sins of *individuals* are often punished in *this world*, the sins of *Nations* never escape with impunity. The reason of this is obvious. The World is under a Moral Governor. And it is no impeachment of God's Moral Government, that a wicked man should prosper in this world; for there is a life to come, and *we must all stand before the Judgment-seat of Christ* (Rom. xiv. 10. 2 Cor. v. 10). The dead will be raised, the Throne will be set, and the books opened, and *every man will be judged according to his works* (Rev. xx. 11—15); and then each man's *personal* share in the collective acts of his Country will be disentangled from the complex web of general Responsibility, and will be a subject of Divine cognizance. But there is no Resurrection for Nations.

Before
CHRIST
about
594.
y ch. 6. 8.
z ch. 20. 43.

a Jer. 22. 8, 9.

a John 15. 6.

† Heb. *Will it prosper?*

† Heb. *made fit.*

b Lev. 17. 10.
ch. 14. 8.
c Isa. 24. 18.
d ch. 6. 7. & 7. 4.
& 11. 10. &
20. 38, 42, 44.

† Heb. *trespassed a trespass.*

594.

a ch. 20. 4. &
22. 2. & 33. 7, 8, 9.
† Heb. *cutting out, or, habitation.*
b ch. 21. 30.

22 ^y Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ^z ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it. 23 And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done ^a without cause all that I have done in it, saith the Lord God.

XV. 1 And the word of the Lord came unto me, saying, 2 Son of man, What is the vine tree more than any tree, *or than* a branch which is among the trees of the forest? 3 Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon? 4 Behold, ^a it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. † Is it meet for *any* work? 5 Behold, when it was whole, it was † meet for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned?

6 Therefore thus saith the Lord God; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. 7 And ^b I will set my face against them; ^c they shall go out from *one* fire, and *another* fire shall devour them; ^d and ye shall know that I *am* the Lord, when I set my face against them. 8 And I will make the land desolate, because they have † committed a trespass, saith the Lord God.

XVI. 1 Again the word of the Lord came unto me, saying, 2 Son of man, ^a cause Jerusalem to know her abominations, 3 and say, Thus saith the Lord God unto Jerusalem; Thy † birth ^b and thy nativity *is* of the land of Canaan;

No Trumpet will awaken them. England will not stand as England before the Judgment-seat of Christ. The names of France, of Russia, of Italy, and of Spain will not be heard in that universal, everlasting Kingdom, the Kingdom of God.

What then is the inference? Since God governs the world, and since He is just and Omnipotent, and since Nations can sin, as He assures us they can, they must look to be punished in *this* world. And we need not scruple to add, that as the present world draws nearer to its close, and as, consequently, the time becomes shorter which is available for the execution of God's Judgments on sinful Nations upon earth, we may expect to see National Punishments following more closely on National Sins.

The final period of the World's existence will be eminently a Theocratic one. Divine Prophecy declares that it will be characterized by great National Sins and by severe National Judgments. Its transactions are announced by the heavenly acclamation, "Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of Nations" (so in the best MSS. of the original); "who shall not fear Thee, O Lord, and glorify Thy Name? for Thou only art holy: for all the Nations shall come and worship before Thee, for Thy Judgments have been made manifest" (Rev. xv. 3, 4). That period will attain its climax and receive its consummation, when all rebellious Powers will be made to adore Christ (as David prophesies in the second Psalm) and will be bowed down under His feet, as the Kings of Canaan were brought forth from the Cave in which they had taken refuge, and were bowed beneath the feet of Joshua, the victorious type of Christ (Josh. x. 22—25). And then the triumph of Christ will be complete, and be sung by the voice of Angels; "The kingdom of this world is become the Kingdom of our Lord and of His Christ; and He shall reign for ever and ever. We give Thee thanks, O Lord God Almighty, Which art, and wast, and art to come, because Thou hast taken to Thee Thy great power and art King; and the Nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged" (Rev. xi. 15—18).

22. *therein shall be left a remnant*] See vi. 8. Jer. lii. 29, 30. This remnant shall be the seed-plot of the Church of God disseminated into all nations in Christ (Isa. x. 21; xi. 11. Joel ii. 32. Micah v. 7. Zech. viii. 6. 12; x 9).

THE UNFRUITFUL VINE.

CH. XV. 2. *What is the vine tree more than any tree*] Or,

What is the Vine more than wood, the vine branch among the trees of the forest? What is the Vine-tree, considered merely as timber, among the trees of the forest? It has nothing to commend it as such, it is of no use for building or for carving, its value depends solely on its *bearing fruit*. And since Jerusalem is an *unfruitful Vine*, it ceases to have any beauty in God's sight, it is of less worth than the other cities of the world, —even than Babylon itself.

3. *take a pin*] Or *peg*. See Isa. xxii. 23—25.

4. *Behold, it is cast into the fire*]. Our Lord Himself has made these words of Ezekiel to be the groundwork of the Parable in which He says, "If a man abide not in Me, *he is cast forth* as a branch, and is withered; and men gather them, and *cast them into the fire*, and they are burned" (John xv. 6).

6. *I have given to the fire for fuel, so will I give the inhabitants of Jerusalem*] Here is an express prediction that Jerusalem would be consumed *by fire*; and so it came to pass. See 2 Kings xxv. 9. "He burnt the House of the Lord, and the King's House, and all the houses of Jerusalem, and every great man's house burnt he with fire."

Samaria, the capital of the ten Tribes, when taken by the Assyrians, was *not burnt*; it was not destroyed, but was preserved and colonized by other inhabitants. Jerusalem, the capital of the two Tribes—the two favoured Tribes, Judah and Benjamin—was utterly destroyed by fire; and this has happened twice—once in its capture by the Chaldeans, and, secondly, in its siege by the army of Rome. Jerusalem, the Holy City, which, having been espoused to God, has committed fornication against Him, has twice been punished by the chastisement appointed in the Levitical Law for a Priest's daughter guilty of harlotry—i. e. by fire. See below, on xvi. 38.

THE SPIRITUAL HISTORY OF JERUSALEM, HER SIN AND PUNISHMENT, AND HER FUTURE RESTORATION IN CHRIST.

CH. XVI. 3. *Thy birth and thy nativity is of the land of Canaan*] Literally, *thy diggings and thy bringings forth*. Cp. Isa. li. 1, "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." Look at the quarry and mine from whence ye have been hewn and dug out. See below, xxi. 30; xxix. 14, the only other places where the word occurs; and *Gesen.* 471.

thy father was an Amorite, and thy mother an Hittite. ⁴ And as for thy nativity, ^d in the day thou wast born thy navel was not cut, neither wast thou washed in water || to supple thee; thou wast not salted at all, nor swaddled at all. ⁵ None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born.

Before
CHRIST
594.
c ver. 45.
d Hos. 2. 3.
|| Or, when I
looked upon thee.

⁶ And when I passed by thee, and saw thee || polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.

|| Or, trodden
under foot.

⁷ I have † caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to † excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare.

e Exod. 1. 7.
† Heb. made thee
a million.
† Heb. ornament
of ornaments.

⁸ Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; † and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and † thou becamest mine.

f Ruth 3. 9.

⁹ Then washed I thee with water; yea, I thoroughly washed away thy † blood from thee, and I anointed thee with oil. ¹⁰ I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. ¹¹ I decked thee also with ornaments, and I ^h put bracelets upon thy hands, ⁱ and a chain on thy neck. ¹² And I put a jewel on thy † forehead, and earrings in thine ears, and a beautiful crown upon thine head. ¹³ Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; ^k thou didst eat fine flour, and honey, and oil: and thou wast exceeding ^l beautiful, and thou didst prosper into a kingdom. ¹⁴ And ^m thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord God.

g Exod. 19. 5.
Jer. 2. 2.

† Heb. bloods.

h Gen. 24. 22, 47.
i Prov. 1. 9.
† Heb. nose:
See Isa. 3. 21.

k Deut. 32. 13,
14.

l Ps. 48. 2.

m Lam. 2. 15.

— *thy father was an Amorite*] Rather, *the Amorite* was thy father, and *the Hittite* was thy mother. Such was thy natural origin.

It may be asked, How is this consistent with the origin of Israel from Abraham and Sarah, to which Isaiah refers (ii. 1)? The answer is, Isaiah is there speaking of what Abraham became by faith, produced by God's grace. By nature, even Abraham himself was an Amorite, and Sarah was a Hittite.

In reading this parable, addressed to Jerusalem, the Christian student will not fail to apply it to his own state—first, by nature (as being conceived and born in sin; Ephes. ii. 3); and, secondly, by grace (as being espoused in mystical wedlock to Christ; 2 Cor. xi. 2). See on v. 4. "This is a very apt illustration of the miserable condition of all the children of men by nature. We were shapen in iniquity and conceived in sin, which rendered us loathsome in the eyes of God" (*M. Henry*).

4. to supple] Rather, to cleanse (*Gesen.* 519; *Fairb., Keil*).

— *thou wast not salted*] As new-born babes were (*S. Jerome* here. *Galen*, *De Sanitate*, i. 7), not only to invigorate them, but as a symbolical act of purifying (*Hävernicks, Fairb., Keil*).

According to the secondary sense, in which this vision may be applied to every human soul in its natural state of corruption (see on v. 3), *Origen* says here, "We, who have received the grace of baptism in Christ, are washed by Him to salvation, if we believe and obey Him, and we are salted with salt." According to His own words, "Ye are the salt of the earth" (*Matt.* v. 13); and if we believe in the Holy Spirit, Who speaks by the Apostle, "our conversation is with grace seasoned with salt" (*Col.* iv. 6), and we are wrapped in swaddling clothes like "new-born babes, and desire the sincere milk of the word, that we may grow thereby" (*1 Pet.* ii. 2).

5. to the lothing of thy person] Or, in contempt of thy soul; i. e. thy life.

6. And when I passed by thee] Rather, and I passed by thee; "when" is not in the original.

7. I have caused thee] Rather, I made thee ten thousand, as the sprouting of the field. I multiplied thee exceedingly in Egypt. See on Exod. i. 7. The verbs here used ought not to be rendered in a perfect tense (as in the Authorized Version), but in the aorist. The Prophet is speaking of what Israel became at a particular time; not of what she continued to be.

— *thou art come to excellent ornaments*] Thou camest to ornament of ornaments; that is, thou becamest most beautiful. As to the original word here used (*adî*), see on Ps. xxxii. 9.

7, 8. whereas thou wast naked and bare. Now when I passed by thee—I spread my skirt over thee] Rather, And thou wast naked and bare, and I passed by thee, and I spread my skirt over thee; that is, I received thee under the wing of my robe, I espoused thee. See the notes above, on the history of Ruth, the bride of Boaz (iii. 9). This was what God did to Israel at Sinai. See on Exod. xix. 8; xxiv. 3. Isa. liv. 5. Jer. iii. 14; below, xx. 5. Hos. ix. 10. Amos ii. 10.

10. I—shod thee with badgers' skin] Hebr. *táchash*, used for the covering of the Tabernacle. See above, on Exod. xxv. 5; xxvi. 14. Num. iv. 6. It occurs only here and in the Books of Exodus and Numbers; and connects this passage of Ezekiel with the history of Israel in the wilderness after the building of the Tabernacle.

12. a jewel on thy forehead] Literally, on thy nose. Compare the notes above, on Gen. xxiv. 22. 47, in the narrative of the spousal gifts to Rebekah, the Bride of Isaac, whose Marriage has been already considered as having a symbolical character. See above, on Gen. xxiv. 36.

— *a beautiful crown*] As on the head of a Bride and a Queen (*Esther* ii. 17. *Cp. Rev.* xii. 1).

Before
CHRIST
594.
n See Deut. 32. 15.
Jer. 7. 4.
Micah 3. 11.
o Isa. 1. 21. &
57. 8.
Jer. 2. 20. &
3. 2, 6, 20.
ch. 23. 3, 8, 11, 12.
Hos. 1. 2.
p 2 Kings 23. 7.
ch. 7. 20.
Hos. 2. 8.
† Heb. of a male.

q Hos. 2. 8.

† Heb. a savour
of rest.

r 2 Kings 16. 3.
Ps. 106. 37, 38.
Isa. 57. 5.
Jer. 7. 31. &
32. 35.
ch. 20. 26. &
23. 37.
† Heb. to devour.

s Jer. 2. 2.
ver. 43, 60.
Hos. 11. 1.
t ver. 4, 5, 6.

u ver. 31.
|| Or, brothel
house.
x Isa. 57. 5, 7.
Jer. 2. 20. & 3. 2.
y Prov. 9. 14.

z ch. 8. 10, 14. &
20. 7, 8. &
23. 19, 20, 21.

a 2 Chron. 28.
18, 19.
ver. 57.
|| Or, cities.
b 2 Kings 16. 7.
10.
2 Chron. 28. 23.
Jer. 2. 18, 36.
ch. 23. 12, &c.

c ch. 23. 14, &c.

15 ⁿ But thou didst trust in thine own beauty, ° and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was. 16 ^p And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: *the like things* shall not come, neither shall it be so. 17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images † of men, and didst commit whoredom with them, 18 and tookest thy brodered garments, and coveredst them: and thou hast set mine oil and mine incense before them. 19 ^q My meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for † a sweet savour: and *thus* it was, saith the Lord God.

20 ^r Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them † to be devoured. *Is this* of thy whoredoms a small matter, 21 that thou hast slain my children, and delivered them to cause them to pass through *the fire* for them? 22 And in all thine abominations and thy whoredoms thou hast not remembered the days of thy ° youth, † when thou wast naked and bare, *and* wast polluted in thy blood.

23 And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord God;) 24 *that* ^u thou hast also built unto thee an || eminent place, and ^x hast made thee an high place in every street. 25 Thou hast built thy high place ^y at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms. 26 Thou hast also committed fornication with ^z the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

27 Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary *food*, and delivered thee unto the will of them that hate thee, ^a the || daughters of the Philistines, which are ashamed of thy lewd way.

28 ^b Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication in the land of Canaan ° unto Chaldea; and yet thou wast not satisfied herewith.

15. and playedst the harlot because of thy renown] Literally, upon thy name. Thou madest thy name itself to be the occasion and ground of thy harlotry. Thy harlotry was an offspring of thy spiritual pride. Cp. *Hitzig, Maur., Fairb., Keil.*

16. deckedst thy high places] Thou madest idolatrous shrines on high places, and didst deck them with hangings of embroidery. Cp. 2 Kings xxiii. 7.

— shall not come] Hebr. *lo baath*, a paronomasia after the foregoing word, *bāmōth* (high places). There is a strong censure in this seemingly gentle expression. Compare Gen. xxxiv. 7, “which thing ought not to be done.” The *bāmōth*, lifting up their heads proudly on high toward heaven, in defiance of God, ought not to have come into being at all. Compare above, on Jer. xix. 5; xxxii. 35.

20, 21. Is this of thy whoredoms a small matter, that thou hast slain my children] Were thy whoredoms too little, that thou must needs aggravate them by slaying *My children* (says Jehovah), as offerings to idols? See v. 36; xx. 26. 31; xxiii. 39. Jer. vii. 31.

21. to cause them to pass through the fire for them] Or, to them. The force of this vigorous expression will be more readily perceived by considering that the Almighty uses here the same word (the *hiphil* of the verb *abar*, to pass over) as that which He had used when He commanded the first-born males of Israel to be dedicated to Himself. “Thou shalt set them apart;”

literally, shalt cause them to pass over unto the LORD (Exod. xiii. 12. Lev. xviii. 21). But Israel made them to pass over to *Moloch*, and this, too, through the fire. Cp. below, on xx. 27.

24. an eminent place] Rather, an alcove, a vaulted chamber for lewd purposes (*fornix*, οἶκον πορνικόν, Sept.; lupanar, Vulg.), like that impure *kubbah* mentioned in Num. xxv. 8. See the note there. Cp. *Gesen.* 152, under the word here used, *gab*, which is probably connected etymologically with *kubbah*. The word is repeated emphatically in vv. 24 and 31.

26. great of flesh] Lusty and lustful; such were they for whom thou didst forsake the “God of the spirits of all flesh,” to Whom thou wert espoused. Cp. above, on Isa. xviii. 2, concerning the physical strength of the Ethiopians, to whom Judah had looked for help, instead of trusting in God.

27. the daughters of the Philistines, which are ashamed of thy lewd way] The Cities of Philistia blush for thee. The heathens do not change their gods, which are no gods (cp. Jer. ii. 10—13; and below, vv. 47—49); but thou forsakest Me, the One True God, for the gods of all the nations round about thee. Thy enemies themselves are ashamed of thy fickleness.

28. Thou hast played the whore also with the Assyrians] In the days of Ahaz (2 Kings xvi. 7—18. Cp. Jer. ii. 18. 36).

29. in the land of Canaan unto Chaldea] Rather, toward the Canaanitish land of Chaldea. Cp. below, xxiii. 16, 17.

³⁰ How weak is thine heart, saith the Lord God, seeing thou doest all these things, the work of an imperious whorish woman; ³¹ || in that ^d thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire; ³² but as a wife that committeth adultery, which taketh strangers instead of her husband!

Before
CHRIST
594.
|| Or, In thy
daughters is
thine, &c.
d ver. 24, 39.

³³ They give gifts to all whores: but ^e thou givest thy gifts to all thy lovers, and ^f hirest them, that they may come unto thee on every side for thy whoredom. ³⁴ And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

e Isa. 30. 6.
Hos. 8. 9.

† Heb. bribest.

³⁵ Wherefore, O harlot, hear the word of the Lord: ³⁶ Thus saith the Lord God; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by ^f the blood of thy children, which thou didst give unto them; ³⁷ behold, therefore ^g I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness. ³⁸ And I will judge thee, [†] as ^h women that break wedlock and ⁱ shed blood are judged; and I will give thee blood in fury and jealousy. ³⁹ And I will also give thee into their hand, and they shall throw down ^k thine eminent place, and shall break down thy high places: ^l they shall strip thee also of thy clothes, and shall take [†] thy fair jewels, and leave thee naked and bare. ⁴⁰ ^m They shall also bring up a company against thee, ⁿ and they shall stone thee with stones, and thrust thee through with their swords. ⁴¹ And they shall ^o burn thine houses with fire, and ^p execute judgments upon thee in the sight of many women: and I will cause thee to ^q cease from playing the harlot, and thou also shalt give no hire any more. ⁴² So ^r will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry. ⁴³ Because ^s thou hast not remembered the days of thy youth, but hast fretted me in all these things; behold, therefore ^t I also will recompense thy way upon *thine* head, saith the Lord God: and thou shalt not commit this lewdness above all thine abominations.

f ver. 20.
Jer. 2. 34.
g Jer. 13. 22, 26.
Lam. 1. 8.
ch. 23. 9, 10,
22, 29.
Hos. 2. 10. &
8. 10.
Nahum 3. 5.

† Heb. with
judgments of.
h Lev. 20. 10.
Deut. 22. 22.
ch. 23. 45.
i Gen. 9. 6.
Exod. 21. 12.
See ver. 20, 36.
k ver. 24, 31.
l ch. 23. 26.
Hos. 2. 3.
† Heb. instru-
ments of thine
ornament.
m ch. 23. 46, 47.
n John 8. 5, 7.
o Deut. 13. 16.
2 Kings 25. 9.
Jer. 39. 8.
& 52. 13.
p ch. 5. 8. &
23. 10, 48.
q ch. 23. 27.
r ch. 5. 13.

s ver. 22.
Ps. 78. 42.
t ch. 9. 10. &
11. 21. & 22. 31.

⁴⁴ Behold, every one that useth proverbs shall use *this* proverb against thee, saying, As is the mother, so is her daughter. ⁴⁵ Thou art thy mother's daughter,

31. *thine eminent place*] See above, v. 24; and below, v. 39.

— *thou scornest hire*] Thou sinnest gratuitously; nay, thou hast lured others to commit harlotry with thee, v. 33. Some suppose it to mean, Thou art not like a harlot, in depreciating the proffered hire in order to obtain more, but thou art contented with any hire, however mean (so *Vulg.*, *S. Jerome*, *Rosen.*, *Maurer*, *Fairb.*). But the other interpretation seems preferable. See *Keil*, 131.

32. But as] The sentence would gain in force, if these words were omitted, which are not in the original.

— *which taketh strangers instead of her husband*] Literally, which, being under her husband, receiveth strangers instead of him (cp. Num. v. 19, 20, 29); which goeth aside under her husband (*Fairb.*, *Keil*).

36. *Because thy filthiness was poured out*] Literally, because thy brass, or copper, was poured out (*Vulg.*, *Syriac*, *Arabic*: cp. *Gesen.* 545; *Keil*, 133; *Hengst.* 160, 162); that is, because thou hast prodigally expended rewards on thy lovers. See vv. 34, 41. Brass seems to be used to signify not only copper metal as money, but as an emblem of strength; cp.

Deut. viii. 9, "out of whose hills thou mayest dig brass;" and "thy shoes shall be iron and brass" (Deut. xxxiii. 25).

38. *will judge thee, as women that break wedlock*] By death (Lev. xx. 10. Deut. xxii. 22. John viii. 5); and see also Gen. xxxviii. 24, where death by burning is mentioned; and this was the punishment of the priest's daughter who so sinned (Lev. xxi. 9). The harlot Church is so punished in the Apocalypse. Cp. Rev. xvii. 16; xviii. 8.

42. *will I make my fury toward thee to rest*] Or rather, to rest in thee.

43. *thou shalt not commit this lewdness above all thine abominations*] Rather, I will not wickedly connive at, and thus incur lewdness, by thy abominations. There is an allusion here to Lev. xix. 29, where it is declared, that when parents connive at their daughters' unchastity, and encourage it, the land is full of wickedness, Hebr. *zimmah*. The word here used is rendered *lewdness*. Cp. Judg. xx. 6. Hos. vi. 9, "they commit lewdness" (*zimmah*). See *J. D. Michaelis*, *Hävernicks*, *Fairb.*, *Kliefoth*, *Keil*. I will not perform the part of an ungodly father, winking at thy sin, and thus partaking of thy lewdness; no, I will do the work of a just and righteous father, in punishing thee for it.

Before
CHRIST
594.
u ver. 3.

x Deut. 32. 32.
Isa. 1. 10.
† Heb. *lesser*
than thou.

|| Or, *that was*
loved as a
small thing.
y 2 Kings 21. 9.
ch. 5. 6, 7.
ver. 48, 51.
z Matt. 10. 15. &
11. 24.

a Gen. 13. 10.

b Gen. 13. 13.
& 18. 20. & 19. 5.

c Gen. 19. 24.

d Jer. 3. 11.
Matt. 12. 41, 42.

e See Isa. 1. 9.
& ver. 60, 61.
f Jer. 20. 16.

that lotheth her husband and her children; and thou art the sister of thy sisters, which lothed their husbands and their children: "your mother *was* an Hittite, and your father an Amorite. ⁴⁶ And thine elder sister *is* Samaria, she and her daughters that dwell at thy left hand: and *† thy younger sister, that dwelleth at thy right hand, *is* Sodom and her daughters. ⁴⁷ Yet hast thou not walked after their ways, nor done after their abominations: but, || as if *that were* a very little thing, ^y thou wast corrupted more than they in all thy ways. ⁴⁸ As I live, saith the Lord God, ^z Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. ⁴⁹ Behold, this was the iniquity of thy sister Sodom, pride, ^a fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. ⁵⁰ And they were haughty, and ^b committed abomination before me: therefore ^c I took them away as I saw good.

⁵¹ Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and ^d hast justified thy sisters in all thine abominations which thou hast done.

⁵² Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

⁵³ ^e When I shall bring again their captivity, ^f the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring*

45. *thy sisters*] Samaria and Sodom (v. 46).

— *your mother*] An Hittite (v. 3).

47. *Yet hast thou not walked after their ways*—as if that were a very little thing] Rather, *Thou hast not walked after their ways only a little* (Schultens, Keil, Hengst.), but thou hast far exceeded them in wickedness.

50. *therefore I took them away as I saw good*] Rather, *I took them away according to what I saw*. There is a reference to Gen. xviii. 21, where God says, "I will go down now" (to Sodom and Gomorrah), "and see whether they have done altogether according to the cry of it."

52. *which hast judged thy sisters*] Thou hast censured and condemned them, whereas they were less wicked than thou art. Cp. Jer. iii. 11, and Rom. ii. 3. 17—24.

THE RESTORATION OF ISRAEL IN CHRIST; THE HEALING OF SODOM.

53. *When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters*] Rather, *And I will bring again*; and the words in italics in the text in this verse ought to be omitted. *I will bring again their captivity*, or *I will turn their captivity*, is a Scriptural phrase signifying restoration, not of the captives themselves, but of the Nation which suffered captivity. Captivity is compared to a strong tide or torrent which threatened to overwhelm them, and it is turned back. Cp. Deut. xxx. 3, and Job xlii. 10. Ps. xiv. 7; liii. 6; lxxxv. 1; cxxvi. 4. Jer. xxix. 14; xxx. 18; xxxiii. 7; below, xxix. 14; xxxix. 25. Hos. vi. 11. Joel iii. 1. Amos ix. 14. Zeph. ii. 7; iii. 20.

How could it be said that God would turn again the captivity of Sodom? Not in a literal sense. We have no reason to think that the cities of Sodom will be restored, and that the Sodomites will repeople them. But God means that He will offer in the Gospel the means of moral and spiritual restoration to the most flagrant sinners, even to men of Sodom and Gomorrah itself; and this promise has been fulfilled (see Eph. ii. 1—22), and is ever being fulfilled in the Church of Christ. See *Origen* here.

This is symbolized in that wonderful vision at the close of these prophecies. The Vision of the Temple typified the Church of Christ, from which flow living waters, healing and purifying the waters of the Dead Sea. See below, on xlvii. 8, RETROSPECT at the end of this Volume.

"The conversion of the Gentiles," says *W. Lowth* on v. 53, "is expressed in Jeremiah by the returning of the captivity of 190

Moab, Ammon, and Edom (Jer. xlviii. 47; xlix. 6. 39), and by the same analogy we are to understand here, by the turning of the captivity of Sodom, the coming of the Gentiles into the Church." Sodom and Gomorrah are presented to us by Christ Himself as types of the Heathen World, as distinguished from the Jews to whom He preached (see Matt. x. 15; xi. 23); and He declared that the Gospel will be offered to all Heathen Nations before the End comes. See Matt. xxiv. 14.

This passage reflects much light on the true nature of the restoration of Israel.

Wherever the Church of God is, there Zion is; and the true restoration of Israel is found in its union with Christ, the Seed of Abraham, in Whom all families of the earth are blessed.

The captivity of Jerusalem is to be turned back *in the midst of them*—that is, *in the midst of Sodom itself*; for in Christ Jesus there is no difference between Jew and Greek; but all are one in Him. As *S. Jerome* says, after animadverting on the opinion of some who argued from this passage that Sodom and Samaria would be rebuilt and restored to their former beauty, "*Nos hoc dicimus, quod in Ecclesie statu hæc cuncta completa sint, et quotidie compleantur*;" that is, all these things have been fulfilled, and are daily fulfilled in the condition of the Church. Sodom returns to her former state, whenever a soul, which was once heathen and infidel, is restored to its true nature and recognizes its Creator. Samaria recovers her former felicity, when the soul forsakes the errors of heresy, and joins itself to the teaching and faith of the Church.

"The turning of captivity," says *Dr. Fairbairn*, p. 176, "cannot properly signify a return from captivity and a re-habitation of the old places. This was obviously impossible in the case of Sodom and the cities of the plain. The promise is simply one of restored prosperity; the approaching tide of desolation should again be turned back, and a state of happiness, as of old, be appointed; not *that* exactly which had been, line for line, but what, in the altered circumstances of another time, might be regarded as corresponding to it."

"The safe and prosperous condition of former times, says *Hävernicks* justly, is the determinate form in which the Prophet describes also the future; but presently again this appears arrayed in so ideal a splendour, that very form bursts asunder, and a new world in reality comes into view. There is the same God, with His old gifts of love; but the subjective condition has become different, and hence the old blessings are also of a new kind; and the whole state, in consequence, rises into something far more elevated and glorious than the old one. It is

again the captivity of thy captives in the midst of them : ⁵⁴ that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art ^g a comfort unto them. ⁵⁵ When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. ⁵⁶ For thy sister Sodom was not † mentioned by thy mouth in the day of thy † pride, ⁵⁷ before thy wickedness was discovered, as at the time of thy ^h reproach of the daughters of † Syria, and all that are round about her, ⁱ the daughters of the Philistines, which ||despise thee round about. ⁵⁸ ^k Thou hast † borne thy lewdness and thine abominations, saith the LORD. ⁵⁹ For thus saith the Lord God ; I will even deal with thee as thou hast done, which hast ^l despised ^m the oath in breaking the covenant. ⁶⁰ Nevertheless I will ⁿ remember my covenant with thee in the days of thy youth, and I will establish unto thee ^o an everlasting covenant. ⁶¹ Then ^p thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger : and I will give them unto thee for ^q daughters, ^r but not by thy covenant. ⁶² ^s And I will establish my covenant with thee ; and thou shalt know that I am the LORD : ⁶³ that thou mayest ^t remember, and be confounded, ^u and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

Before
CHRIST
594.

g ch. 14. 22, 23.

† Heb. for a report, or, hearing.

† Heb. prides, or, excellencies.

h 2 Kings 16. 5.

2 Chron. 28. 18.

Isa. 7. 1. &

14. 28.

† Heb. Aram.

i ver. 27.

|| Or, spoil.

k ch. 23. 49.

† Heb. borne them.

l ch. 17. 13, 16.

m Deut. 29. 12,

14.

n Ps. 106. 45.

o Jer. 32. 40.

& 50. 5.

p ch. 20. 43. &

36. 31.

q Isa. 54. 1. &

60. 4.

r Gal. 4. 26, &c.

s Jer. 31. 31, &c.

t Hos. 2. 19, 20.

u ver. 61.

Rom. 8. 19.

about
594.

XVII. ¹ And the word of the LORD came unto me, saying, ² Son of man, put forth a riddle, and speak a parable unto the house of Israel ; ³ and say,

as if an assurance were given to a child, whose family had been obscured by misfortune, that he should live to see the former prosperity return again ; but meanwhile he himself springs to manhood, and having now other wants to satisfy and higher relations to fill than formerly, the revived prosperity must bring new and nobler gifts within his reach, to place him on the same relative position he originally occupied. In short, the *bringing back of the captivity* and returning to the former state, as applied to the covenant people of Israel, indicates nothing as to the outward form of things to be enjoyed, but points only to their *nature* and *character*, as similar to what already had been. And in regard to the *manner* of accomplishing the promised good, by coupling *Sodom* and *Samaria* with *Jerusalem* in the happy prospect, it must be borne in mind that the representation is *figurative* ; it is the truth represented and embodied in an ideal history ; and nothing more can fairly be deduced from the particular trait now referred to, than that the covenant people, Israel, as they had, in the aggravation and magnitude of their guilt, sunk below the most depraved Nations around them, so they might expect the favour of God's return and blessing only when they came to view their case in its real enormity, and cherish on account of it a suitable feeling of abasement. They must be ready to put themselves on a level with the lowest, as the necessary condition of their being visited anew with honour and enlargement. Hence it is entirely out of place here to move any question, with some commentators, as to the building anew of Sodom and the other cities of the plain. This were to turn the figure into a reality, and also to transfer the subject itself, from the moral region of God's government toward men, to the merely natural region of His providential arrangements respecting the material world. And if it is out of place to move such a question with regard to Sodom, it is equally unnecessary, at least, with regard to Samaria and Jerusalem. It is the *kind*, not the precise *form* of things, which is to be kept in view ; and the promise of good here given for the future, might be brought to a full accomplishment, and carried even to its highest perfection, though the cities of Judah and Israel should continue, like those of the plain, monuments of desolation and ruin. For the happiness and glory of the covenant people, Israel, which alone is to be regarded here, however it *might* be connected with them, might also be attained without them ; and so far from being necessarily tied to them, may even be found in largest measure while the old things in that respect are gone into oblivion" (*Fairbairn ; Keil*, pp. 144—146).

Observe, that God mentions the restoration of Sodom and Samaria, that is, of Gentiles and Idolaters, *before* the restoration of Jerusalem. This is a prophecy that the Heathen would first be converted to Christ. The Gentiles will provoke Israel to godly jealousy (Rom. xi. 11—15). The fulness of the Gentiles must come in, and then all Israel will be saved (Rom. xi. 25, 26).

CONVERSION OF THE JEWS.

54. *in that thou art a comfort unto them*] The conversion of the Jews to Christ will be a great source of strength and comfort to the Christian Church.

60. *I will remember my covenant—and—establish unto thee an everlasting covenant*] The everlasting covenant of Sinai in the Gospel, is a remembrance of the covenant at Sinai under the Law. The Old is the germ of the New ; the New is the development and consummation of the Old. All the glories of Sinai have passed into Sion, and are perfected and perpetuated there. See on Ps. lxxviii. 17.

61. *thou shalt receive thy sisters—and I will give them unto thee for daughters*] Jerusalem is the Mother Church of all Churches in the world (see above, on Isa. liv. 1—5 ; lx. 1—4) ; and yet, since no one Church is supreme over the rest, Sodom and Samaria—that is, heathen and idolatrous nations when converted to Christianity—will be her sisters in Christ.

— *not by thy covenant*] Not by any covenant of thy making, but by My new covenant of grace (Jer. xxxi. 31).

63. *That thou mayest—be confounded, and never open thy mouth any more*] When the Jews are converted to Christianity they will no longer *open their mouth*, to assert the merit of their own works (as the elder Brother does in the Parable of the Prodigal Son, Luke xv. 29), and seek to establish their own righteousness (Rom. x. 3). And Jerusalem will no longer *trust in her own beauty*, as formerly she did (v. 15), but she will be *confounded* by an overwhelming sense of sin in having rejected Christ, and will humble herself in penitential self-abasement. "And," adds an ancient Father here, "let us also hence learn, that when, by the mercy of God, we have received the everlasting covenant of the Gospel, and when the Lord has been reconciled to us in all that we have done, we ought yet ever to cherish the remembrance of our own former sins ; for not by any works of our own, but by grace we are saved" (*S. Jerome* ; and so *Arigen* here). There is a godly and penitential *confusion* in this life, which is necessary for us, in order that we may *not be confounded* for ever hereafter (*S. Augustine*).

Before
CHRIST
about
594.
a See ver. 12, &c.
† Heb. *embroider-
ing*.
b 2 Kings 24. 12.
† Heb. *put it in a
field of seed*.
d Deut. 8. 7, 8, 9.
Isa. 44. 4.
e ver. 14.

Thus saith the Lord God; ^a A great eagle with great wings, longwinged, full of feathers, which had † divers colours, came unto Lebanon, and ^b took the highest branch of the cedar: ⁴ he cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants. ⁵ He took also of the seed of the land, and † planted it in ^c a fruitful field; he placed it by great waters, and set it ^d as a willow tree. ⁶ And it grew, and became a spreading vine ^e of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

f ver. 15. ⁷ There was also another great eagle with great wings and many feathers: and, behold, ^f this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

† Heb. *field*. ⁸ It was planted in a good † soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

g 2 Kings 25. 7. ⁹ Say thou, Thus saith the Lord God; Shall it prosper? ^g shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof. ¹⁰ Yea, behold, *being* planted, shall it prosper? ^h shall it not utterly wither; when the east wind toucheth it? it shall wither in the furrows where it grew.

i ch. 2. 5. & 12. 9. ¹¹ Moreover the word of the Lord came unto me, saying, ⁱ Say now to ⁱ the rebellious house, Know ye not what these things mean? tell them, Behold, ^k the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon; ¹³ ^l and hath taken of the king's seed, and made a covenant with him, ^m and hath † taken an oath of him: he hath also taken the mighty of the land: ¹⁴ that the kingdom might be ⁿ base, that it might not lift itself up, † but that by keeping of his covenant it might stand.

n ver. 6.
ch. 29. 14.
† Heb. *to keep
his covenant, to
stand to it*.

THE TWO GREAT EAGLES, BABYLON AND EGYPT.

THE HUMILIATION OF THE FAMILY OF DAVID IN THE TWO KINGS OF JERUSALEM, JEHOIACHIN AND ZEDEKIAH; AND ITS FUTURE EXALTATION IN CHRIST, THE EVERLASTING KING.

CH. XVII. 3. *A great eagle*] Rather, *the great eagle*; the great King of Babylon, Nebuchadnezzar, who is represented as a lion with *eagle's wings* in the vision of Daniel (vii. 4; cp. Jer. xlviii. 40; xlix. 22).

— *with great wings, longwinged, full of feathers, which had divers colours*] Great in its wings, long or stretched out in its pinions—with which it soars and flies (Isa. viii. 8)—full in its plumage, which had divers colours; signifying the great variety of nations which served in its armies against Jerusalem. See Isa. xxii. 6. Jer. i. 15, and on Jer. xlviii. 40.

— *came unto Lebanon, and took the highest branch of the cedar*] Plucked the topmost branch of the cedar of Lebanon; that is, took captive Jehoiachin (Jecooniah, or Coniah), King of Jerusalem. See v. 12, and Jeremiah xxii. 23, 24 (to which these words are an echo): “O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail! As I live, saith the Lord, though Coniah the son of Jehoiakim, king of Judah, were the signet upon My right hand, yet would I pluck thee thence.”

4. *a land of traffick*] Babylon. See v. 12, and Isaiah xliiii. 14.

ZEDEKIAH.

5. *He took also of the seed of the land*] Zedekiah. See on vv. 7 and 13. It is noted here, as an act of kindness on Nebuchadnezzar's part, that he did not set a Chaldean Prince on the throne of Jerusalem, but placed upon it one of the seed of the land. And thus it is suggested, that Zedekiah and Jerusalem ought to have been grateful to him for his clemency, which is further indicated by the words, “he placed it by great waters,”

which would have nourished it; that is, Nebuchadnezzar afforded to Zedekiah ample means of prosperity, if he would be obedient to him, according to his oath.

— *a willow*] See Gesen. 717.

6. *whose branches turned toward him*] Rather, in order that his branches should turn towards the eagle-king, in dependence upon him, and in obedience to him.

7. *another great eagle*] Pharaoh Hophra (Apries), King of Egypt, to whom the Vine bent her roots (as with craving hunger, Gesen. 410), and shot forth her branches; that is, to whom Jehoiachin's uncle and successor, Zedekiah—placed on the throne by Nebuchadnezzar (2 Kings xxiv. 17, and v. 5 here)—looked for succour against Babylon; and to conciliate whom he perfidiously broke the oath of allegiance which he had taken to Nebuchadnezzar. See 2 Chron. xxxvi. 13. Jer. xxxvii. 5—8; xlv. 30; lii. 3.

— *that he might water it by the furrows of her plantation*] Rather, the Vine stretched forth her roots from the parterres (Gesen. 653) of her own plantations (that is, she stretched herself from the garden-beds at Jerusalem, in which she had been planted by Nebuchadnezzar, and where she had nourishment enough, see vv. 5 and 8), toward the Eagle of Egypt, that he might water it from the Nile.

9. *it shall wither in all the leaves of her spring*] Rather, *all the fresh leaves of her sprouting forth shall wither*: the combination of the verb singular with the plural noun shows the sudden simultaneousness of the withering of the whole, as with one scorching blast.

10. *in the furrows*] Or parterres. See v. 7.

13. *hath taken an oath*] See 2 Chron. xxxvi. 13, “Zedekiah rebelled against King Nebuchadnezzar, who had made him *swear by God*,” i. e. by ELOHIM, the divine name of God, revered by Israelite and Babylonian. Cp. on v. 7.

14. *but that by keeping of his covenant it might stand*] Or, *that it might keep his covenant, so as to stand firm*; that the covenant might stand firm.

¹⁵ But ° he rebelled against him in sending his ambassadors into Egypt, ^p that they might give him horses and much people. ^q Shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be delivered?

¹⁶ As I live, saith the Lord God, surely ' in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. ¹⁷ ^s Neither shall Pharaoh with his mighty army and great company make for him in the war, ' by casting up mounts, and building forts, to cut off many persons: ¹⁸ seeing he despised the oath by breaking the covenant, when, lo, he had " given his hand, and hath done all these things, he shall not escape.

¹⁹ Therefore thus saith the Lord God; As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head. ²⁰ And I will * spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and ' will plead with him there for his trespass that he hath trespassed against me. ²¹ And ^z all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the LORD have spoken it.

²² Thus saith the Lord God; I will also take of the highest ^a branch of the high cedar, and will set it; I will crop off from the top of his young twigs ^b a tender one, and will ^c plant it upon an high mountain and eminent: ²³ ^d in the

Before
CHRIST
about
594.

o 2 Kings 24. 20.
2 Chron. 36. 13.
p Deut. 17. 16.
Isa. 31. 1, 3, &
36. 6, 9.
q ver. 9.
r Jer. 32. 5. &
34. 3. & 52. 11.
ch. 12. 13.

s Jer. 37. 7.

t Jer. 52. 4.
ch. 4. 2.

u 1 Chron. 29. 24.
Lam. 5. 6.

x ch. 12. 13. &
32. 3.

y ch. 20. 36.

z ch. 12. 14.

a Isa. 11. 1.
Jer. 23. 5.
Zech. 3. 8.
b Isa. 53. 2.
c Ps. 2. 6.
d Isa. 2. 2, 3.
ch. 20. 40.
Micah 4. 1.

SANCTITY OF OATHS.

¹⁵ *Shall he prosper? shall he escape that doeth such things?* These indignant words of God against the king of Jerusalem, Zedekiah, who broke his covenant with Nebuchadnezzar, king of Babylon, may be regarded as offering a protest against the treacherous teaching of some Christian Theologians, and even of Christian Churches, such as the following: In the Third Lateran Council, under Pope Innocent III., A.D. 1179, it was decreed "that oaths are not to be called oaths, but perjuries, if they are contrary to the advantage of the Church" (of Rome), who is to be the judge whether they are contrary to it or no.

In the Council of Constance (which sat from A.D. 1414 to 1418) it was decreed, "that faith is not to be kept with heretics to the injury of the Church" (of Rome). And these principles are embodied in the Roman Canon-Law (see Decret. ii., Pars C. xv., Q. vi., pp. 647, 648; ed. Lips. 1839), where the Bishop of Rome asserts his own power to absolve subjects and soldiers from their oaths to their Sovereigns, and affirms that no subject owes any allegiance to persons who are excommunicated by himself; and the Pope declares to ecclesiastics, that they "are not bound by oaths of allegiance to their Sovereign, but may freely resist him in defence of the rights and honours of the Church" (Decret. Greg. IX., lib. ii., tit. xxiv. 27, vol. ii. pp. 358—360).

The Prophets of the Lord, Ezekiel and Jeremiah, respond to one another in many things, and not the least in teaching the sanctity of Oaths; and their words, in this respect, are fraught with solemn warning and instruction to the Christian Church and to all nations. See v. 18; and above, on Jer. iv. 2.

¹⁶ *in the midst of Babylon he shall die*] See xii. 13.

¹⁸ *he had given his hand*] Zedekiah has pledged his troth, he has given his hand, in token of entering into covenant with Nebuchadnezzar. See Isa. xli. 13.

¹⁹ *mine oath*] The oath of allegiance to Nebuchadnezzar (although a heathen sovereign) is called the oath of Jehovah Himself (cp. Eccl. viii. 2), and the breach of it is called a trespass against God (v. 20).

²⁰ *I will spread my net upon him*] See above, on xii. 13. The net in which Zedekiah was taken by the Chaldeans is called the net of God; and he was caught in it because he dared to break the oath of God (v. 19).

— *and will plead with him*] I will reckon with him. Cp. xx. 36; xxxviii. 22.

²¹ *his fugitives—shall fall by the sword, and they that remain shall be scattered*] See on xii. 14.

VOL. V. PART II.—193

RESTORATION OF THE CEDAR IN CHRIST.

It is remarkable that in this chapter two mighty worldly powers, Babylon and Egypt, are called Great Eagles (vv. 3, 7), especially is Babylon named "the Great Eagle," *ἀετός ὁ μέγας* (Sept.).

In the Apocalypse of St. John, CHRIST is called "the Great Eagle," *ὁ ἀετός ὁ μέγας*, and the Church is borne on His wings through the wilderness of this world (see on Rev. xii. 14). Here we see a transition to Him.

The topmost branch of the Cedar of Lebanon—the princely head of the house of David, Jehoiachin, was plucked off by the Great Eagle of Babylon (v. 3), and another scion of the same tree (Zedekiah) was set in his place; but this scion was perfidious, and looked to Egypt for help, therefore it was withered to the root.

But was therefore the Cedar extinct?

No.

The Cedar had been withered and blighted to the ground in Jerusalem itself, yet there was an offset in Babylon, and from it a Branch—Christ, "THE BRANCH"—was to be planted upon the mountain-heights of Israel, and overshadow the world.

We have seen the fulfilment of this prophecy.

²² *I will also take of the highest branch of the high cedar*] Of the princely house of David, removed to Babylon. See vv. 3, 4. The descent of Christ through Zerubbabel (which means sown at Babylon), the putative grandson of Jehoiachin (Jeconiah) is here described (*Theodoret*). See above, on Ezra ii. 2; and on the Genealogies of Christ, Matt. i. 12, and Luke iii. 27. The name *Zorobabel* occurs in both genealogies.

— *a tender one*] Or, slender one; such Christ seemed to be, in His Human Nature, at His first appearance on earth. See Isa. xi. 1; liii. 1, 2. The *Chaldee Targum* has the following remarkable words here: "I will raise one from the kingdom of the house of David; I will raise a mighty child from the children of his children; and will set him by My Word on a lofty and exalted mountain: on the holy mountain of Israel will I set Him, and He shall be a valiant King, and all the righteous shall lean upon Him, and all the meek shall dwell under the shadow of His kingdom; and all the kings of the nations shall know that I have humbled the kingdom that was lofty, and have strengthened the kingdom that was weak; I have humbled the kingdom which was like a green tree, and have strengthened the kingdom which was like a dry tree. I the Lord have determined it in My Word, and will confirm it."

C c

Before
CHRIST
about
594.
e See ch. 31. 6.
Dan. 4. 12.
f Luke 1. 52.

g ch. 22. 14. &
24. 14.

594.

a Jer. 31. 29.
Lam. 5. 7.

mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and ^e under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. ²⁴ And all the trees of the field shall know that I the LORD ^f have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: ^g I the LORD have spoken and have done it.

XVIII. ¹ The word of the LORD came unto me again, saying, ² What mean ye, that ye use this proverb concerning the land of Israel, saying, The ^a fathers have eaten sour grapes, and the children's teeth are set on edge?

³ As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.

23. in the mountain of the height of Israel] On the lofty mountain of Israel; that is, on "the holy hill of Zion," exalted above the tops of the mountains, to be the throne, centre, and origin of the kingdom of heaven, the universal Church of Christ. See below, xx. 40; and above, on Ps. i. 6; and on Isa. ii. 2, 3; liv. 1—17; lxii. 1—7; and *S. Jerome* here.

— under it shall dwell all fowl of every wing] As our Blessed Lord says: "It" (the mustard-seed of the Gospel) "becometh a tree, so that the birds of the air" (all nations of the world) "come and lodge in the branches thereof" (Matt. xiii. 32. *Luke* xiii. 19).

The Lord God, the Almighty Father, Who spake to Ezekiel, took a shoot of the royal stock of David, and planted it on the lofty hill, of which He speaks by the Psalmist, "I have set My king upon My holy hill of Sion" (Ps. ii. 6). That shoot sprouted and bare fruit, and has overtopped all the cedars of Lebanon; and all the fowls of the air lodge in its branches. And as the hen gathereth her chickens under her wings, so it will gather all nations under its shelter, that all the trees of the forest may know that He is the Lord (*S. Jerome, Theodoret*).

These words of God speaking by the Prophet, like those in the preceding chapter (see on xvi. 3, 4), may be applied also to every Christian soul. The foregoing chapter described what the soul was by its natural birth (xvi. 3, 4), the present represents what it is by its spiritual engrafting in Christ.

Thou wert a dry and low tree by nature, but God has made thee to flourish, and has exalted thee in Christ. "I, the Lord, have spoken it, and will do it." Let us, therefore, pray for grace to our Lord Jesus Christ and to the Father, that we may be able to bring forth fruit, and may not be again a dry tree, but may be ever a green tree, and that the axe may not be laid to our roots, and we be hewn down thereby (*Origen*).

RETROSPECT.

The foregoing chapter displays a sublime specimen of Ezekiel's Divine Inspiration applied to the noble purpose of cheering his countrymen and the world.

He, an exile and a captive at the banks of Chebar, is enabled to foresee the destinies of the distant capital of Judah and of its king Zedekiah. He foretells their destruction by the King of Babylon punishing them for their treachery and reliance on Egypt; and in the far-off future he beholds the withering of the green and lofty tree of Babylonish dominion, and of all other mighty trees of the forest of this world; and the flourishing forth, and exaltation of the dry and solitary shoot of the cedar of Judah in Christ, the Divine *Zedekiah*—the LORD OUR RIGHTEOUSNESS. See above, on Jer. xxiii. 6. He sees the royal house of David emerging from the depths of darkness in which it was plunged, and rising in Christ to more than all its pristine glory and splendour, and exercising a beneficent sway over all the nations of the earth.

THE RIGHTEOUS DEALINGS OF GOD.

CH. XVIII. 2. *What mean ye, that ye use this proverb concerning the land of Israel?* Ye captives of Israel, why do ye repine and murmur against God, and ascribe the miseries of your exile and captivity in Babylonia to the sins of your fathers? Doubtless your fathers have sinned (as was shown at length in chap. xvi.), but ye have sinned also in following their example, and have not repented of your own sins; and your punishment is the proper retribution for your own sins. Therefore repent, and ye shall be saved (vv. 30—32).

It is nowhere said in the Old Testament (as some have imagined) any more than in the New, that God visits the

iniquities of the fathers upon the children, *except where the children obstinately persist in imitating the iniquity of their fathers*. See above, the notes on Exod. xx. 5; and Deut. xxiv. 16, "The children shall not be put to death for the fathers;" and below, v. 20, it is distinctly said that "the son shall not bear the iniquity of the father."

On the case of the famine in David's days for the sin of Saul, see 2 Sam. xxi. 1; and on the punishment in the days of the son of Ahab for Ahab's wickedness, see the notes on 1 Kings xxi. 27—29.

"From that example we may see," says *Bp. Sanderson*, "in some proportion, how our own sins and other men's concur, as joint impulsive causes of those punishments which God bringeth upon us. Our own sins, they are the true hidden antecedent causes which deserve the punishments; our fathers' sins, or our governors' sins, or our neighbours' sins, or whatsoever other man's sins, that are visited upon us, are only the outward evident causes, or rather occasions, why we should be punished at this time, and in this thing, and in this manner, and in this measure, and with these circumstances. Respectively to God's justice, our own sins only are the causes of our punishments; but in respect of His Providence and Wisdom, our fathers' sins also, or other men's. For Justice looketh upon the desert only; and so the punishments are ever and only for our own personal sins; but it is Providence that ordereth the occasions, and the seasons, and the other circumstances of God's punishments."

"Hence may we learn to reconcile those places of Scripture which seem to cross one another in this argument. In Ezekiel and Jeremy it is said (Jer. xxxi. 30. Ezek. xviii. 20), *that every man shall be punished for his own sins, and that the children shall not bear the iniquity of the fathers*; and yet the same Jeremy complaineth as if it were otherwise, *Our fathers have sinned, and are not; and we have borne their iniquities* (Lam. v. 7). Yea, God Himself proclaimeth otherwise: I am a jealous God, visiting the sins of the fathers upon the children (Exod. xx. 5). Not only doth He visit the sins of the fathers upon the children, but He visiteth also the sins of princes upon their subjects, as David's people were wasted for his sin in numbering them (2 Sam. xxiv. 17); yea, and He visiteth sometimes the sins even of ordinary private men upon public societies. *Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell upon all the congregation of Israel, and that man perished not alone in his iniquity?* (Josh. xxii. 20.)

"Now how can all this stand together?

"Very well: even as well as, in the act of punishing, God's Justice and His Wisdom can stand together. Mark, then, whosoever the Scripture ascribeth one man's punishment to another man's sin, it pointeth us to God's Wisdom and Providence, Who, for good and just ends, maketh choice of these occasions rather than other, sometimes, to inflict those punishments upon men which their own sins have otherwise abundantly deserved. On the contrary, whosoever the Scripture giveth all punishments unto the personal sins of the sufferer, it pointeth us to God's Justice, which looketh still to the desert, and doth not upon any occasion whatsoever inflict punishments but where there are personal sins to deserve them; so that every man that is punished, in any kind, or upon any occasion, may join with David in that confession of his, *Against Thee have I sinned, and done evil in Thy sight; that Thou mightest be justified in Thy sayings, and clear when Thou judgest*" (Ps. li. 4. *Bp. Sanderson*, Sermon 1 Kings xxi. 29, vol. iii. p. 80).

3. *ye shall not have occasion any more to use*] Rather, *ye shall not any longer use*.

⁴ Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: ^b the soul that sinneth, it shall die.

⁵ But if a man be just, and do [†] that which is lawful and right, ^{6c} and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath ^d defiled his neighbour's wife, neither hath come near to ^e a menstruous woman, ⁷ and hath not ^f oppressed any, *but* hath restored to the debtor his ^g pledge, hath spoiled none by violence, hath ^h given his bread to the hungry, and hath covered the naked with a garment; ⁸ he *that* hath not given forth upon ⁱ usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, ^k hath executed true judgment between man and man, ⁹ hath walked in my statutes, and hath kept my judgments, to deal truly; he *is* just, he shall surely ^l live, saith the Lord God.

¹⁰ If he beget a son *that is* a ^m robber, ⁿ a shedder of blood, and *that* doeth the like to *any* one of these *things*, ¹¹ and that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife, ¹² hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath ⁿ committed abomination, ¹³ hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; ^o his [†] blood shall be upon him.

¹⁴ Now, lo, *if* he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like, ¹⁵ *that* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, ¹⁶ neither hath oppressed any, [†] hath not withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment, ¹⁷ *that* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live. ¹⁸ *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, even ^a he shall die in his iniquity.

¹⁹ Yet say ye, Why? ^r doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live. ²⁰ ^s The soul that sinneth, it shall die. ^t The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: ^u the righteousness of the righteous shall be upon him, ^x and the wickedness of the wicked shall be upon him.

²¹ But ^v if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. ²² ^z All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

Before
CHRIST
594.

b ver. 20.
Rom. 6. 23.
† Heb. judgment
and justice.
c ch. 22. 9.

d Lev. 18. 20. &
20. 10.

e Lev. 18. 19. &
20. 18.

f Exod. 22. 21.
Lev. 19. 15. &
25. 14.

g Exod. 22. 26.
Deut. 24. 12, 13.

h Deut. 15. 7, 8.
Isa. 58. 7.

i Matt. 25. 35, 36.
Exod. 22. 25.

j Lev. 25. 36, 37.
Deut. 23. 19.

k Neh. 5. 7.
Ps. 15. 5.

l Deut. 1. 16.
Zech. 8. 16.

m 1 ch. 20. 11.
Amos 5. 4.

n Or, breaker up
of an house.

o Gen. 9. 6.
Exod. 21. 12.

p Num. 35. 31.
† Or, that doeth
to his brother
besides any of
these.

q ch. 8. 6, 17.

r Lev. 20. 9, 11,
12, 13, 16, 27.

s ch. 3. 18. & 33. 4.

t Acts 18. 6.
† Heb. bloods.

u p ver. 6, &c.

† Heb. hath not
pledged the
pledge, or, taken
to pledge.

q ch. 3. 18.

r Exod. 20. 5.
Deut. 5. 9.

s 2 Kings 23. 26. &
24. 3, 4.

t s ver. 4.

u Deut. 24. 16.

v 2 Kings 14. 6.

w Chron. 25. 4.

x Jer. 31. 29, 30.

y u Isa. 3. 10, 11.

z Rom. 2. 9.

y ver. 27.

ch. 33. 12, 19.

z ch. 33. 16.

6. *hath not eaten upon the mountains*] Hath not partaken of the idolatrous sacrifices in the high places. See Deut. xii. 2. Ezek. vi. 13; xvi. 16, 24; xx. 28. 1 Cor. x. 21.

— *hath neither lifted up his eyes*] In adoration (Deut. iv. 19. Job xxxi. 26, 27. Ps. cxxi. 1.

7. *hath restored to the debtor his pledge*] Exod. xxii. 25, 26. Deut. xxiv. 6, 10, 12, 13.

8. *hath not given forth upon usury*] To his neighbour, especially the poor. See above, on Exod. xxii. 25. Lev. xxv. 35. Neh. v. 1. 7. Ps. xv. 5. Jer. xv. 10; and on Matt. xxv. 27.

13. *his blood shall be upon him*] Upon his own head (xxxiii. 4); but not on the heads of his children, if they do not imitate him. See what follows, and v. 20.

20. *The son shall not bear the iniquity of the father*] See above, on v. 2.

22. *All his transgressions—shall not be mentioned*] A strong passage against Purgatory (*Peter Martyr*). *All the sins* of the truly faithful and penitent are blotted out and washed away by the blood of Christ, and do not remain to be expiated on the other side of the grave.

Before
CHRIST
594.
a ver. 32.
ch. 33. 11.
1 Tim. 2. 4.
2 Pet. 3. 9.
b ch. 3. 20. &
33. 12, 13, 18.
c 2 Pet. 2. 20.

²³ ^a Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?

²⁴ But ^b when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? ^c All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

d ver. 29.
ch. 33. 17, 20.

²⁵ Yet ye say, ^d The way of the Lord is not equal.

Hear now, O house of Israel; Is not my way equal? are not your ways unequal?

e ver. 24.

²⁶ ^e When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

f ver. 21.

²⁷ Again, ^f when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. ²⁸ Because he ^g considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

g ver. 14.

h ver. 25.

²⁹ ^h Yet saith the house of Israel, The way of the Lord is not equal.

O house of Israel, are not my ways equal? are not your ways unequal?

i ch. 7. 3. &
33. 20.
k Matt. 3. 2.
Rev. 2. 5.
l Or, others.
m Eph. 4. 22, 23.

³⁰ ⁱ Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. ^k Repent, and || turn *yourselves* from all your transgressions; so iniquity shall not be your ruin. ³¹ ^l Cast away from you all your transgressions, whereby ye have transgressed; and make you a ^m new heart and a new spirit: for why will ye die, O house of Israel? ³² For ⁿ I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn || *yourselves*, and live ye.

n Jer. 32. 39.
ch. 11. 19. &
36. 26.
o Lam. 3. 33.
ver. 23.
ch. 33. 11.
2 Pet. 3. 9.
p Or, others.

a ch. 26. 17. &
27. 2.

XIX. ¹ Moreover ^a take thou up a lamentation for the princes of Israel, ² and say, What *is* thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions. ³ And she brought up one of her whelps: ^b it became a young lion, and it learned to catch the prey; it devoured men. ⁴ The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of ^c Egypt.

b ver. 6.
2 Kings 23. 31,
32.

c 2 Kings 23. 33.
2 Chron. 36. 4.
Jer. 22. 11, 12.

d 2 Kings 23. 34.
e Jer. 22. 13—17.

⁵ Now when she saw that she had waited, and her hope was lost, then she took ^d another of her whelps, and made him a young lion. ⁶ ^e And he went

23. *Have I any pleasure at all that the wicked should die?* No. See v. 32. God willeth all men to be saved; and willeth not that any should perish. See 1 Tim. ii. 4, and 2 Pet. iii. 9.

30. *Repent*] Cease to imitate your fathers in sinning, and ye shall not suffer for their sins. It is not hereby meant that the captivity which was due to their sins would immediately cease; but it would be turned into a blessing; it would wean them from this world and prepare them for a better; they would enjoy God's favour, and have a blessed hope of life eternal from His fatherly love.

31. *make you a new heart and a new spirit*] Rely not on external rites and ceremonies of worship, but make you a *new heart and spirit*. All the Prophets proclaim the necessity of inward and spiritual religion, as distinguished from outward ceremonial observances, which they disparage in comparison with it (Isa. i. 11, 12. Jer. vii. 22. Hos. vi. 6. Mic. vi. 6—8); and they raise the mind beyond temporal blessings and crosses to the glories of a future life. See the foregoing note, and vv. 9. 19. 27; and cp. on Isa. xxvi. 14—19; lxi. 24. Ezek. xxxvii. Dan. xii. 2. In both these respects the Prophets were pioneers of the Gospel.

Almighty God promises to *give* a new spirit (xxxvi. 26); and He also says, "*Make you* a new heart and a new spirit;" and thus He declares the freedom of man's will as well as the

freedom of Divine Grace, and He proclaims the need of the co-operation of the human will with the gift of Divine Grace. Cp. Jer. xxxi. 8. Phil. ii. 12; and Ps. li. 10, where David unites prayers for a clean heart with confession of sin (Ps. li. 1—5).

DIRGE OVER THE KINGS OF JUDAH, AND OVER THE VINE OF ISRAEL.

CH. XIX. 2. *What is thy mother? A lioness*] The lion was the symbol of the royal tribe of Judah. See the notes on Gen. xlix. 9, 10. Num. ii. 2. Rev. iv. 4, p. 182; v. 6, p. 186.

3. *one of her whelps*] Jehoahaz, or Shallum, son of Josiah. See v. 4, compared with 2 Kings xxiii. 31—33. 2 Chron. xxxvi. 4.

4. *he was taken in their pit*] Hebr. *shachath*; as a lion is taken. Cp. Ps. xxxv. 7; xciv. 13.

5. *when she saw that she had waited, and her hope was lost*] Or, *when she saw that her hope, which she had been made to hope, was lost*. See *Gesen.* (under the word *achal*, to delay); or it may mean, *that her hope being made sick, had failed* (*Fuerst*, 446. 563). Cp. *Ewald* and *Keil*, who derive the word from *chul*, to faint.

— *another of her whelps*] Some suppose that this is Je-

up and down among the lions, ^f he became a young lion, and learned to catch the prey, *and* devoured men. ⁷ And he knew || their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

⁸ ^g Then the nations set against him on every side from the provinces, and spread their net over him: ^h he was taken in their pit. ⁹ ⁱ And they put him in ward || in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon ^k the mountains of Israel.

¹⁰ Thy mother *is* ^l like a vine || in thy blood, planted by the waters: she was ^m fruitful and full of branches by reason of many waters. ¹¹ And she had strong rods for the sceptres of them that bare rule, and her ⁿ stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

¹² But she was plucked up in fury, she was cast down to the ground, and the ^o east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them. ¹³ And now she *is* planted in the wilderness, in a dry and thirsty ground. ¹⁴ ^p And fire is gone out of a rod of her branches, *which*

Before
CHRIST
594.
f ver. 3.
|| Or, *their*
widows.

g 2 Kings 24. 2.
h ver. 4.
i 2 Chron. 36. 6.
Jer. 22. 18.
|| Or, *in hooks*.
k ch. 6. 2.

l ch. 17. 6.
|| Or, *in thy*
quietness, or, *in*
thy likeness.
m Deut. 8. 7, 8, 9.
n So ch. 31. 3.
Dan. 4. 11.

o ch. 17. 10.
Hos. 13. 15.

p Judg. 9. 15.
2 Kings 24. 20.
ch. 17. 18.

hoiakim, another son of Josiah, and elder brother of his predecessor, Jehoahaz. See 2 Kings xxiii. 36. 2 Chron. xxxvi. 5. Others (as *Keil*) assert that it points to Jehoiaquim's son and successor, Jehoachin, or Jeconiah, who was taken prisoner by the King of Babylon (vv. 8, 9). Cp. 2 Kings xxiv. 8—15.

On the whole, however, the former opinion appears to be far more probable. Jehoachin reigned only three months (2 Kings xxiv. 8); and on account of his youth, and the shortness of his reign, the sins here specified could hardly have been perpetrated by him.

But Jehoiaquim, who was the immediate successor of Jehoahaz, and whose name is therefore suggested by the text here, reigned eleven years; and his character, described in Holy Scripture, is that of a tyrannical, cruel, proud, luxurious, and profligate ruler, and corresponds to what is here said (see above, on 2 Kings xxiii. 36; xxiv. 1—6. Jer. xxii. 11—19); and it is related of him, that "Nebuchadnezzar came against him, and bound him in fetters, to carry him to Babylon." See above, on 2 Chron. xxxvi. 5—7, and Jer. xxii. 13—19.

It has been thought by others (*Hitzig*, *Hengst.*), that the Prophet is speaking of the last King of Jerusalem, Zedekiah; but for many reasons this is improbable.

^{7. he knew their desolate palaces} Rather, *he knew his widows*; that is, he knew them carnally; he defiled *his widows*, those widows whom he, as King, ought to have defended from injury and insult. These profligate enormities of Jehoiaquim are briefly referred to by the sacred historian—"The rest of the acts of Jehoiaquim and his abominations which he did, and that which was found in him" (see on 2 Chron. xxxvi. 8), "and he filled Jerusalem with innocent blood, which the Lord would not pardon" (2 Kings xxiv. 4); and they illustrate the terrible language of Jeremiah concerning him (Jer. xxii. 13—19, where Jehoiaquim's name is coupled with that of Jehoahaz, or Shallum, as here); and serve also to justify God's dealings with him, and with his son Jeconiah, who did not profit by the awful warnings of his father's sins, and of his father's fate. We have in the history of these kings an exemplification of what the Prophet has been declaring in the former chapter, concerning God's retributive justice.

CONTRAST OF THE LION OF THE TRIBE OF JUDAH.

These parables of Ezekiel (xvii., xix.) point out a defection and consequent shame in the latter Kings of Judah, to whom he refers (Jehoahaz, Jehoiaquim, Jeconiah, Zedekiah), and they suggest for consideration, *by way of contrast*, the perfection and glory of the Divine King of Judah—JESUS CHRIST. The latter Kings of Judah brought Jerusalem down to the dust, but Christ exalts Judah and Mankind to glory. The two whelps of the Lion of Judah (Jehoahaz and Jehoiaquim) caught prey and devoured men (vv. 3 and 6), and dishonoured their widows, and laid waste their cities (v. 7), and both were taken in the pit; the one (Jehoahaz) by the power of Egypt, the other (Jehoiaquim) by the power of Babylon—the types of the Wicked One.

The true "Lion of the Tribe of Judah" is CHRIST (Rev. v. 5). He is called "a lion's whelp" by the Patriarch Jacob. See on Gen. xlix. 9. He delivered the prey from Satan's hands (Matt. xii. 29. Mark iii. 27), and saved men. "From the prey, my son, thou art gone up," says the Patriarch (Gen. xlix. 9). He comforts the fatherless and the widow, and restores the cities of Israel. And though He was taken in the pit (Ps. lxxix. 16; lxxxviii. 5), yet He overthrew the old lion in that pit (cp. 2 Sam. xxiii. 20), and He raised Himself from it to glory, and destroyed the spiritual Power—the ghostly Enemy—of whom the great earthly kingdoms of Egypt and Babylon, as far as they warred against God, were instruments and types.

^{10. Thy mother is like a vine in thy blood} Or rather, *thy mother was like a vine in thy blood*; that is to say, when thou wast first born, according to the expression in a foregoing chapter, "I said, *when thou wast in thy blood, Live*;" see xvi. 6, and v. 22, *when thou wast polluted in thy blood*. The metaphor is less harsh in Hebrew, because the juice of a vine is called in Scripture *its blood* (Gen. xlix. 11).

There is no cause for altering the text, as some critics have desired to do; or for inventing new meanings for the Hebrew word *dam* (blood) here. See *Calovius* and *Fairbairn*, p. 204. Ezekiel seems to be referring to the Psalmist's words, "Thou hast brought a *vine* out of Egypt: thou hast cast out the heathen and planted it," &c. See Ps. lxxx. 8—12.

^{11. among the thick branches} Rather, *among the thick clouds* (*Gesen.* 598; *Keil*, 162).

^{13. now she is planted in the wilderness} In captivity, in the days of Jeconiah, when Ezekiel himself was carried captive. See i. 1—3, and 2 Kings xxiv. 13—16. This was more fully accomplished in the days of Zedekiah.

^{14. And fire is gone out of a rod} Or, *of the rod*; that is, from Zedekiah, King of Judah, who, by his perjury to Nebuchadnezzar, will be the cause of the burning of Jerusalem. See xvii. 15. 18, 19.

THE VINE OF JUDAH.

Observe, that fire went out of the Rod, or Sceptre of the Vine, in the days of Zedekiah, King of Judah, and consumed the fruit of the Vine, so that she had no longer a Rod for a Sceptre.

Such was the fate of Israel, and of the royal house of Judah, through the sins of her last kings, Jehoahaz, Jehoiaquim, Jeconiah, and Zedekiah. The Vine was burnt down by the fire which burst forth from herself.

But how great and glorious is the contrast in CHRIST!

When the Vine was burnt down to the ground, He, Who is "the Branch," the "Rod of Jesse," sprang forth from its roots; and He says to His Disciples, and in them to all Nations in every age, "I am the Vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit" (John xv. 1—5).

Before
CHRIST
594.
q Lam. 4. 20.
about
593.

a ch. 8. 1. & 14. 1.

b ver. 31.
ch. 14. 3.

|| Or, plead for
them.
c ch. 22. 2. &
23. 36.
d ch. 16. 2.
e Exod. 6. 7.
Deut. 7. 6.
|| Or, swear; and
so ver. 6, &c.
Exod. 6. 8.
f Exod. 3. 8. &
4. 31.
Deut. 4. 34.
g Exod. 20. 2.
h Exod. 3. 8. 17.
Deut. 8. 7, 8, 9.
Jer. 32. 22.
i Ps. 48. 2.
ver. 15.
Dan. 8. 9. &
11. 16, 41.
Zech. 7. 14.
k ch. 18. 31.
l 2 Chron. 15. 8.
m Lev. 17. 7. &
18. 3.
Deut. 29. 16,
17, 18.
Josh. 24. 14.
n ch. 7. 8.
ver. 13, 21.

o See Exod. 32.
12.
Num. 14. 13, &c.
Deut. 9. 28.
ver. 14, 22.
ch. 36. 21, 22.

hath devoured her fruit, so that she hath no strong rod *to be* a sceptre to rule.
^a This *is* a lamentation, and shall be for a lamentation.

XX. ¹ And it came to pass in the seventh year, in the fifth *month*, the tenth day of the month, *that* ^a certain of the elders of Israel came to inquire of the LORD, and sat before me.

² Then came the word of the LORD unto me, saying, ³ Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord God; Are ye come to inquire of me? *As* I live, saith the Lord God, ^b I will not be inquired of by you.

⁴ Wilt thou || ^c judge them, son of man, wilt thou judge *them*? ^d cause them to know the abominations of their fathers: ⁵ and say unto them, Thus saith the Lord God; In the day when ^e I chose Israel, and || lifted up mine hand unto the seed of the house of Jacob, and made myself ^f known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, ^g I am the LORD your God; ⁶ in the day *that* I lifted up mine hand unto them, ^h to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, ⁱ which *is* the glory of all lands: ⁷ then said I unto them, ^k Cast ye away every man ^l the abominations of his eyes, and defile not yourselves with ^m the idols of Egypt: I am the LORD your God.

⁸ But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt:

Then I said, I will ⁿ pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

⁹ ^o But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they *were*, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

14. *lamentation*] Hebr. *Kinah*. See v. 1. Jeremiah's Dirge over Jerusalem is commonly called *Kinóth* (Lamentations), though the word itself does not occur there, and is of more frequent occurrence in Ezek. ii. 10; xix. 1. 14; xxvi. 17; xxvii. 2. 32; xxviii. 12; xxxii. 2. 16, and is found only three times in Jeremiah (vii. 29; ix. 10. 20). These words of Ezekiel were remarkably fulfilled in the Book of Lamentations, and in the assignment of that title to it.

ISRAEL'S SIN, PUNISHMENT, AND FUTURE RESTORATION IN CHRIST.

CH. XX.] The present chapter introduces a new series of prophecies, continued to the end of the twenty-third, containing reproofs and commination to Israel, with promises of restoration in Christ.

The present chapter, *vv.* 2 to 20, is appointed to be read in the synagogues, as the *Haphtarah* to Lev. xix. and xx., which contain a summary of Laws given by God to Israel in the wilderness; the appropriateness of this appointment will be evident from v. 9.

1. *in the seventh year*] Of the Captivity under Jehoiachin (i. 2; viii. 1), and of the reign of Zedekiah.

The prophecies contained in chapters viii.—xix. may be assigned to the sixth year of the Captivity.

— *certain of the elders of Israel*] Of the Captivity, see viii.

1. These captives were buoyed up by false prophets with hopes of a speedy return to Jerusalem; and they came to Ezekiel, in expectation that he would confirm these hopes. But the Prophet endeavours to disabuse them of these delusive anticipations, and boldly reproves them for their sins, which needed, he tells them, the severe discipline of affliction, in order that they might be purified thereby, and be qualified to return to God's favour; first, by restoration, in part, to their home, and next, by national reconciliation in Christ.

3. *I will not be inquired of by you*] Because ye inquire with an evil temper, a cavilling spirit, and a murmuring tone, and not with penitential meekness and self-abasement for your sin, and with humble submission to the will of God. God will not

answer sinners, except by rebuking them for their sins; and He adds here the sublime words, "*As I live*," in order to confirm what He says (*S. Jerome*).

4. *Wilt thou judge them, son of man*] This is equivalent to a commission from God to Ezekiel, whom He calls *son of man*, to exercise judgment. The Hebr. interrogative *ha* has often this sense. See xxii. 2, and *Noldii*, Concord. Partic., p. 214, ed. 1734. In many ways Ezekiel, the prophetic *son of man*, exhibits mysterious foreshadowings of Christ (see above, ii. 1); and may we not say that he does so here, in receiving a command to execute judgment? "The Father judgeth no man, but hath committed all judgment to the Son, because He is the *Son of Man*" (John v. 22—27).

5. *I lifted up mine hand*] That is, I swear to them. Cp. Gen. xiv. 22, Deut. xxxii. 40. To give greater solemnity to this expression, and to show God's faithfulness towards His people, this expression, "I lifted up mine hand," is repeated seven times in this chapter (v. 5 twice, *vv.* 6. 15. 23. 28. 42).

— *Egypt*] Observe the repetition of this word *Egypt* seven times in *vv.* 5—10. In the comparison which follows, the ancient sojourn of Israel in Egypt is the type and symbol of the *heathenish* and *idolatrous* state into which Israel fell, even in the Holy Land itself; and the word *wilderness* is used to express their probation and discipline in their consequent captivity and dispersion. See v. 10.

6. *which is the glory of all lands*] Or, *it is the ornament among all lands*; the fairest flower of all. The Hebrew word *tsebi* (ornament, glory, beauty, from *tsabah*, to shine forth) is used by Daniel to designate the land of Israel as the "pleasant" and "the glorious land" (Dan. viii. 9; xi. 16. 41. 45; below, v. 15).

7. *defile not yourselves with the idols of Egypt*] The proneness of Israel to pollute themselves with the idols of Egypt, may be inferred from the making of the golden calf, even at Horeb, in imitation of the Egyptian Apis. See on Exod. xxxii. 4.

8. *I will pour out my fury*] Another phrase repeated several times in this chapter (*vv.* 13. 21. 33, 34).

9. *I wrought for my name's sake*] Another phrase repeated (*vv.* 14. 22. 44).

¹⁰ Wherefore I ^p caused them to go forth out of the land of Egypt, and brought them into the wilderness. ¹¹ ^q And I gave them my statutes, and † shewed them my judgments, ^r which *if* a man do, he shall even live in them. ¹² Moreover also I gave them my ^s sabbaths, to be a sign between me and them, that they might know that I *am* the LORD that sanctify them.

¹³ But the house of Israel ^t rebelled against me in the wilderness: they walked not in my statutes, and they ^u despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly ^x polluted: then I said, I would pour out my fury upon them in the ^y wilderness, to consume them.

¹⁴ ^z But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

¹⁵ Yet also ^a I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, ^b which *is* the glory of all lands; ¹⁶ ^c because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for ^d their heart went after their idols.

¹⁷ ^e Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. ¹⁸ But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: ¹⁹ I *am* the LORD your God; ^f walk in my statutes, and keep my judgments, and do them; ²⁰ ^g and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God.

²¹ Notwithstanding ^h the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, ⁱ which *if* a man do, he shall even live in them; they polluted my sabbaths: then I said, ^k I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

²² ^l Nevertheless I withdrew mine hand, and ^m wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

²³ I lifted up mine hand unto them also in the wilderness, that ⁿ I would scatter them among the heathen, and disperse them through the countries;

²⁴ ^o because they had not executed my judgments, but had despised my

Before
CHRIST
about
593.

p Exod. 13. 18.
q Deut. 4. 8.
r Neh. 9. 13, 14.
s Ps. 147. 19, 20.
† Heb. made
them to know.

r Lev. 18. 5.
ver. 13, 21.
Rom. 10. 5.
Gal. 3. 12.
s Exod. 20. 8. &
31. 13, &c.
& 35. 2.
Deut. 5. 12.
t Num. 14. 22.
u Ps. 78. 40. &
95. 8, 9, 10.
x Prov. 1. 25.
ver. 16, 24.

x Exod. 16. 27.
y Num. 14. 29.
& 26. 65.
z ver. 9, 22.
a Num. 14. 28.
Ps. 95. 11. &
106. 26.

b ver. 6.
c ver. 13, 24.
d Num. 15. 39.
Ps. 78. 37.
Amos 5. 25, 26.
Acts 7. 42, 43.

e Ps. 78. 38.

f Deut. 5. 32, 33.
& 6, & 7, & 8, &
10, & 11, & 12.
g Jer. 17. 22.
ver. 12.

h Num. 25. 1, 2.
Deut. 9. 23, 24.
& 31. 27.
i ver. 11, 13.

k ver. 8, 13.

l Ps. 78. 38.
ver. 17.
m ver. 9, 14.

n Lev. 26. 33.
Deut. 28. 64.
Ps. 106. 27.
Jer. 15. 4.

o ver. 13, 16.

10. the wilderness] Observe also the repetition of this word, *wilderness*, seven times in vv. 10—23. In the comparison which follows, the *sojourn* in the *wilderness* is employed as the symbol and type of Israel's moral and spiritual *probation*, in their dispersion in all lands, even to this day (see vv. 34, 35), after its idolatrous or Egyptian state, before they are received into God's favour in Christ. See above, on v. 8.

11. which if a man do, he shall even live in them] Literally, *which the man (ha-adam) that doeth shall live by them*. Another phrase repeated, vv. 13. 21. Our Lord Himself reiterated this declaration of the Law (Lev. xviii. 5), when He said, "If thou wilt enter into life, keep the commandments" (Matt. xix. 17). Cp. Luke x. 28. "This do, and thou shalt live" (Mark x. 19. Luke xviii. 20). And St. Paul says, "Moses describeth the righteousness which is of the Law, that the *man* which *doeth these things* shall live by them" (Rom. x. 5. Gal. iii. 12).

But it is not implied that life could be obtained by doing these things irrespectively of faith in a Redeemer. For St. Paul himself affirms that "Christ is the end of the Law for righteousness to every one that believeth" (Rom. x. 4); and that "the Law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. iii. 24). And he asks, "Do

we make void the Law through faith? Yea, we establish the Law" (Rom. iii. 31).

So again, while it is to be maintained on the one side, that faith in a Redeemer is the moving principle of the Law itself, rightly understood, it is no less carefully to be maintained that Christ, in taking away the *curse* of the Law, did not take away the *Rule* of the Law, or cancel the *obligation* of the Moral Law, but confirmed it by new sanctions, and stimulated its performance by new hopes, and enables men to perform it by new spiritual powers, and by the cheering attraction and unerring guidance of His holy prophets, and His own perfect example. See below, the note on Gal. iii. 13.

12. I gave them my sabbaths, to be a sign] Not that the sabbath was then first appointed, but that it was consecrated with new sanctions and new obligations for Israel. See above, on Gen. ii. 2, 3. Exod. xii. 1; xx. 8—11. Deut. v. 14.

23. I lifted up mine hand] Even in the wilderness God swore that He would *scatter them among the heathen, and disperse them through the countries* (Lev. xxvi. 33. Deut. xxviii. 64), for their correction and moral probation, so that the *dispersion* might serve the same purposes as their wandering in the *wilderness*.

Before
CHRIST
about
593.

p See ch. 6. 9.
q See Ps. 81. 12.
ver. 39.
Rom. 1. 24.
2 Thess. 2. 11.
r 2 Kings 17. 17.
& 21. 6.
2 Chron. 28. 3.
& 33. 6.
Jer. 32. 35.
ch. 16. 20, 21.
s ch. 6. 7.
t Rom. 2. 24.

† Heb. *trespassed*
a trespass.

u Isa. 57. 5, &c.
ch. 6. 13.

x ch. 16. 19.

|| Or, *I told*
them what the
high place was,
or, Bamah.

statutes, and had polluted my sabbaths, and ^ptheir eyes were after their fathers' idols.

²⁵ Wherefore ^qI gave them also statutes *that were* not good, and judgments whereby they should not live; ²⁶ and I polluted them in their own gifts, in that they caused to pass ^rthrough *the fire* all that openeth the womb, that I might make them desolate, to the end that they ^smight know that I *am* the Lord.

²⁷ Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God; Yet in this your fathers have ^tblasphemed me, in that they have [†]committed a trespass against me. ²⁸ For when I had brought them into the land, *for* the which I lifted up mine hand to give it to them, then ^uthey saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their ^xsweet savour, and poured out there their drink offerings.

²⁹ Then || I said unto them, What *is* the high place whereunto ye go? And the name thereof is called Bamah unto this day.

³⁰ Wherefore say unto the house of Israel, Thus saith the Lord God;

STATUTES NOT GOOD.

²⁵ *I gave them also statutes that were not good, and judgments whereby they should not live*] I punished them by means of their own sins. Nothing in this world can be done without God's permission, and God is often said to do what He *permits to be done*; and He is often said to give things which are evil to evil men, when He makes their sins to be their punishment, and uses those sins as an instrument for the manifestation of His own power and glory. Thus He is said to harden Pharaoh's heart, because He used Pharaoh's obstinacy and rebellion as a punishment for those sins (see on Exod. iv. 21; ix. 16. Rom. ix. 7); and David said that God had stirred up Saul to persecute him on account of his sins (see on 1 Sam. xxvi. 19), and had excited Shimei to curse him for a like reason (see on 2 Sam. xvi. 10, 11); and Nathan said to David, in God's Name, "I will take thy wives, and give them to thy neighbour," &c. (2 Sam. xii. 11); and God is said to have moved David to number Israel (2 Sam. xxiv. 1), and yet Satan is said to have tempted him to do so (1 Chron. xxi. 1); and God is said to *deceive* (see Jer. iv. 10), and to send a strong delusion (2 Thess. ii. 11).

In all these cases the sin was from the Evil One, and from Man's corrupt heart; but God *used the sin well*. God used that which, having sprung from an evil source, was already in motion, and He turned it toward a good end, just as men give direction to a foul stream which has flowed forth from a polluted source, and turn it into a field to fertilize it.

So here, God says that He gave to His people "*statutes that were not good, and judgments whereby they should not live.*"

It has been imagined by some (as Dr. Spencer, De Legibus, Heb. vol. i. pp. 152. 184. 206; Lord Shaftesbury, in his Characteristics, iii. 55, and others), that God is referring here to *the rites and ceremonies of the Levitical Law*, and is disparaging and condemning them as consequent on the idolatry of Israel.

But this is a serious mistake.

These Laws came directly from God's goodness, and were designed to be preparatory to the Gospel. And in this chapter it is expressly said three times (see v. 11), of all God's code given by Moses to Israel, that *if a man do them, he shall live in them*. But of these other statutes it is said in the present verse (v. 25), that *men should not live by them*—a strong expression, equivalent to a declaration that they would be a cause of death (*Vitringa*, Obs. Sacr. ii. c. 1, p. 265, in Esaiam i. 274. 486).

Therefore the statutes in this verse are no part of the Law given by God to Israel in the wilderness.

What these statutes are, is evident from what follows (v. 26), "*I polluted them in their own gifts, in that they caused to pass through the fire to Moloch all that openeth the womb, that I might make them desolate.*" Cp. v. 31.

Because Israel provoked God by idolatry, God punished them by their idolatry, even by bereaving them of their children.

These evil practices are called *statutes and judgments* in v. 18, like the "*statutes of Omri*," in Micah vi. 16. The truth of this interpretation is further evident from God's

words by Jeremiah (xvi. 13), "I will cast you out of this land into a land that ye know not, and there *shall ye serve other gods*;" and below, v. 39, "Go ye, *serve ye every one his idols*;" and by the Psalmist, "My people would not hearken to My voice, and Israel would not obey Me. So I gave them up unto their own hearts' lusts: and they walked in their own counsels" (Ps. lxxxi. 11, 12); and from St. Stephen's exposition of the history of Israel in the wilderness. Because they were idolaters, "therefore God turned, and gave them up to worship the host of heaven" (Acts vii. 42); and from St. Paul's words (Rom. i. 21. 24. 2 Thess. ii. 10, 11), where idolatry is represented as a punishment inflicted on idolaters, on account of their idolatry.

The lesson from all this—and it is a very solemn lesson—is, that God is not the Author of sin; no, not of the least sin. "Non est Auctor, quorum est Ultor." But He makes sin to be a rod in His own hands for punishing the sinner, who cannot be made more miserable than to be left without the help of God's grace, which he despises, and without the guidance of God's Word, which he has broken, and to be given up to the slavery of his own will, his appetites, lusts, and passions, which he extols as liberty, and to be punished by the sin which he has chosen to serve, instead of obeying God, Whose service is perfect freedom. Sin is the sinner's chastisement for sin: he digs thereby a pit for himself; and if he is not brought to repentance, it becomes to him a bottomless pit—a pit of hell.

On this text see S. Jerome here, and *Vitringa*, as quoted above; Pfeiffer, Dubia; Grave, on Irenæus, iv. 29; Vatablus, A Lapide, Maldonatus, Menochius, Calvin, Grotius, M. Henry, W. Lowth, Fairbairn, Keil, Hengstenberg here, and *Waterland*, in his Ser. Vindicated, pp. 260—264.

²⁶ *I polluted them in their own gifts, in that they caused to pass through the fire*] Rather, *in that they caused to pass over*; i. e. in that they offered or presented. He uses the word employed in the Levitical Law to represent the dedication of (literally, *the causing to pass over*) the first-born to the Lord. See Exod. xiii. 12, and Lev. xviii. 21; and above, on xvi. 21. I commanded them to *make their first-born pass over* to Me, but they made them *to pass over to Moloch* (cp. Lev. xviii. 21. Deut. xviii. 10), and they felt My anger for their sin, by being deprived of their children, which, if they had been dedicated to Me, would have comforted and cheered their parents. See v. 31, where the same word is used.

²⁹ *Then I said unto them—unto this day*] Rather, *And I said unto them, What is the high place to which ye go?* Do ye go up to Zion, the appointed place where I have set My Name, and where I have shown forth My glory, and where I have promised to meet you, and accept you favourably, and to which I have commanded you to come, and not to offer your sacrifices in any other place? No. It is *not* to the holy hill of Zion that ye go up; but to Bāmāh (*high place*, and nothing more; an offensive name, identified with idol-worship); and though I have expostulated with you by My prophets, and have punished you for your sins, yet you obstinately persist in worshipping idols rather than Me, even to *this day*. See what follows in v. 31, "Ye pollute yourselves with your idols, even unto this day;" and on v. 40.

Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations? ³¹ For when ye offer ^y your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and ^z shall I be inquired of by you, O house of Israel? As I live, saith the Lord God, I will not be inquired of by you. ³² And that ^a which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

³³ As I live, saith the Lord God, surely with a mighty hand, and ^b with a stretched out arm, and with fury poured out, will I rule over you: ³⁴ and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. ³⁵ And I will bring you into the wilderness of the people, and there ^c will I plead with you face to face. ³⁶ ^d Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. ³⁷ And I will cause you to ^e pass under the rod, and I will bring you into the ^f bond of the covenant: ³⁸ and ^f I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and ^g they shall not enter into the land of Israel: ^h and ye shall know that I am the LORD.

³⁹ As for you, O house of Israel, thus saith the Lord God; ⁱ Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me: ^k but pollute ye my holy name no more with your gifts, and with your idols.

⁴⁰ For ^l in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there ^m will I accept them, and there will I require your offerings, and the ⁿ firstfruits of your oblations, with all your holy things. ⁴¹ I will accept

Before
CHRIST
about
593.
y ver. 26.

z ver. 3.

a ch. 11. 5.

b Jer. 21. 5.

c Jer. 2. 9, 35.
ch. 17. 20.
d See Num. 14.
21, 22, 23, 28, 29
e Lev. 27. 32.
Jer. 33. 13.

|| Or, a delivering.
f ch. 34. 17, 20.
Matt. 25. 32, 33.

g Jer. 44. 14.

h ch. 6. 7. &

15. 7. & 23. 49.

i Judg. 10. 14.

Ps. 81. 12.

Amos 4. 4.

k Isa. 1. 13.

ch. 23. 38, 39.

l Isa. 2. 2, 3.

ch. 17. 23.

Micah 4. 1.

m Isa. 56. 7. &

60. 7.

Zechar. 8. 20, &c.

Mal. 3. 4.

Rom. 12. 1.

|| Or, chief.

30. *Are ye polluted after the manner of your fathers?* Do ye, who are now exiles and captives, pollute yourselves in the way of your fathers? Yes. Ye obstinately persist in their sins, even to this day. How, therefore, can ye expect favour from Me? I will not be inquired of by you.

32. *We will be as the heathen* Such was Israel's infatuated resolve. Cp. above, on Jer. xlv. 25. But God mercifully interposed to prevent its execution, by dispersing them, as He had mercifully delivered them from Egyptian idolatry, by bringing them into the wilderness.

33. *with a mighty hand—and with fury poured out, will I rule over you* Since ye presumed upon My love, and made it an occasion for sin, therefore I will change My method of treating you, and will endeavour to reclaim you by the discipline of affliction.

THE DISPERSION OF THE JEWS IN THE WILDERNESS OF NATIONS. THEIR FUTURE RESTORATION IN CHRIST.

34. *I will bring you out from the people* Literally, from the peoples. As I brought your fathers out of the bondage of idolatrous Egypt into the wilderness of Arabia, for their moral trial, and correction, and improvement, in order that they might be prepared by salutary discipline to enter into the Land of Promise under Joshua, so will I bring you forth from the nations; that is, I will separate you from their idolatry, and I will bring you into a wilderness of the people; I will bring you into a wilderness of moral probation (see v. 38), in which ye may be chastened and purified, in order that ye may be qualified to be admitted into the spiritual Canaan, the heavenly inheritance of the Church of God, under the true Joshua—JESUS CHRIST. See the note below, on v. 44.

Ezekiel calls their moral probation a wilderness of the peoples, in order to distinguish it from a literal wilderness, such as the Arabian wilderness in which their fathers were, which was not inhabited by people; and in order to mark that their dispersion among the peoples of the world would serve the same purposes of moral trial and correction which were served by the Arabian wilderness in the case of their fathers.

THE GOOD SHEPHERD.

37. *And I will cause you to pass under the rod* I will make you to pass like sheep under the pastoral rod (see Lev. xxvii. 32. Jer. xxxiii. 13) of the Divine Shepherd, JESUS CHRIST, Who will count and examine you one by one as His sheep; "for He knoweth all His sheep by name." See John x. 14. He is the One Shepherd Whom I will set over you. See below, xxxiv. 23; xxxvii. 24, which afford the best comment on these words; and He shall gather you and feed you as His flock.

38. *I will bring them forth out of the country where they sojourn* I will bring them out of the land of their pilgrimage. I will bring them out of their spiritual Egypt, by separating them from the idolatrous nations, and I will bring them into the moral probation of a wilderness of people, but they shall not enter the Land of Israel, the Church of God, vv. 40, 42, because they are rebels.

39. *Go ye, serve ye every one his idols, and hereafter* Go ye, if ye will, and serve your idols, every one his own. There is here a pause; but hereafter, if ye will not hearken unto Me. As much as to say, I am fully persuaded, that after the due term of moral probation and salutary affliction in the spiritual wilderness of your dispersion, ye will hearken unto Me (see Gesen. 56), and ye will not pollute My holy Name any more with your gifts and idols.

Almighty God looks forward with confident joy to the time when Israel will renounce their idols, and turn to Him in Christ.

40. *For in mine holy mountain, in the mountain of the height of Israel* No longer as it is, to this day, in your own self-chosen bāmāh (or high place), but in My holy mountain, on the high hill of Israel, there shall all the house of Israel, all of them in the land, serve Me: and there will I accept them; that is, in the Church of Christ Universal, which will spread forth from Zion and Jerusalem, and will enfold the World, and make the whole Earth to be a Land of Promise, a Land of the Lord God of Israel. See above, on Isa. ii. 2; liv. 1—7; lxii. 1—9; lxxv. 17—25; lxxvi. 20—23; and see the note below, on v. 44, and S. Jerome here, and A. Lapide.

Before
CHRIST
about
593.

+ Heb. *savour*
of *rest*.
n Eph. 5. 2.
Phil. 4. 18.
o ver. 38, 44.
ch. 36. 23. &
38. 23.
p ch. 11. 17. &
34. 13. & 36. 24.
q ch. 16. 61.
r Lev. 26. 39.
ch. 6. 9.
Hos. 5. 15.
s ver. 38.
ch. 24. 24.
t ch. 36. 22.

u ch. 6. 2 & 21. 2.

x Jer. 21. 14.

y Luke 23. 31.

z ch. 21. 4.

you with your ^t sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. ⁴² ° And ye shall know that I *am* the LORD, ^p when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers. ⁴³ And ^q there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ^r ye shall lothe yourselves in your own sight for all your evils that ye have committed. ⁴⁴ ° And ye shall know that I *am* the LORD, when I have wrought with you ^s for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.

⁴⁵ Moreover the word of the LORD came unto me, saying, ⁴⁶ ° Son of man, set thy face toward the south, and drop *thy word* toward the south, and prophesy against the forest of the south field; ⁴⁷ and say to the forest of the south, Hear the word of the LORD; Thus saith the Lord God; Behold, ^x I will kindle a fire in thee, and it shall devour ^y every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces ^z from

41. *your sweet savour*] Acceptable in Christ. Cp. Isa. lxi. 20. Rom. xii. 1; xv. 16. Ephes. v. 2. Phil. iv. 18. Heb. xiii. 16.

42. *the country*] The spiritual Canaan of the Universal Church of Christ, in Whom all families of the earth are blessed. See above, on Gen. xii. 2, 3; xiii. 16; xv. 5; xvii. 4. 7.

43. *ye shall lothe yourselves*] For your idolatry, and for your sin, in having rejected Christ. See on xvi. 61—63.

THE RESTORATION OF ISRAEL.

44. *And ye shall know that I am the LORD*] That the true Restoration of Israel is a spiritual one, and that the true return of the Jews is to be effected by their reception of the Gospel, and by their incorporation into the Church of Christ, having its origin and well-spring in Zion, and diffused from Jerusalem into all the world, is evident from the foregoing language of the Prophet Ezekiel, *vv.* 34—44. God has said that He will bring His people out *from the nations* (v. 34), as He brought their forefathers out of Egypt, and that He would bring them into *a wilderness of the nations*, as He brought their forefathers out of Egypt into the Sinaitic wilderness (v. 35); that is, He will separate them from the idolatry of the nations, as He delivered their fathers from idolatrous Egypt by their Exodus; and will subject them to a moral probation and spiritual trial, as He pleaded with their fathers in the wilderness; that He will *cause them to pass under the rod*, as a shepherd does when bringing his sheep into the fold, and when he counts and examines them; and that He will bring them into *the bond of the covenant*, as He brought their fathers into covenant with Him at Sinai; and will purge and winnow them, as He did the Israelites of old in the wilderness; and will reject the rebels and transgressors, as He rejected the evil-doers there; and after this moral probation and penitential discipline, He will accept them in His *holy mountain*, and there they will serve Him, and they shall remember their evil doings, and lothe themselves for them, and know that He is the Lord.

These words are not capable of a literal interpretation, but when spiritually expounded, they become perfectly clear. The idolatrous heathenism of Israel, even in Palestine itself, is compared to the sojourn in heathen Egypt. The bringing them forth from their idolatry by means of their dispersion (which had a salutary effect in weaning them from that sin (see *Introd.* to Ezra, pp. 298, 299), and which is called *a wilderness of the peoples* (see on *vv.* 34, 35), is compared to their Exodus from Egypt into the wilderness of Arabia. But the Exodus of Israel from Egypt was not an Eisodus, or entrance, into Canaan. Their state in the wilderness was a state of trial, and many of them failed and died there.

Similarly now, after that the scattered People of Israel have been brought from the Nations into a wilderness of the Nations, that is, are brought from heathenish idolatry into a state of probation in all parts of the world, they have not yet come to the Promised Land; they must repent, and be brought under the pastoral Rod of the Divine Shepherd, Jesus Christ, and enter into covenant with Him; and then they will find themselves at home in their own Land,—the Church of Christ. Cp.

Keil here, and pp. 340—358, and *Dr. Fairbairn* here, who well says (pp. 228—230), “It is not precise local boundaries that the Prophet seeks to determine (in *vv.* 34—44), but rather successive *spiritual* conditions on the part of the People of Israel, and corresponding methods of dealing on the part of God. Hence (as *Calvin* justly remarks) they might even be in exile, though in the land of Judah itself; and, in reality, God did come anew to plead with them after He had led them back thither from the Babylonish exile. The writings of the three last Prophets, but especially those of Malachi, conclusively show, that as the Egyptian-state began before they left Canaan, so the Wilderness-state, to a large extent, continued even after the return. The separation “between the precious and the vile” was still far from being complete, and the “bond of the covenant” was never more than imperfectly entered into. Canaan could not, therefore, properly be to them what it is described in the word of promise; for, in spirit, they had not properly emerged from the wilderness, and God could not be present with the full bestowal of His gifts and blessings. Nay, as if scarcely any thing in these respects had yet been done, Malachi, after severe but comparatively ineffectual reproofs against the prevailing evils, hands over the returned remnant of the children of the covenant generally to the searching ministry of the Baptist, and the personal dealings of the Lord Himself, who were still to find them as in the Wilderness, and were to effect in another manner than hitherto the still needed separation between sin and holiness among the people.”

By the new and better state of things introduced through the Gospel, *Mount Zion* has risen to a nobler elevation than of old; and Canaan has burst its ancient bounds, and the elect people have spread themselves far and wide in the earth. *Wherever there is a true believer in Christ*, there is also a genuine worshipper of the house of Israel, a pure worshipper coming to Mount Zion, a free-born citizen, who feeds on the heritage of Jacob his father; for they who are Christ's “are Abraham's seed, according to the promise” (Gal. iii. 29; iv. 28).

45. *Moreover*] The words which follow, form the beginning of a new chapter in most Hebrew MSS. (see *Kennicott*, p. 200), but not in the Ancient Versions. They are intimately connected with what precedes. The Elders of Israel had come to Ezekiel, in expectation that he would confirm their hopes of a speedy return to Jerusalem. See on v. 1. But he reproves all such hopes, and tells them that their dispersion is a necessary moral pre-requisite to qualify them for their only true restoration—that which is to be obtained by repentance and faith. And he now further adds, that so far from their being soon restored to Jerusalem, Jerusalem itself would speedily be burnt up for its sins. These verses form the connecting link between what precedes and what follows.

46. *the south—the forest of the south field*] Judah and Jerusalem, called a forest, because they looked flourishing like green trees, but they were to be burnt as dry timber, like the barren leafy fig-tree, the type of Jerusalem in the Gospel (Matt. xxi. 19, 20. Mark xi. 13. 21).

47. *green tree—dry tree*] See xxi. 3, and compare our Lord's words concerning Jerusalem (Luke xxiii. 31).

— *all faces*] Therefore the trees represent men. Cp. Isa. ii. 13.

the south to the north shall be burned therein. ⁴⁸ And all flesh shall see that I the LORD have kindled it: it shall not be quenched.

Before
CHRIST
about
593.

⁴⁹ Then said I, Ah Lord God! they say of me, Doth he not speak parables?

XXI. ¹ And the word of the LORD came unto me, saying, ² ^a Son of man, set thy face toward Jerusalem, and ^b drop *thy word* toward the holy places, and prophesy against the land of Israel, ³ and say to the land of Israel, Thus saith the LORD; Behold, I *am* against thee, and will draw forth my sword out of his sheath, and will cut off from thee ^c the righteous and the wicked. ⁴ Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh ^d from the south to the north: ⁵ that all flesh may know that I the LORD have drawn forth my sword out of his sheath: it ^e shall not return any more.

^{593.}
a ch. 20. 46.
b Deut. 32. 2.
Amos 7. 16.
Micah 2. 6, 11.

⁶ ^f Sigh therefore, thou son of man, with the breaking of *thy* loins; and with bitterness sigh before their eyes. ⁷ And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and ^g all hands shall be feeble, and every spirit shall faint, and all knees [†] shall be weak as water: behold, it cometh, and shall be brought to pass, saith the Lord God.

c Job 9. 22.
d ch. 20. 47.
e So Isa. 45. 23.
& 55. 11.
f Isa. 22. 4.
g ch. 7. 17.
† Heb. shall go into water.

⁸ Again the word of the LORD came unto me, saying, ⁹ Son of man, prophesy, and say, Thus saith the LORD; Say, ^h A sword, a sword is sharpened, and also furbished: ¹⁰ it is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? || it contemneth the rod of my son, as every tree. ¹¹ And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of ⁱ the slayer.

h Deut. 32. 41.
ver. 15, 28.
|| Or, it is the rod of my son, it despiseth every tree.

¹² Cry and howl, son of man: for it shall be upon my people, it shall be upon all the princes of Israel: || terrors by reason of the sword shall be upon my people: ^k smite therefore upon *thy* thigh. ¹³ || Because *it is* ^l a trial, and what if *the sword* condemn even the rod? ^m it shall be no more, saith the Lord

i ver. 19.
|| Or, they are thrust down to the sword with my people.
k Jer. 31. 39.
|| Or, When the trial hath been,
what then? shall they not also belong to the despising rod? l Job 9. 23. 2 Cor. 8. 2. m ver. 27.

49. Doth he not speak parables? Enigmas, riddles, hard to be understood, and therefore to be put aside. If he had really a message from God, which was designed to guide us, would it be delivered in such dark and ambiguous terms? Would it not be uttered in clear language? The parables of Ezekiel were intended to have the same moral and disciplinary uses of testing the tempers and dispositions of those to whom they were spoken, as the Parables of "the Son of Man" Himself. See on Matt. xiii. 11.

PROPHECY AGAINST JERUSALEM.

CH. XXI. 3. I—will cut off from thee the righteous and the wicked] This is not inconsistent, as has been alleged by some, with the Vision in ix. 4, where the righteous are sealed and spared; but, when combined with that Vision, this prophecy teaches the doctrine of a future state of rewards, when the righteous, who are taken away with the wicked in this world, are sealed to eternal life. See Rev. vii. 3, compared with Rev. vii. 14, where the sealed are said to have "come out of great tribulation."

5. it shall not return] The sword of the Lord shall not return to its sheath (v. 30) till it has executed His sentence against Judah and Jerusalem. Cp. Jer. xlvii. 6, "O thou sword of the Lord, how long will it be ere thou be quiet? Put up thyself into thy scabbard, rest and be still."

10. to make a sore slaughter] Literally, to slay a slaughter. Hebr. tebach (vv. 15. 28).

—that it may glitter] Literally, that there may be glittering (Hebr. barak, lightning) to it. He adopts the words of Deut. xxxii. 41, "If I whet my glittering sword,"—literally,

the glittering, or lightning (barak) of my sword. Cp. below, vv. 15. 28, where the word barak is repeated; and Habak. iii. 11, "At the light of thine arrows they went, at the shining of thy glittering spear;" and Zech. ix. 14, "His arrow shall go forth as the lightning;" where the same word is used.

—should we then make—every tree] Rather, or shall we rejoice (saying), the sceptre of my son despiseth every tree.

This is a hypothetical reply to God's warnings, and is made in the name of the house of Judah, to which God Himself,—speaking by the patriarch Jacob (Gen. xlix. 10, where the word shebet, sceptre, is used, as here) and by Balaam, who uses the same word, shebet (Num. xxiv. 17); and speaking also to David,—had assured perpetual permanence and supremacy (see on 2 Sam. vii. Prelim. Note); so that, relying on the Divine Word, it might despise every tree.

The trees of Judah might be consumed (see xx. 47); but they imagined that the Rod, or Sceptre, in the hands of the King of Judah, whom they, adopting God's words, call His Son (cp. 2 Sam. vii. 12. 14. Ps. lxxxix. 26), would be indestructible; see also v. 13, where it is said that the sword will come even on the rod or sceptre (shebet, the same word as here), that despiseth men and God; and see also xix. 11. 14, where the same word is used in connexion with the royal house of Judah. Cp. Amos i. 5. 8, where the same word is used; and see De Wette, Schmieder, Kliefoth, and Keil here.

12. terrors by reason—upon my people] Rather, they (the princes) are given up to the sword, or, are fallen under the sword—together with My people.

13. and what if the sword—even the rod] Or rather, what if the royal sceptre, which despiseth others, should not escape? See v. 10, whence this word "despising," Hebr. mo'esheth, is re-

Before
CHRIST
593.
n Num. 24. 10.
ver. 17.
ch. 6. 11.
† Heb. *hand to hand*.
o 1 Kings 20. 30.
& 22. 25.
|| Or, *glittering*,
or, *fear*.
p ver. 10. 28.
|| Or, *sharpened*.
q ch. 14. 17.
† Heb. *set thyself, take the left hand*.
r ver. 14.
ch. 22. 13.
s ch. 5. 13.

God. ¹⁴ Thou therefore, son of man, prophesy, and ⁿ smite *thine* † hands together, and let the sword be doubled the third time, the sword of the slain: it is the sword of the great men that are slain, which entereth into their ° privy chambers. ¹⁵ I have set the || point of the sword against all their gates, that their heart may faint, and their ruins be multiplied: ah! ^p it is made bright, it is || wrapped up for the slaughter. ¹⁶ ^q Go thee one way or other, *either* on the right hand, † or on the left, whithersoever thy face is set. ¹⁷ I will also ^r smite mine hands together, and ^s I will cause my fury to rest: I the Lord have said it.

¹⁸ The word of the Lord came unto me again, saying, ¹⁹ also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose it at the head of the way to the city. ²⁰ Appoint a way, that the sword may come to ^t Rabbath of the Ammonites, and to Judah in Jerusalem the defended.

t Jer. 49. 2.
ch. 25. 5.
Amos 1. 14

† Heb. *mother of the way*.
|| Or, *knives*.
† Heb. *teraphim*.
|| Or, *battering rams*, ch. 4. 2.
† Heb. *rams*.
u Jer. 51. 14.
x ch. 4. 2.

|| Or, *for the oaths made unto them*.
y ch. 17. 13, 15, 16, 18.

²¹ For the king of Babylon stood at the † parting of the way, at the head of the two ways, to use divination: he made *his* || arrows bright, he consulted with † images, he looked in the liver. ²² At his right hand was the divination for Jerusalem, to appoint || † captains, to open the mouth in the slaughter, to ^u lift up the voice with shouting, ^x to appoint *battering* rams against the gates, to cast a mount, *and* to build a fort. ²³ And it shall be unto them as a false divination in their sight, || to them that ^y have sworn oaths: but he will call to remembrance the iniquity, that they may be taken.

²⁴ Therefore thus saith the Lord God; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, *I say*, that ye are come to remembrance, ye shall be taken with the hand.

peated. The question is, What, if the haughty, disdainful, and contemptuous King of Judah, who despises men and God, should cease to exist? The royal despiser will himself be despised, and be destroyed by the KING of Kings.

14. *the third time*] Or threefold; viz. against people, princes, and king (see vv. 12, 13); or it may be a reference to the three Chaldaean assaults on Jerusalem, B.C. 605, 597, 586.

— *it is the sword—chambers*] Or, it is the sword of the pierced through; it is the sword of the pierced through of the great one (the king), that besieges them and shuts them in, as in a prison. See *Gesen.* 262; and so *Ewald, Hävernicks, Keil*.

15. *wrapped up*] Or *sharpened* (*Gesen.* 492; *Hengst.* 212), or *drawn* (*Keil*, 181).

16. *Go thee one way or other*] Literally, *unite thyself*. Brace thyself together; string together all thy nerves, concentrate all thy force. God addresses the Sword, and gives it a commission to go forth as a mighty Man, or as a powerful Army with all its forces nerved together against Jerusalem.

Go to the right; turn to the left, whithersoever thy eye is pointed. The destroying Sword is like the flaming sword of the cherubim, turning every way, as God orders it (*Gen.* iii. 24).

17. *I will also smite mine hands together*] In wrath. See xxii. 13.

19. *choose thou a place*] Literally, *engrave a hand*; a hand-post to direct the traveller, and showing to what place the two roads led. Cp. the use of the word *yad, hand*, in *Deut.* xxiii. 12 (*Gesen.* 332).

20. *Rabbath*] See *Deut.* iii. 11. 2 *Sam.* xii. 26.

— *the defended*] Jerusalem vainly relied on her walls and bulwarks for protection against Babylon. Cp. the proud words of her nobles above (xi. 3).

21. *the parting of the way*] Literally, *the mother of the way*.

— *to use divination*] To determine which of the two ways Nebuchadnezzar should go; whether he should march to Rabbath or to Jerusalem.

— *he made his arrows bright*] Rather, *he shook his arrows* in the quiver (cp. Hector shaking lots in the helmet, *Homer*, II. iii. 316); the arrows having the names of Rabbath, Jerusalem, &c., inscribed on them respectively; and that which came out first decided him on the line of march he was to take (*S. Jerome, Pococke*, *Specim. Hist. Arab.* p. 329; *Pfeiffer*, *Dub.* 413; *Kitto*, pp. 318, 319).

— *he consulted with images*] *Teraphim*. See above, on *Gen.* xxxi. 19. *Judg.* xvii. 5. 1 *Sam.* xv. 23; xix. 13. 2 *Kings* xxiii. 24. *Zech.* x. 2.

— *he looked in the liver*] He inspected the liver of the sacrifice, to see what success it portended to his undertaking — a Babylonish custom (*Diod. Sic.* ii. 29), as well as a Roman (*Cicero*, *De Div.* vi. 13).

22. *At his right hand was*] Or, *At his right hand it came forth* (*Targum, Sept.*). Two arrows were in the quiver (v. 21); one with the name of Jerusalem, the other with that of Rabbath; and he took one out with his right hand, and the other with his left; and the arrow that came into his right hand was to direct the course he was to take.

God overruled even Babylonish divination to His purposes; as He guided the milch kine of Philistia (1 *Sam.* vi. 7—18).

— *to appoint captains*] Rather, *to set battering-rams* (*Hebr. carim*). Cp. iv. 2, where it is so rendered (*Gesen.* 412).

— *to open the mouth in the slaughter*] To raise the war-cry of death against the besieged.

23. *And it shall be—oaths*] The result of this divination guiding Nebuchadnezzar to Jerusalem, *will be like a divination of nothingness* (a false divination, and therefore to be slighted and despised) in the eyes of swearers of oaths (oaths of vassalage to Nebuchadnezzar, which they, namely, Zedekiah, king of Jerusalem, and his princes, have perfidiously broken. See xvii. 13—18) even to them—traitors, as they are. Such is the infatuation of Jerusalem and of her King.

— *he will call to remembrance*] God—the God of oaths—remembers their treachery, and will call them to account. See above, xvii. 18—21.

²⁵ And thou, ^z profane wicked prince of Israel, ^a whose day is come, when iniquity shall have an end, ²⁶ thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: ^b exalt him that is low, and abase him that is high. ²⁷ † I will overturn, overturn, overturn, it: ^c and it shall be no more, until he come whose right it is; and I will give it him.

²⁸ And thou, son of man, prophesy and say, Thus saith the Lord God ^d concerning the Ammonites, and concerning their reproach; even say thou, ^e The sword, the sword is drawn: for the slaughter it is furbished, to consume because of the glittering: ²⁹ whiles they ^f see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of them that are slain, of the wicked, ^g whose day is come, when their iniquity shall have an end.

³⁰ || ^h Shall I cause it to return into his sheath? ⁱ I will judge thee in the place where thou wast created, ^k in the land of thy nativity. ³¹ And I will ^l pour out mine indignation upon thee, I will ^m blow against thee in the fire of my wrath, and deliver thee into the hand of || brutish men, and skilful to destroy. ³² Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; ⁿ thou shalt be no more remembered: for I the Lord have spoken it.

XXII. ¹ Moreover the word of the Lord came unto me, saying, ² Now, thou son of man, ^a wilt thou || judge, wilt thou judge ^b the † bloody city? yea, thou shalt † shew her all her abominations. ³ Then say thou, Thus saith the Lord God, The city sheddeth blood in the midst of it, that her time may come, and

Before
CHRIST
593.

z 2 Chron. 36. 13.
Jer. 52. 2,
ch. 17. 19.
a ver. 29.
ch. 35. 5.
b ch. 17. 24.
Luke 1. 52.
† Heb. Perverted,
perverted, per-
verted, will I
make it.
c Gen. 49. 10.
ver. 13.
Luke 1. 32, 33.
John 1. 49.
d Jer. 49. 1.
ch. 25. 2, 3, 6.
Zeph. 2. 8, 9, 10.
e ver. 9, 10.
f ch. 12. 24. &
22. 28.
g ver. 25.
Job 18. 20.
Ps. 37. 13.
|| Or, Cause it
to return.
h Jer. 47. 6, 7.
i Gen. 15. 14.
ch. 16. 38.
k ch. 16. 3.
l ch. 7. 8, &
14. 19. & 22. 22.
m ch. 22. 20, 21.
|| Or, burning.
n ch. 25. 10.

a ch. 20. 4. &
23. 36.
|| Or, plead for.
b ch. 24. 6, 9.
Nahum 3. 1.
† Heb. city of
bloods?
† Heb. make
her know,
ch. 16. 2.

^{25. profane}] Rather, *pierced through* (see *vv.* 14. 29). The word *chahal* is used more than thirty times by Ezekiel; and in all other places it is translated *slain* or *wounded*. God's SWORD, here described, is a figurative symbol of the war and siege (see *v.* 14); and, therefore, this word *chahal* does not imply that Zedekiah has been, or will be, literally *pierced through*.

— *when iniquity shall have an end*] Or, *at the time of the iniquity of the end*—the crowning sin, which ends in the destruction of Jerusalem. Cp. xxx. 5.

CONTRAST—THE RIGHTEOUS KING AND PRIEST.

^{26. Remove the diadem}] Rather, *the priestly mitre is taken away*. Cp. Exod. xxviii. 4. 37. 39; xxix. 6; xxxix. 28. 31. Lev. viii. 9; xvi. 4, the only other places where this word (*mitsnepheth*) occurs.

— *take off the crown*] The royal crown, as well as the priestly mitre (see the *Targum* here), is taken off, for the sins of the king, priests, and people of Jerusalem. But they are to be restored in Christ.

The Mitre (*cidaris*) is the badge of the priestly dignity. The Crown is the ensign of royalty. This is the Mitre and this is the Crown which did nothing with justice, but imitated the violence of the kings of Babylon. This Mitre and Crown were to be removed till Christ should come, to Whom judgment belongs, and to Whom the Father has given the Kingdom and the Priesthood, *S. Jerome*; see also *Theodoret*; both these expositors refer to Jacob's prophecy concerning SHILOH, Gen. xlix. 10.

^{26. this shall not be the same}] Literally, *this is not this*.

— *exalt him that is low, and abase him that is high*] The high is abased, Zedekiah, the proud prince (*vv.* 10. 13), is brought low. But the house of David, when in a low state, shall be exalted by Christ. See above, xvii. 22—24.

^{27. I will overturn—it}] *Overturned, overturned, overturned will I make it, and it shall be no more until He come Whose right it is*; or rather, *to whom the judgment (ham-mishpat) belongs*. The contrast between Christ and the later kings of Judah is, not in having a right and prerogative to the Crown, for they also had that; but in His character and attributes. The later kings of Judah despised *mishpat* (cp. above, *v.* 6—8, for the sense of the word), and trod it under foot; but a King and Priest will arise, the essence of whose royal rule will be *mishpat* (cp. Ps. lxxii. 1, 2), *justice and judgment*; and in

His the Kingdom and Priesthood will be raised to an everlasting duration and universal supremacy. See above, on Gen. xlix. 10; and Isa. ix. 6, 7; xlii. 1. Jer. xxiii. 5; xxxiii. 17. Rev. xi. 15; xix. 16; and especially Zech. vi. 12, 13, "He" (the BRANCH, the MESSIAH) "shall build the Temple of the Lord, and He shall bear the glory, and shall sit and rule upon His throne, and He shall be a Priest upon His throne."

PROPHECY AGAINST AMMON EXULTING OVER THE FALL OF JERUSALEM.

^{28. their reproach}] Or scorn of Jerusalem. Cp. Jer. xlix. 1. Zeph. ii. 8.

^{29. to bring thee upon the necks of them that are slain}] *To bring thee, O Ammon, upon the necks of them who are slain*; that is, to cast thee also upon the heaps of the dead bodies of the wicked Jews, over whose slaughter thou art malignantly exulting.

— *when their iniquity—end*] See *v.* 25.

^{30. Shall I cause it to return}] *Let it* (the sword) *return into its scabbard*.

^{31. skilful to destroy}] *Artificers of destruction*.

^{32. thou shalt be no more remembered}] Observe the difference, marked in this chapter, between God's dealings with Israel and with Ammon—the type of the enemies of His Church. The latter is to be utterly destroyed; the former, after severe chastening, is to be restored to Christ (*vv.* 26, 27). Cp. Isa. xxvii. 8. Jer. xxx. 11; xlv. 28.

JUDGMENT ON JERUSALEM.—DESCRIPTION OF HER NOBLES AND PEOPLE.

CH. XXII.] We have here a moral portraiture of the last days of Jerusalem, before her destruction by the Chaldeans.

The picture drawn by St. James (the Christian Ezekiel and Jeremiah) of her spiritual condition, on the eve of her capture by the Romans, is in many respects like a transcript of the same dark lineaments and features of sin and misery, showing that she was then ripe for the vengeance of God. See James iv. 1, &c.; v. 1, &c.

Other nations may take heed from the warnings which are presented by these divinely-inspired representations.

This chapter, to *v.* 16, is read as an *Haphtarah* to Lev. xvi.—xviii. 30. See on xx. 2.

^{2. son of man, wilt thou judge}] *Wilt thou not pronounce judgment?* See on xx. 4, and xxiii. 36.

— *the bloody city*] Literally, *the city of bloods*.

Before
CHRIST
593
c 2 Kings 21. 16.

d Deut. 28. 37.
1 Kings 9. 7.
ch. 5. 14.
Dan. 9. 16.

† Heb. *polluted
of name, much
in vexation.*

e Isa. 1. 23.
Micah 3. 1, 2, 3.
Zeph. 3. 3.

† Heb. *arm.*
f Deut. 27. 16.
g Exod. 22. 21,
22.

† Or, *deceit.*
h ver. 26.
i Lev. 19. 30.
ch. 23. 38.

† Heb. *men of
slanders.*
k Exod. 23. 1.
Lev. 19. 16.

l ch. 18. 6, 11.
m Lev. 18. 7, 8.
& 20. 11.

1 Cor. 5. 1.
n Lev. 18. 19. &
20. 18.

ch. 18. 6.
† Or, *every one.*
o Lev. 18. 20. &
20. 10.

Deut. 22. 22.
Jer. 5. 8.
ch. 18. 11.

† Or, *every one.*
p Lev. 18. 15. &
20. 12.

† Or, *by lewdness.*
q Lev. 18. 9. &
20. 17.

r Exod. 23. 8.
Deut. 16. 19. &
27. 25.

s Exod. 22. 25.
Lev. 25. 36.
Deut. 23. 19.

ch. 18. 13.
t Deut. 32. 18.
Jer. 3. 21.

ch. 23. 35.
u ch. 21. 17.
x See ch. 21. 7.

y ch. 17. 24.
z Deut. 4. 27. &
28. 25, 64.

ch. 12. 14, 15.
a ch. 23. 27, 48.
† Or, *shalt be
profaned.*

b Ps. 9. 16.
ch. 6. 7.
c Isa. 1. 22.

Jer. 6. 28, &c.
See Ps. 119. 119.
† Heb. *drosses.*

† Heb. *According
to the gathering.*

d ch. 22. 20, 21,
22.

e ch. 20. 8, 33.
ver. 31.

maketh idols against herself to defile herself. ⁴ Thou art become guilty in thy blood that thou hast ^c shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: ^d therefore have I made thee a reproach unto the heathen, and a mocking to all countries. ⁵ *Those that be near, and those that be far from thee, shall mock thee, which art* † infamous and much vexed.

⁶ Behold, ^e the princes of Israel, every one were in thee to their † power to shed blood. ⁷ In thee have they ^f set light by father and mother: in the midst of thee have they ^g dealt by || oppression with the stranger: in thee have they vexed the fatherless and the widow. ⁸ Thou hast ^h despised mine holy things, and hast ⁱ profaned my sabbaths.

⁹ In thee are † ^k men that carry tales to shed blood: ¹ and in thee they eat upon the mountains: in the midst of thee they commit lewdness. ¹⁰ In thee have they ^m discovered their fathers' nakedness: in thee have they humbled her that was ⁿ set apart for pollution. ¹¹ And || one hath committed abomination ^o with his neighbour's wife; and || another ^p hath || lewdly defiled his daughter in law; and another in thee hath humbled his ^q sister, his father's daughter.

¹² In thee ^r have they taken gifts to shed blood; ^s thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and ^t hast forgotten me, saith the Lord God.

¹³ Behold, therefore I have ^u smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

¹⁴ ^x Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? ^y I the LORD have spoken *it*, and will do *it*. ¹⁵ And ^z I will scatter thee among the heathen, and disperse thee in the countries, and ^a will consume thy filthiness out of thee. ¹⁶ And thou || shalt take thine inheritance in thyself in the sight of the heathen, and ^b thou shalt know that I *am* the LORD.

¹⁷ And the word of the LORD came unto me, saying, ¹⁸ Son of man, ^c the house of Israel is to me become dross: all they *are* brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* the † dross of silver.

¹⁹ Therefore thus saith the Lord God; because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. ²⁰ † *As* they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt *it*; so will I gather *you* in mine anger and in my fury, and I will leave *you there*, and melt you. ²¹ Yea, I will gather you, and ^d blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. ²² As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have ^e poured out my fury upon you.

²³ And the word of the LORD came unto me, saying, ²⁴ Son of man, say

4. *unto thy years*] The ripe time of vengeance.

5. *which art infamous and much vexed*] Literally, O thou polluted in name, full of confusion.

6. *Behold, the princes of Israel—blood*] *Behold, the princes of Israel, each according to his power, are in thee* (not to do justice, but) *to shed blood.* Each of thy nobles within thee, the holy City, vies with the others in cruelty, as if the only purpose for which he enjoyed life and power were that he might shed blood.

9. *In thee are men that carry tales*] *In thee are men of slander* (bearing false witness), *that they may shed blood.*

— *they eat upon the mountains*] See xviii. 6.

10. *set apart for pollution*] Set apart as unclean. See xviii. 6.

12. *taken usury*] See xviii. 13.

13. *I have smitten mine hand*] In anger against thee (xxi. 17).

16. *And thou shalt take thine inheritance in thyself*] Rather (see in the margin), *thou art polluted by thyself*; i.e. by thine own sin, and thus art the cause of thine own destruction. See vv. 3, 4. The verb here used does not come from *nachal*, to inherit (Gesen. 543), but is the *niphal* from *chalah*, to pollute (Gesen. 281).

unto her, Thou *art* the land that is not cleansed, nor rained upon in the day of indignation. ²⁵ *There is* a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they ⁸ have devoured souls; ^h they have taken the treasure and precious things; they have made her many widows in the midst thereof. ²⁶ *Her* priests have [†] violated my law, and have ^k profaned mine holy things: they have put no ^l difference between the holy and profane, neither have they shewed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

²⁷ *Her* ^m princes in the midst thereof *are* like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain. ²⁸ And ⁿ her prophets have daubed them with untempered *morter*, ^o seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken.

²⁹ *The* people of the land have used || oppression, and exercised robbery, and have vexed the poor and needy: yea, they have ^a oppressed the stranger [†] wrongfully. ³⁰ And I sought for a man among them, that should ^s make up the hedge, and ^t stand in the gap before me for the land, that I should not destroy it: but I found none. ³¹ Therefore have I ^u poured out mine indignation upon them; I have consumed them with the fire of my wrath: ^{*} their own way have I recompensed upon their heads, saith the Lord God.

XXIII. ¹ The word of the Lord came again unto me, saying, ² Son of man, there were ^a two women, the daughters of one mother: ³ and ^b they committed whoredoms in Egypt; they committed whoredoms in ^c their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

⁴ And the names of them *were* Aholah the elder, and Aholibah her sister: and ^d they were mine, and they bare sons and daughters. Thus *were* their names; Samaria *is* || Aholah, and Jerusalem || Aholibah.

⁵ And Aholah played the harlot when she was mine; and she doted on her lovers, on ^e the Assyrians *her* neighbours, ⁶ *which were* clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses. ⁷ Thus she [†] committed her whoredoms with them, with all them

XXIII. ¹ The word of the Lord came again unto me, saying, ² Son of man, there were ^a two women, the daughters of one mother: ³ and ^b they committed whoredoms in Egypt; they committed whoredoms in ^c their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

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Before
CHRIST
593.

f Hos. 6. 9.
g Matt. 23. 14.
h Micah 3. 11.
Zeph. 3. 3, 4.

i Mal. 2. 8.
† Heb. offered violence to.
k Lev. 22. 2, &c.
l Sam. 2. 29.
l Lev. 10. 10.
Jer. 15. 19.
ch. 44. 23.

m Isa. 1. 23.
ch. 22. 6.
Micah 3. 2, 3, 9, 10, 11.
Zeph. 3. 3.
n ch. 13. 10.
o ch. 13. 6, 7, & 21. 29.

p Jer. 5. 26, 27.
28.
ch. 18. 12.
† Or, deceit.
q Exod. 22. 21.
& 23. 9.
Lev. 19. 33.
ch. 22. 7.

† Heb. without right.
r Jer. 5. 1.
s ch. 13. 5.
t Ps. 106. 23.
u ver. 22.

x ch. 9. 10. & 11. 21. & 16. 43.

a Jer. 3. 7, 8, 10.
ch. 16. 46.
b Lev. 17. 7.
Josh. 24. 14.
ch. 20. 8.
c ch. 16. 22.

d ch. 16. 8, 20.
† That is, His tent, or, tabernacle.
† That is, My tabernacle in her.
1 Kings 8. 29.
e 2 Kings 15. 19. & 16. 7. & 17. 3.
Hos. 8. 9.

† Heb. bestowed her whoredoms upon them.

24. the land—not—rained upon] With blessings temporal and spiritual (Ps. lxxviii. 9. Isa. xxx. 23). Cp. 1 Kings viii. 36. Deut. xxxii. 2.

25. a conspiracy of her prophets] Of her prophets, not My prophets. The false prophets have conspired together to deceive Jerusalem; and, so great is their power, and of so little account are God's prophets with her, that the false prophets alone are regarded by her as prophets; they are her prophets; she will not hearken to Me, speaking by My prophets.

26. Her priests have violated my law] Her priests do violence to My law; they not only break it, but wrest it aside for their own selfish ends (Fairb.).

— have hid their eyes from my sabbaths] Her priests have connived at the profanation of the Sabbath by the people. Cp. Jer. xvii. 27. How different is this priestly lukewarmness from the fervent zeal of the godly layman Nehemiah in behalf of the Sabbath! See on Neh. xiii. 15—22.

28. her prophets have daubed them with untempered mortar] Her prophets have plastered with whitewash (see xiii. 10) for her princes. They, who ought to have boldly declared God's Law, and have reproved the King and the Princes of Jerusalem for their sins, have flattered them in their disobedience with glozing words of specious sycophancy, and have plastered over the rotten wall of courtly vices with fulsome whitewash.

30. the hedge] The wall of the Vineyard of the Church and State of Jerusalem. See xiii. 5. 10. 14.

ISRAEL AND JUDAH, THEIR SIN AND PUNISHMENT.

CH. XXIII. 2. two women] Samaria and Jerusalem. See c. 4.

3. committed whoredoms in Egypt] Israel committed idolatry there, which is spiritual adultery. See xx. 7, 8.

— they bruised the teats] "Illi" (i. e. her spiritual paramours) "ubera impudicè contractarunt" (Gesen. 658). "There they served idols, and were corrupted in their ways (Targum). The heinousness of the sin of Idolatry, in the sight of God, is displayed by this and other prophetic descriptions (see below, on v. 20); and we are prepared for the language of the Apocalypse concerning the superstitions and idolatrous practices of the corrupt Church of the latter days. See below, on Rev. xvii. 1, pp. 252—254. On the other hand, we have there a striking contrast in the beautiful picture of the chaste and faithful Church, espoused to Christ in mystical wedlock (Rev. xxi. 2).

4. Aholah—Aholibah] Rather, *Ohlah* and *Ohlibah*. See Sept. and Vulg. here. The former word means her tent or tabernacle; because Israel, in the days of Jeroboam, set up a separate place of worship of her own devising (see on 1 Kings xii. 28, p. 51), in opposition to His Tent (*ohel*, Gesen. 17), or Tabernacle, which God had established for Himself at Jerusalem, in which He had placed His Name, and to which He commanded all to resort for sacrificial worship (1 Kings viii. 29).

5. mine] Literally, under me. See xvi. 32.

— she doted on her lovers, on the Assyrians her neighbours] Instead of relying on God, Israel resorted to Assyria for help (see 2 Kings xv. 19); and made them who were her enemies to be her neighbours—instead of drawing nigh to God. Cp. Hos. viii. 9.

6. with blue] In purple.

— horsemen riding upon horses] Riders riding upon horses; not, like the humbler natives of Israel, riding on mules, asses, or camels. Cp. Isa. xxi. 7.

Before
CHRIST
593.

† Heb. *the choice
of the children
of Asshur.*
f ver. 3.

g 2 Kings 17. 3,
4, 5, 6, 23. &
18. 9, 10, 11.
h ch. 16. 37, 41.

† Heb. *a name.*

i Jer. 3. 8.
k Jer. 3. 11.
ch. 16. 47, 51.
† Heb. *she cor-
rupted her inordi-
nate love more
than, &c.*
† Heb. *more than
the whoredoms of
her sister.*
l 2 Kings 16.
7, 10.
2 Chron. 28. 16—
23.
ch. 16. 28.
m ver. 6, 23.

n 2 Kings 24. 1.
ch. 16. 29.
† Heb. *at the
sight of her eyes.*
† Heb. *children
of Babel.*

o ver. 22, 28.
† Heb. *loosed,
or, disjoined.*
p Jer. 6. 8.

q ver. 3.

r ch. 16. 26.

that were † the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself. ⁸ Neither left she her whoredoms brought † from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her. ⁹ Wherefore I have delivered her into the hand of her lovers, into the hand of the ^e Assyrians, upon whom she doted. ¹⁰ These ^h discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became † famous among women; for they had executed judgment upon her.

¹¹ And ⁱ when her sister Aholibah saw *this*, ^k † she was more corrupt in her inordinate love than she, and in her whoredoms † more than her sister in *her* whoredoms. ¹² She doted upon the ^l Assyrians *her* neighbours, ^m captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men. ¹³ Then I saw that she was defiled, *that* they took both one way, ¹⁴ and *that* she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion, ¹⁵ girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity: ¹⁶ ⁿ and † as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea. ¹⁷ And the † Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and ^o her mind was † alienated from them. ¹⁸ So she discovered her whoredoms, and discovered her nakedness: then ^p my mind was alienated from her, like as my mind was alienated from her sister. ¹⁹ Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, ^q wherein she had played the harlot in the land of Egypt. ²⁰ For she doted upon their paramours, ^r whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses. ²¹ Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

9. *I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted*] I have punished Israel by means of Assyria, whom she preferred to Me. The Assyrian kings, who carried Israel captive, such as Pul (1 Chron. v. 26), and Tiglath Pileser (2 Kings xv. 29), and they who at last destroyed Samaria (namely, Shalmaneser and Sargon (2 Kings xvii. 6), were instruments in God's hands for executing His judgments upon her, for her sins against Him.

10. *she became famous*] Literally, *she became a name*—a by-word, a reproach, a warning—among women (see xvi. 14; xxxvi. 3; below, v. 40)—she, who was formerly celebrated for her beauty, when she served God.

11. *when her sister Aholibah—was more corrupt*] Jerusalem did not take warning from the punishment of Israel and Samaria, but surpassed her sister in disobedience and idolatry, 'cp. xvi. 47. 51. Jer. iii. 8—11, whose words Ezekiel imitates here: "Her treacherous sister Judah saw it, yet her treacherous sister Judah hath not turned unto Me. And the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah."

12. *She doted upon the Assyrians*] Especially in the days of Ahaz (2 Kings xvi. 7—11. 2 Chron. xxviii. 16—23. Isa. vii. 20; lvii. 9.

14. *men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion*] Probably enamelled on brick upon the walls of the Temples and Palaces of Babylon, which seem to have been brilliantly adorned. See Rawlinson, Anct. Mon. iii. 382, 383. 404—407.

15. *Girded with girdles upon their loins, exceeding in dyed attire upon their heads*] With overhanging coloured tiaras on their heads. See Fairb. 252; Keil, 200; and the picture of the Chaldean king, with his lofty and richly adorned headdress, in Rawlinson, iii. 400.

17. *her mind was alienated from them*] Because the King of

Babylon oppressed her, and took and plundered the city; and therefore she rebelled against Babylon, and sought for succour from Egypt (v. 19; and see xvii. 7. 15).

20. *she doted upon their paramours—horses*] Jerusalem polluted herself with the idolatries of Egypt; she committed spiritual harlotry with Egypt, whose greedy lust after the foulest idolatry (the worship of oxen, cats, dogs, and reptiles) is described here in the strongest terms of censure and execration. Jerusalem adopted the foul, debasing, and loathsome idolatries of Egypt; and this adoption was the principal cause of God's hatred of her, and of her destruction. See viii. 10; and compare the similar passage in Jer. ii. 23, 24; v. 8; and xiii. 27.

The language of the Prophet here is very strong; and some readers may recoil from it with horror and aversion. It was doubtless designed to excite such feelings as these, and has a solemn and seasonable warning, especially for times like our own, when there seems to be a growing tendency towards a sensual religion, in lieu of a spiritual one, and to the scenic pomp of creature-worship and idolatry.

The soul, especially the Christian soul, is espoused as a Bride to God in mystical wedlock (2 Cor. xi. 2); and if she faithfully observes her plighted troth to Him, and is loyal in her allegiance to her Divine Lord and Husband, then she is raised to divine dignity and heavenly glory. But if she is false to Him, if she is guilty of spiritual harlotry, by bartering away her affections and her worship to any creature in the place of God, then she is degraded from her high spiritual estate, she forfeits the chaste beauty and the holy purity of spousal union with Her Divine King, and is debased to the foul and loathsome pollution of bestial cohabitation; and she may see her guilt and misery pourtrayed by the Holy Spirit in the dark colouring of such terrible passages as the present, and even in those awful words of the Levitical Law, Lev. xviii. 23; xx. 16.

21. *thou calledst to remembrance*] By thine intercourse with

²² Therefore, O Aholibah, thus saith the Lord God; ^a Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side; ²³ the Babylonians, and all the Chaldeans, 'Pekod, and Shoa, and Koa, and all the Assyrians with them: "all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses. ²⁴ And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, *which* shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments. ²⁵ And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire. ²⁶ ^x They shall also strip thee out of thy clothes, and take away thy [†] fair jewels. ²⁷ Thus ^y will I make thy lewdness to cease from thee, and ^z thy whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

²⁸ For thus saith the Lord God; Behold, I will deliver thee into the hand of *them* ^a whom thou hatest, into the hand of *them* ^b from whom thy mind is alienated: ²⁹ and they shall deal with thee hatefully, and shall take away all thy labour, and ^c shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms. ³⁰ I will do these *things* unto thee, because thou hast ^d gone a whoring after the heathen, and because thou art polluted with their idols. ³¹ Thou hast walked in the way of thy sister; therefore will I give her ^e cup into thine hand.

³² Thus saith the Lord God; Thou shalt drink of thy sister's cup deep and large: 'thou shalt be laughed to scorn and had in derision; it containeth much. ³³ Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria. ³⁴ Thou shalt ^g even drink it and suck *it* out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken *it*, saith the Lord God.

³⁵ Therefore thus saith the Lord God; Because thou ^h hast forgotten me, and ⁱ cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

Before
CHRIST
593.
s ch. 16. 37.
ver. 28.
t Jer. 50. 21.
u ver. 12.

x ch. 16. 39.
† Heb. *instruments of thy decking.*
y ch. 16. 41. & 22. 15.
z ver. 3. 19.

a ch. 16. 37.
b ver. 17.

c ch. 16. 39.
ver. 26.

d ch. 6. 9.

e Jer. 25. 15, &c

f ch. 22. 4, 5.

g Ps. 75. 8.
Isa. 51. 17.

h Jer. 2. 32. & 3. 21. & 13. 25.
ch. 22. 12.
i 1 Kings 14. 9.
Neh. 9. 26.

Egypt under Hezekiah, thou hast renewed thine old Egyptian idolatry. See v. 3.

²² *I will raise up thy lovers against thee—alienated*] Thy former Babylonian paramours, against whom thou hast rebelled. See vv. 9. 17.

PEKOD, SHOA, AND KOA.

²³ *all the Chaldeans, Pekod, and Shoa, and Koa*] Or, *all the Chaldeans of Pekod, Shoa, and Koa*. These three latter names are probably *symbolical* of the Chaldeans, as the former "lovers of Judah" (*Aholibah*), but used by God as His instruments of vengeance against her. Thou hast thought fit to abandon Me, and to visit (*pákad*) Babylon (see v. 16, and cp. the word *pákad* in v. 21), therefore Babylon shall be to thee the land of *visitation*—*pekod*.

This interpretation is confirmed by Ezekiel's brother Prophet, Jeremiah, who designates the King of Babylon, and Babylon itself, respectively, by the symbolical names *Sheshach* Jer. xxv. 26; li. 41), *Merathaim*, and *Pekod* (Jer. i. 21), where there is an allusion to the verb *pákad*, to visit, to punish, which is used in v. 18, and to *pekuddah*, visitation, which occurs in v. 27 of the same chapter. Thus Jeremiah expounds Ezekiel.

Similarly we have other *symbolical* names in the Canticles (see *Introd.* p. 125), such as *Bether*, *Anminadab*, *Bathrabbim*, and *Baalhamon*; and in Jeremiah we have *Gareb* and *Goth*. See note on Jer. xxxi. 39, and in Hosea v. 13; x. 6, King *Jareb*, or *hostile King*, i. e. Assyria, see *Gesen.* 767; and in Nahum (ii. 7) we have *Huzzab* for Nineveh.

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Shoa, another symbolical name used here, signifies a *cry for help* (Isa. xxii. 5. *Gesen.* 811; *Fuerst*, 1359). Thou didst trust in Babylon rather than in God; thou didst *cry for help* to Babylon rather than to Him. He will bring that people of thy lovers upon thee, and then thou wilt *cry for help* in vain. Cp. Jer. xi. 11—14.

Koa means properly a male camel for breeding. See *Gesen.* 729; *Fuerst*, 1229. It seems to be also a symbolic name for Babylon, as the spiritual paramour of Judah. Cp. the metaphor in v. 20. Thou hast degraded thyself from the condition of a chaste bride of the Lord God of Israel; thou hast debased thyself to a coarse animal idolatry. Compare the similar passage of Jeremiah (ii. 23), where Judah, in her idolatrous lust, is compared to a *dromedary*; literally, a *female camel*. Thou hast become like the beasts that perish, and I will bring them against thee to punish thee with their princely power.

— *all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses*] A caustic sarcasm and bitter irony; the Prophet repeats the description of the splendid pageantry of Israel's paramours, by which Jerusalem had been fascinated, and by means of which she had become enamoured of those on whom she once doted, but who now come to destroy her. Cp. vv. 6. 12, "all of them desirable young men."

³² *cup deep and large*] Isa. li. 17. Rev. xiv. 9, 10.

³⁴ *pluck off thine own breasts*] The occasions of thy spiritual harlotry (vv. 3. 8. 21). Cp. above, on Cant. vii. 8.

E e

Before
CHRIST
593.
k ch. 20. 4. &
22. 2.
|| Or, plead for.
l Isa. 58. 1.
m ch. 16. 38.
ver. 45.
n ch. 16. 20, 21,
36, 45. &
20. 26, 31.

o ch. 22. 8.

p 2 Kings 21. 4.

† Heb. coming.
q Isa. 57. 9.
r Ruth 3. 3.
s 2 Kings 9. 30.
Jer. 4. 30.
† Heb. honour-
able.
t Esth. 1. 6.
Isa. 57. 7.
Amos 2. 8. &
6. 4.
u Prov. 7. 17.
ch. 16. 18, 19.
Hos. 2. 8.
† Heb. of the
multitude of men.
|| Or, drunkards.

† Heb. her
whoredoms.

x ch. 16. 38.

y ver. 37.

z ch. 16. 40.

† Heb. for a
removing and
spoil.
a ch. 16. 40.
|| Or, single
them out.
b 2 Chron. 36.
17, 19.
ch. 24. 21.
c ch. 22. 15.
ver. 27.
d Deut. 13. 11.
2 Pet. 2. 6.
e ver. 35.
f ch. 20. 38, 42,
44. & 25. 5.

590.

³⁶ The LORD said moreover unto me; Son of man, wilt thou ^k || judge Aholah and Aholibah? yea, ¹ declare unto them their abominations; ³⁷ that they have committed adultery, and ^m blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, ⁿ whom they bare unto me, to pass for them through the fire, to devour them. ³⁸ Moreover this they have done unto me: they have defiled my sanctuary in the same day, and ^o have profaned my sabbaths. ³⁹ For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, ^p thus have they done in the midst of mine house. ⁴⁰ And furthermore, that ye have sent for men [†] to come from far, ^q unto whom a messenger was sent; and, lo, they came: for whom thou didst ^r wash thyself, ^s paintedst thy eyes, and deckedst thyself with ornaments, ⁴¹ and satest upon a [†] stately ^t bed, and a table prepared before it, ^u whereupon thou hast set mine incense and mine oil. ⁴² And a voice of a multitude being at ease was with her: and with the men [†] of the common sort were brought || Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

⁴³ Then said I unto her that was old in adulteries, Will they now commit [†] whoredoms with her, and she with them? ⁴⁴ Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

⁴⁵ And the righteous men, they shall ^x judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and ^y blood is in their hands.

⁴⁶ For thus saith the Lord God; ^z I will bring up a company upon them, and will give them [†] to be removed and spoiled. ⁴⁷ ^a And the company shall stone them with stones, and || dispatch them with their swords; ^b they shall slay their sons and their daughters, and burn up their houses with fire.

⁴⁸ Thus ^c will I cause lewdness to cease out of the land, ^d that all women may be taught not to do after your lewdness. ⁴⁹ And they shall recompense your lewdness upon you, and ye shall ^e bear the sins of your idols: ^f and ye shall know that I am the Lord God.

XXIV. ¹ Again in the ninth year, in the tenth month, in the tenth day

40. didst wash thyself] As a bride. See Ruth iii. 3.
— paintedst thy eyes] See on 2 Kings ix. 30, and Jer. iv. 30, a passage which seems to have been in the mind of Ezekiel here. Cp. Lane, Mod. Egypt. 37.

41. and satest upon a stately bed] Like a harlot. See Prov. vii. 16—18, and Isa. lvii. 9.

42. a voice of a multitude being at ease] See Isa. xxii. 1, 2, foretelling the reckless security of Jerusalem before her destruction.

— Sabeans from the wilderness] Sabeans drunkards from the wilderness. In the original Hebrew there is here a play upon the word *sobeim*, which is from *saba*, to be drunken, and also from *Seba*, Meroë in Æthiopia (*Gesen.* 576, and *Hengst.*, p. 240). Jerusalem looked for help against Nebuchadnezzar to Egypt, united with Æthiopia; and Pharaoh Hophra led on an army to succour Zedekiah; and, for a time, the siege of Jerusalem was raised, and the Chaldeans retired from it. See Jer. xxxvii. 5; xlvii. 1.

It was at that time that Jerusalem, buoyed up with false hopes, produced by Pharaoh's victories in Philistia, and by his promises of help, and deceived by lying prophets, thought herself secure, and indulged in ease, luxury, and riot. Cp. Isa. xxii. 1, 2.

— put bracelets upon their hands] The Ethiopians in the army of Egypt dallied with Jerusalem as with a harlot, and tempted her and her sister to join in their idolatries (*vv.* 43, 44).

45. the righteous men] Even the Chaldeans are righteous, in

comparison with faithless, and perfidious, and rebellious Judah, who had more knowledge of God, and yet was less obedient to His laws; they executed His righteous judgments upon her (*W. Lowth, Hengst., Keil*).

VISION OF THE SIEGE AND DESTRUCTION OF JERUSALEM.

CH. XXIV. 1. in the ninth year, in the tenth month, in the tenth day of the month] Of Jehoiachin's captivity and Zedekiah's reign. See i. 2. Compare above, Jer. xxxix. 1; lli. 4: "In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and besieged it." And 2 Kings xxv. 1: "In the ninth year of his reign, in the tenth month, in the tenth day of the month, Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about."

Hence it appears, that Ezekiel, at the river Chebar, in Babylon, was enabled to see what was taking place at Jerusalem. Observe also, that he declared what he saw. His commission was to utter it in a parable, which is here delivered. We see, therefore, a proof here of Ezekiel's divine mission, and of his confident assurance of his own inspiration. If what he here declared had not been verified by the fact, his mission would have been at an end, and he would have been rejected as a false Prophet. But the reception of his prophecies by the Hebrew People, as divinely-inspired Scripture, is a proof

of the month, the word of the LORD came unto me, saying, ² Son of man, write thee the name of the day, *even* of this same day: the king of Babylon set himself against Jerusalem ^a this same day. ³ ^b And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God; ^c Set on a pot, set *it* on, and also pour water into it: ⁴ gather the pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill *it* with the choice bones.

⁵ Take the choice of the flock, and || burn also the bones under it, *and* make it || Or, *heap*. boil well, and let them seethe the bones of it therein.

⁶ Wherefore thus saith the Lord God; Woe to ^d the bloody city, to the pot whose scum *is* therein, and whose scum is not gone out of it! bring it out piece by piece; let no ^e lot fall upon it. ⁷ For her blood is in the midst of her; she set it upon the top of a rock; ^f she poured it not upon the ground, to cover it with dust; ⁸ that it might cause fury to come up to take vengeance; ^g I have set her blood upon the top of a rock, that it should not be covered.

⁹ Therefore thus saith the Lord God; ^h Woe to the bloody city! I will even make the pile for fire great. ¹⁰ Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned. ¹¹ Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and *that* ⁱ the filthiness of it may be molten in it, *that* the scum of it may be consumed. ¹² She hath wearied *herself* with lies, and her great scum went not forth out of her: her scum *shall be* in the fire. ¹³ In thy filthiness *is* lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, ^k till I have caused my fury to rest upon thee. ¹⁴ ^l I the LORD have spoken *it*: it shall come to pass, and I will do *it*; I will not go back, ^m neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God.

¹⁵ Also the word of the LORD came unto me, saying, ¹⁶ Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt

Before
CHRIST
590.

a 2 Kings 25. 1.
Jer. 39. 1. &
52. 4.
b ch. 17. 12.
c See Jer. 1. 13.
ch. 11. 3.

d ch. 22. 3. &
23. 37.
ver. 9.

e See 2 Sam. 8. 2.
Joel 3. 3.
Obad. 11.
Nahum 3. 10.
f Lev. 17. 13.
Deut. 12. 16, 24.
g Matt. 7. 2.

h ver. 6.
Nahum 3. 1.
Hab. 2. 12.

i ch. 22. 15.

k ch. 5. 13. &
8. 18. & 16. 42.

l 1 Sam. 15. 29.

m ch. 5. 11.

that this vision was found to be true, and that therefore his mind was illumined by the Holy Spirit of God. Compare above, that other striking specimen of his prophetic vision, in viii. 1—16.

2. *set himself against*] Literally, *lay against, pressed upon*.

3. *Set on a pot*] Literally, *set on the caldron*; Hebr. *sir*, the word used above by the profane scoffers at Jerusalem. "This city is the caldron, we are the flesh" (xi. 3; see the note there, and Jer. i. 13). Now, the city *was*, indeed, to be the caldron, and fire was to be put under it; and the vision of Jeremiah (i. 13), which they had made an occasion of scurrilous sneer and godless jest, was to be realized.

4. *every good piece*] The princes and nobles of Jerusalem.

5. *burn also the bones under it*] Literally, *and also a pile of the bones under it*. Make the bones—the strong men of Jerusalem themselves—to be fuel for burning the city.

6. *Woe to the bloody city, to the pot whose scum is therein*] Literally, *woe to the city of bloods, to the pot whose rust is in it*. The word rendered *scum* is *cheleah*, from *chala*, to be covered or smeared over, to be encrusted as with rust (*Fuerst*, 445); and therefore the word is translated *rubigo* by *Fulg.* and *S. Jerome*, and so *Keil*, *Hengst*. It does not mean the scum floating on the surface of what is boiled in it, but the deeply-engrained verdigris and rust in the pot itself, which is of *copper*. See v. 11. It represents the inveterate wickedness of Jerusalem, which has not been burnished and scoured by any process of divine discipline, as is expressed in vv. 12, 13; "her great scum (*rust*) went not forth out of her. I have purged thee, and thou wast not purged." The only purification now possible for Jerusalem is by fire (v. 12).

— *bring it out piece by piece*] Bring Jerusalem out piece by piece. Cp. v. 4. The king and principal men of the city shall be brought out by the Chaldeans, and be afterwards slain. See xi. 7. 9. Jer. xxxix. 6—8.

— *let no lot fall upon it*] Jerusalem shall be utterly destroyed; no lot shall be cast upon it by the conquerors vying with one another, and determining by lot which part each shall take (see 2 Sam. viii. 2. Joel iii. 3. Nahum iii. 10), as lots were cast by the soldiers on our Lord's garments, which part each should take of the cloak, and who should take the coat (Matt. xxvii. 35. Mark xv. 24). "Per partes et sigillatim consumite eam, nemo remaneat in salutem; non cecidit super eam sors, ut alii perirent, alii salvarentur, sed cunctis communis venit interitus" (*S. Jerome*).

7. *to cover it with dust*] Here is a reference to the Levitical Law, which prescribed that the blood of even animals hunted and killed, should be covered with dust (Lev. xvii. 13). The princes of Jerusalem hunted and killed even some of their own brethren, and did not cover their blood with dust. Jerusalem sinned presumptuously, with a high hand (Num. xv. 30), and declared her sin as Sodom (Isa. iii. 9). Jerusalem shed blood, not by secret assassinations, but by open murders, according to what is said of Cain. "Thy brother's blood crieth unto Me from the ground" (Gen. iv. 10); and therefore she is called in the plural here, "*a city of bloods*" (*S. Jerome*).

10. *spice it well*] Not for drinking, as some have supposed; the sense is, bruise it together well like spices, and then boil and brew them together. See *Gesen.* 780, on the word *rachah*, to compound aromatic spices into an unguent or perfume (used in Exod. xxx. 33. Eccl. x. 1. Cant. iii. 6), and *Fuerst*, 1317, 1318. Hence the *Fulg.* has "coquatur universa compositio."

11. *the scum*] The rust. See v. 6, "ut rubigo illius pereat" (*S. Jerome*).

12. *She hath wearied herself with lies*] It *hath wearied* Me with labours; or, Jerusalem hath exhausted My labours to purge her, and she is not purged. See *Gesen.* 854; *Fuerst*, 1456; *Keil*, 209, 213. Cp. *Fulg.* and Isa. xlix. 4.

Before
CHRIST
590.
† Heb. *go*.
† Heb. *Be silent*.
n Jer. 16. 5, 6, 7.
o See Lev. 10. 6.
& 21. 10.
p 2 Sam. 15. 30.
q Micah 3. 7.
† Heb. *upper*
lip: And so
ver. 22.
Lev. 13. 45.
r ch. 12. 9. &
37. 18.

s Jer. 7. 14.
ch. 7. 20, 21, 22.
t Ps. 27. 4.

† Heb. *the pity*
of your soul.
u ch. 23. 47.
x Jer. 16. 6, 7.
ver. 17.

y Job 27. 15.
Ps. 78. 64.
z Lev. 26. 39.
ch. 33. 10.
a Isa. 20. 3.
ch. 4. 3. &
12. 6, 11.
b Jer. 17. 15.
John 13. 19. &
14. 29.
c ch. 6. 7. &
25. 5.

d ver. 21.
† Heb. *the lifting*
up of their soul.

e ch. 33. 21, 22.
f ch. 3. 26, 27. &
29. 21. & 33. 22.

thou mourn nor weep, neither shall thy tears † run down. ¹⁷ † Forbear to cry, ⁿ make no mourning for the dead, ^o bind the tire of thine head upon thee, and ^p put on thy shoes upon thy feet, and ^a cover not *thy* † lips, and eat not the bread of men.

¹⁸ So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

¹⁹ And the people said unto me, ^r Wilt thou not tell us what these *things* are to us, that thou doest *so*?

²⁰ Then I answered them, The word of the LORD came unto me, saying, ²¹ Speak unto the house of Israel, Thus saith the Lord God; Behold, ^s I will profane my sanctuary, the excellency of your strength, ^t the desire of your eyes, and † that which your soul pitieth; ^u and your sons and your daughters whom ye have left shall fall by the sword. ²² And ye shall do as I have done: ^x ye shall not cover *your* lips, nor eat the bread of men. ²³ And your tires *shall be* upon your heads, and your shoes upon your feet: ^y ye shall not mourn nor weep; but ^z ye shall pine away for your iniquities, and mourn one toward another. ²⁴ Thus ^a Ezekiel is unto you a sign: according to all that he hath done shall ye do: ^b and when this cometh, ^c ye shall know that I *am* the Lord God.

²⁵ Also, thou son of man, *shall it not be* in the day when I take from them ^d their strength, the joy of their glory, the desire of their eyes, and † that whereupon they set their minds, their sons and their daughters, ²⁶ *that* ^e he that escapeth in that day shall come unto thee, to cause *thee* to hear it with *thine* ears? ²⁷ ^f In that day shall thy mouth be opened to him which is

DEATH OF EZEKIEL'S WIFE. HE IS FORBIDDEN TO MOURN.

17. *bind the tire of thine head upon thee*] Do not uncover thy head, as is done by mourners (cp. Isa. lxi. 3), nor cover it with sackcloth (cp. 2 Sam. xv. 30), but bind upon it thy *priestly ornament*, or tiara; Hebr. *peër* (Exod. xxxix. 30). Cp. Isa. lxi. 10.

— *put on thy shoes*] Do not walk barefoot, as a mourner (2 Sam. xv. 30. Isa. xx. 2).

— *cover not thy lips*] Cover not thy beard up to the nose, as one who laments for the dead (Micah iii. 7).

— *eat not the bread of men*] The bread usually eaten at funerals, in memory of the departed. See Jer. xvi. 5—7. Hos. ix. 4.

21. *the desire of your eyes*] Jerusalem—dear to you as a beloved wife—she shall die; and not only so, but your sons and daughters, whom ye have left there, shall fall by the sword.

22. *ye shall do as I have done*] I have been forbidden by God to show outward signs of sorrow for the loss of my wife—the “desire of mine eyes,” taken from me by a sudden stroke. Ye shall do as I have done; ye shall make no outward demonstrations of grief for the sudden destruction of Jerusalem, the desire of your eyes. And why? Not, as has been supposed by some, because your grief for that destruction is too deep for tears: no; but because there is to be a deeper grief, which will absorb all your feelings. And what is that? Grief for *your own sins*; ye shall pine away for your iniquities, and mourn one toward another (v. 23); ye shall waste away with a consuming grief for your sins (see iv. 17. Levit. xxvi. 39), and roar like bears (Isa. lix. 11), and groan, and sob, and moan one with another for your guilt, which has caused such a visitation of the Divine wrath and indignation, as the destruction of the Temple and City of Jerusalem, and the death of her king and her princes, and the captivity of her people.

These fearful events will bring home to you a deep consciousness of the sin which caused them. In this respect, the shock you will receive in the utter destruction and desolation of Jerusalem, will be like an alarm from heaven, calling you to repentance; and not calling you in vain, as God has done for many years, by the voice of His Prophets.

So it will be hereafter in the day of the general repentance

of Israel, now scattered through the world. They will not weep and wail any more, as now they do, for the destruction of Jerusalem and the Temple by the armies of Titus, and their own dispersion; but all their sorrow will be merged in grief for their own sin, in their rejection and Crucifixion of the Son of God, which caused these afflictions. See Zech. xii. 10—14. Then, in answer to the fountain of tears shed by them, a fountain of grace and pardon will flow to them from the pierced side of the Son of David (Zech. xiii. 1).

No Hebrew Prophet excels Ezekiel in two great moral qualities of a Preacher of righteousness; viz.

(1) In bringing the soul to a sense of its own personal responsibility in the sight of God. “The soul that sinneth, it shall die” (xviii. 4. 20). Even the greatest saints of God, Noah, Daniel, Job, shall deliver only their own souls, but neither son nor daughter (xiv. 14. 20).

(2) In showing the sinfulness of sin. The destruction of our own Jerusalem—the desire of our eyes—is not to be the cause of mourning, but *our own sins*, which are the cause of it. See above, *Introduction*, pp. 155, 156.

24. *a sign*] A wonderful portent. Cp. xii. 6. 11; below, v. 27.

— *when this cometh, ye shall know that I am the Lord God*] Ye shall acknowledge My Godhead, in having revealed these things to My Prophet, and in having executed them by My power, according to his prophecies, received from Me.

25. *shall it not be in the day*] Or, *behold, in the day*. The interrogative *ha—lo*, has often this sense, and is paraphrased by *hinneh*, behold! Hence the *Vulg.* has *ecce* here. Cp. *Gesen.* 426.

26, 27. *that he that escapeth in that day*] Or, *in that day he that escapeth from Jerusalem shall come unto thee*, to bring tidings to the ear; *in that day shall thy mouth be opened*. Hitherto, Ezekiel was to be silent, except when God spake to him by a special revelation (see iii. 26, 27), and he was now to remain in silent sorrow till the messenger came to him from Jerusalem, to announce its fall and the fulfilment of his own prophecies to the people of the captivity. “Ut quæcunque propheta ventura prædixerat, ille nunciaret jam perfecta” (*S. Jerome*); and then he was to be no longer dumb, but to open his mouth to the people, and to declare the righteousness and mercy of God. See below, xxxiii. 22; xxxiv. 23—31.

escaped, and thou shalt speak, and be no more dumb: and ^e thou shalt be a sign unto them; and they shall know that I *am* the LORD.

Before
CHRIST
590.
g ver. 24.

XXV. ¹ The word of the LORD came again unto me, saying, ² Son of man, ^a set thy face ^b against the Ammonites, and prophesy against them; ³ and say unto the Ammonites, Hear the word of the Lord God; Thus saith the Lord God; ^c Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity; ⁴ behold, therefore I will deliver thee to the [†] men of the east for a possession, and they shall set their palaces in

a ch. 6. 2. & 35. 2.
b Jer. 49. 1, &c. ch. 21. 28.
Amos 1. 13.
Zeph. 2. 9.
c Prov. 17. 5. ch. 26. 2.

[†] Heb. *children*.

EZEKIEL A SIGN.

27. *a sign*] Cp. v. 24. Ezekiel was a sign and wonder to Israel; a portent, calling their attention to God's dealings, by his acts, as well as his words, which were verified by the result, and which proved him to be a true Prophet; and exhorting them to repentance, and ministering consolation to them, with promises of restoration and eternal salvation in Christ, if they would repent and believe.

Ezekiel was a sign of Christ. He was a sign of the "SON of MAN," Who is Himself a sign, and a portent to the world. He, like Ezekiel, delivered prophecies by word and deed. For a time they remained unheeded. He seemed to be dumb. But the hour came when the message of the fulfilment reached the ears of the world. Such were the tidings of the fulfilment of Christ's prophecies concerning the taking of Jerusalem, and the dispersion of the Jews; then His Voice sounded forth and spake in solemn tones. And how awful will be that sound, when the *sign* of the SON of MAN appears in the heavens (Matt. xxiv. 30), and the announcement of the truth of all His prophecies concerning Death and Resurrection, Heaven and Hell, is declared, at once in a lightning flash, by His own Coming to Judgment!

PROPHECIES CONCERNING HEATHEN NATIONS WHICH EXULTED OVER THE FALL OF JERUSALEM.

[Ch. XXV.] Here begins a new series of prophecies, delivered in the time when Ezekiel was commanded to keep silence with regard to Israel. See xxiv. 27.

They occupy eight chapters, and concern those heathen Nations that rejoiced in the destruction of Jerusalem, which has just been described.

The heathen Nations supposed that the God of Israel had been conquered by Babylon, aided by the deities which she worshipped; and such was the imagination of Babylon herself (see Daniel v. 1—4. 23); and this opinion was probably shared by some of the Jews.

Therefore, the God of Israel, in His mercy to His people, and even to the heathen themselves, commissioned His prophet Ezekiel, at the river Chebar, as He had commissioned Jeremiah at Jerusalem (xvi.—xlix.), to foretell the future destinies of those Nations.

He enabled Ezekiel to foresee and foretell, that they who exulted over Jerusalem, taken and destroyed by the arms of Babylon, would be subdued by the same Power.

He also commissioned Ezekiel, living among the captives of Israel at the river Chebar, to declare that He had given those Nations into the hand of Nebuchadnezzar, because that king had executed His purposes in punishing those who were disobedient to Him (xxix. 17—21).

To this it must be added, that God enabled Ezekiel's brother-prophet, Jeremiah, to reveal also the doom of Babylon, for her pride and rebellion against Him (Jer. l. li.), and to pre-announce the Restoration of Israel to their own land, after seventy years (Jer. xxv. 12; xxix. 10. 2 Chron. xxxvi. 21, 22. Ezra i. 1).

By the fulfilment of these prophecies, the supremacy of the God of Israel, as the God of all Nations, was vindicated and displayed to the World.

The following prophecies of Ezekiel may be fitly introduced by a reference to the predictions of JEREMIAH, to which they form a sequel, on the same subject, and which were mercifully designed to instruct these great Nations in the truth of the Universal Supremacy of the Lord God of Israel; and also to deliver them from the destruction hanging over them, through the power of Babylon, if they would listen to the warnings of His voice. These prophecies, by their fulfilment, gave clear evidence of the Divine mission of Jeremiah and Ezekiel, not only to Israel, but to the greatest heathen Nations of the Earth.

"In the beginning of the reign of Jehoiakim the son of Josiah king of Judah, came this word unto Jeremiah from the

Lord, saying, Thus saith the Lord to me; Make thee bonds and yokes, and put them upon thy neck, And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; and command them to say unto their masters, Thus saith the Lord of Hosts, the God of Israel; Thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by My great power and by My outstretched arm, and have given it unto whom it seemed meet unto Me.

"And now have I given all these lands into the hand of king Nebuchadnezzar, the king of Babylon, My servant; and the beasts of the field have I given him also to serve him.

"And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him.

"And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

"Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon; for they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.

"But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lord; and they shall till it, and dwell therein" (Jer. xxvii. 1—11).

SPIRITUAL MEANING OF THESE PROPHECIES AGAINST HEATHEN NATIONS, IN REFERENCE TO ISRAEL, THE PEOPLE OF GOD.

All these prophecies have a literal sense, and are to be expounded literally from the history of the several Nations which they concern, in their relation to Israel the people of God.

But they have also a *spiritual significance*, and are to be interpreted spiritually; and they have a bearing on the history of the Christian Church, and are fraught with instruction to her. Each of these Nations has a symbolical character, peculiar to itself. Cp. above, on Isaiah, *Prelim. Note* to chap. xiii.

We shall have occasion to enlarge further upon this statement in the notes on the prophecies as they occur in their proper order. In the meantime, it may suffice to remark that AMMON, EDM, and MOAB (chap. xxv.), are, in various respects, types of Christian Powers and persons behaving in an unbrotherly and perfidious manner to the Church of Christ. PHILISTIA represents neighbours of the Christian Sion, who exult with her foes in her misfortunes. TYRE symbolizes a spiritual Power, once endued with great spiritual gifts and graces, vaunting its universality, and destroyed by its pride. See note after xxviii. 19. ZIDON is the idolatrous phase of the same power. See xxviii. 22. EGYPT symbolizes the Worldly Power, to which the Christian Church too often looks for succour and support, instead of relying on God; and which fails her in the hour of her trial (see on chap. xxix.), and is itself broken by God.

PROPHECIES AGAINST AMMON, MOAB, EDM, AND PHILISTIA.

2. *the Ammonites*] See above, xxi. 28. *Josephus* (Ant. x. 9. 7) relates that, in the fifth year after the destruction of Jerusalem, Nebuchadnezzar subdued the Ammonites and Moabites. Cp. Jer. xlix. 28. *Niebuhr*, *Geschichte Assurs und Babels*, 215.

4. *the men of the east*] The Babylonians. See xxi. 19, 20. Jer. xxv. 21.

Before
CHRIST
590.
d ch. 21. 20.
e Isa. 17. 2. &
32. 14.
Zeph. 2. 14, 15.
f ch. 24. 24. &
26. 6. & 35. 9.
g Job 27. 23.
Lam. 2. 15.
Zeph. 2. 15.
† Heb. *hand*.
† Heb. *foot*.
h ch. 36. 5.
Zeph. 2. 8, 10.
† Heb. *soul*.
i ch. 35. 3.
|| Or, *meat*.

k Isa. 15. & 16.
Jer. 48. 1. &c.
Amos 2. 1.
l ch. 35. 2, 5, 12.
† Heb. *shoulder*
of *Moab*.

m ver. 4.
|| Or, *against the*
children of
Ammon.
n ch. 21. 32.

o 2 Chron. 28. 17.
Ps. 137. 7.
Jer. 49. 7, 8, &c.
ch. 35. 2, &c.
Amos 1. 11.
Obad. 10, &c.
† Heb. *by re-*
vengeing re-
venge-
ment.
|| Or, *they shall*
fall by the sword
unto Dedan.
p See Isa. 11. 14.
Jer. 49. 2.

q Jer. 25. 20.
& 47. 1, &c.
Joel 3. 4, &c.
Amos 1. 6.
r 2 Chron. 28. 18.
|| Or, *with per-*
petual hatred.
s Zeph. 2. 4, &c.
t 1 Sam. 30. 14.

thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk. ⁵ And I will make ^d Rabbah ^e a stable for camels, and the Ammonites a couchingplace for flocks: ^f and ye shall know that I *am* the LORD.

⁶ For thus saith the Lord God; Because thou ^g hast clapped *thine* [†] hands, and stamped with the [†] feet, and ^h rejoiced in [†] heart with all thy despite against the land of Israel; ⁷ behold, therefore I will ⁱ stretch out mine hand upon thee, and will deliver thee for || a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I *am* the LORD.

⁸ Thus saith the Lord God; Because that ^k Moab and ^l Seir do say, Behold, the house of Judah *is* like unto all the heathen; ⁹ therefore, behold, I will open the [†] side of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim, ^{10 m} unto the men of the east || with the Ammonites, and will give them in possession, that the Ammonites ⁿ may not be remembered among the nations. ¹¹ And I will execute judgments upon Moab; and they shall know that I *am* the LORD.

¹² Thus saith the Lord God; ^o Because that Edom hath dealt against the house of Judah [†] by taking vengeance, and hath greatly offended, and revenged himself upon them; ¹³ therefore thus saith the Lord God; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and || they of Dedan shall fall by the sword. ¹⁴ And ^p I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord God.

¹⁵ Thus saith the Lord God; ^q Because ^r the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it || for the old hatred; ¹⁶ therefore thus saith the Lord God; Behold, ^s I will stretch out mine hand upon the Philistines, and I will cut off the ^t Cherethims,

5. *Rabbah*] See Deut. iii. 11. 2 Sam. xii. 26.

6. *Because thou hast clapped thine hands, and stamped with the feet*] In triumphant exultation over Judah. Cp. Job xxvii. 23. Jer. xlviii. 27. Lam. ii. 15.

On this savage joy of Ammon and Moab, and God's anger on account of it, see Zeph. ii. 8—10, and cp. Ps. lxxxiii. 7, 8.

7. *a spoil*] Lit. *food* (*bag*; see *Gesen.* 101; *Fuerst*, 178), or, if the *keri* is adopted, *baz*, a spoil.

8. *Moab and Seir*] Moab and Edom, v. 12.

9. *I will open the side of Moab*] I will lay open their side (lit. *shoulder*) to the Chaldaean invaders.

— *the glory of the country*] Her richest portion. Cp. Num. xxxii. 4.

— *Beth-jeshimoth*] Probably in the Jordan valley, on the N. of the Dead Sea (Num. xxxiii. 49).

— *Baal-meon*] More inland, to the S.E. of Bethshimon, and now called *Mijun*, about two miles S. of Heshbon (Num. xxxii. 38).

— *Kiriathaim*] Further south (Num. xxxii. 37). See Jer. xlviii. 1.

10. *Ammonites*] May not be reckoned among the Nations. The name of Rabbah, the capital of Ammon, was changed by Ptolemy Philadelphus (B.C. 285—247) into Philadelpheia (*S. Jerome*). By *Origen* (in Job, lib. i.) the Ammonites are included in Arabia.

The name of the Moabites disappeared even before that of the Ammonites (*Keil*, 224; *Fuerst*, 276).

12. *Edom*] Concerning her bitter and barbarous enmity to Judah, and her malignant insults over her in the hour of her afflictions, see above on Ps. cxxxvii. 7; and see note on Isa. xxiv. 5; and below, on Obadiah,—throughout.

13. *Teman—Dedan*] Or, *from Teman and to Dedan*—i.e. 214

from the south, even to the northern region of Edom. Cp. Jer. xlix. 7. Amos i. 12.

THE SPIRITUAL SENSE.

14. *And I will lay my vengeance upon Edom by the hand of my people Israel*] This prophecy began to be fulfilled by the conquests of the Maccabees in Idumea. See 1 Macc. v. 3, and 2 Macc. x. 16, 17, and see on Jer. xlix. 7. But it is not to be limited to those victories; it has a deeper, *spiritual* meaning. Edom (as has been already observed on Isa. xxxiv. 6, and on Isa. lxiii. 1; cp. Amos ix. 12. Obad. 1—17) is a representative of all the treacherous and malignant enemies of God's Church; and the vengeance to be wrought upon Edom by the hand of His people Israel, is a spiritual victory achieved by Christ, the Head of all the true Israel of God, and by His faithful people over the ghostly enemies of the Church. See *S. Jerome* here, who characterizes Edom as the Flesh warring against the Spirit. Cp. note above, on Balaam's prophecy concerning the Messiah (Num. xxiv. 17—19), "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of *Moab*, and destroy all the children of *Sheth* (or of *tumult*). And *Edom* shall be a possession, *Seir* also shall be a possession for his enemies; and *Israel* shall do valiantly. Out of Jacob shall come He that shall have dominion, and shall destroy him that remaineth of the city;" and see *Keil*, p. 225, here.

15. *the Philistines*] Cp. Ps. lx. 8, 9; cviii. 9, 10; and Isa. xi. 14, where Philistia is joined with Edom, Moab, and Ammon, as enemies and future vassals of Israel; and see Isa. xiv. 29—32, on the enmity of Philistia to Israel, and its future subjection.

— *for the old hatred*] Or, *in eternal hatred*.

16. *I will cut off the Cherethims*] Literally, *I will cause to*

"and destroy the remnant of the || sea coast. ¹⁷ And I will * execute great † vengeance upon them with furious rebukes; ¹⁸ and they shall know that I am the LORD, when I shall lay my vengeance upon them.

Before
CHRIST
590.
u Jer. 47. 4.
|| Or, *haven of the sea*.
x ch. 5. 15.
† Heb. *vengeances*.
y Ps. 9. 16.
588.
a Isa. 23.
Jer. 25. 22. &
47. 4.
Amos 1. 9.
Zech. 9. 2.
b ch. 25. 3. &
36. 2.

XXVI. ¹ And it came to pass in the eleventh year, in the first day of the month, that the word of the LORD came unto me, saying, ² Son of man, "because that Tyrus hath said against Jerusalem, ³ Aha, she is broken *that was* the gates of the people: she is turned unto me: I shall be replenished, *now* she is laid waste: ⁴ therefore thus saith the Lord God; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. ⁵ And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and ⁶ make her like the top of a rock. ⁷ It shall be a place for the spreading of nets ⁸ in the midst of the sea: for I have spoken it, saith the Lord God: and it shall become a spoil to the nations. ⁹ And her daughters which are in the field shall be slain by the sword; ¹⁰ and they shall know that I am the LORD.

c ver. 14.
d ch. 27. 32.
e ch. 25. 5.

cut off the cutters off, and so *Vulg.*, which has "interficiam interfectores." The word *Cherethim* is supposed by some to be derived from *carath*, to cut off (see *Gesen.* 417); and the *Cherethites* (joined with the *Pelethites*) were executioners in the royal body-guard of the kings of Israel (2 Sam. viii. 18; xv. 18; xx. 7. 23. 1 Kings i. 38). Compare Zeph. ii. 5, where is the same play upon the words.

The word *Cherethim* is derived by others from *careth*, the same as *ceth*, an ancient name of the island Crete, whence the *Cherethim* came, who colonized the s.w. coast of Philistia (see *Fuerst*, 703); and it is sometimes translated *Cretans* by *Sept.*, as here. Cp. *Vitringa*, on Isa. xiv. 28. This prophecy was fulfilled in part by Nebuchadnezzar. See Jer. xlvii. 1—7. But like the foregoing prophecy concerning Edom, and that which follows concerning Tyre, it had its complete fulfilment in the subjection of Philistia to the Israel of God, in the kingdom of Christ, the Prince of Peace. Cp. on Ps. lx. 8, 9, and Zeph. ii. 10, and *Keil*, p. 226.

PROPHECY AGAINST TYRE.

CH. XXVI.] This prophecy began to be fulfilled when the insular Tyre was taken (B.C. 585) by Nebuchadnezzar, after a thirteen years' siege, in the year after the taking of Jerusalem. See the note above, on Isa. xxiii. 1, and *Josephus*, Ant. x. 11. 1; c. Apion. i. 20. This opinion has been fully established by *Hengst.*, *Hävernick*, *Drechsler*, *Mövers*, *Phœnix*. ii. 427; *Delitzsch*, *Pusey* on Daniel, 287; *Keil* here, pp. 255—258; *Fairbairn*, 290—293; *Rawlinson*, Anc. Mon. iii. 494.

PROPHETIC FORESHORTENING.

That Nebuchadnezzar did not reduce Tyre to that state of desolation which is here predicted, is certain. Two centuries and a half afterwards, Tyre made a strenuous resistance to the arms of Alexander (*Diod. Sic.* xvii. 40; *Arrian*, Exp. Alex. ii. 17; *Q. Curtius*, iv. 2—4); and even after its reduction by him, it still enjoyed considerable prosperity.

But it is the characteristic of Divine Prophecy, to behold the distant results of any great event in the same glance as the event itself. This is an attribute of Inspiration, derived from God Himself, with Whom "a thousand years are as one day," and Who sees and declares "the end from the beginning" in the twinkling of an eye.

The capture of Tyre by Nebuchadnezzar was the first blow which shook it on its rocky fortress, and it never recovered the shock. The final desolation in which we now see it, was a consequence of that event. And Ezekiel, with divine foresight, describes by a common process of *prophetic foreshortening*, that desolation as a consequence of that event, just as Isaiah and Jeremiah represent the utter destruction and desolation of Babylon, lying in shapeless heaps of ruins and the stagnant morasses of a vast dreary wilderness, tenanted by doleful creatures, in the immediate background of the prophetic picture of Belshazzar's Feast, and of the capture of the city by Cyrus in that night of revelry, although some centuries intervened between that capture and her total desolation. Cp. *Hävernick* here, and *Keil*, 260, and *Fairb.* 289—291.

1. in the eleventh year, in the first day of the month] The

eleventh year of our captivity; the year of the destruction of Jerusalem, and of its king Zedekiah, and its princes by Nebuchadnezzar. Jerusalem was taken in the fourth month in the ninth day of the month, and was burnt in the fifth month in the tenth day of the month. See above, on Jer. xxxix. 1—7; lii. 4—14.

The year and day of this prophecy are mentioned, but the month is not specified; but from the context, referring to the capture of Jerusalem, it may be inferred that it was delivered in the month following that event, viz., the fifth month.

2. Tyrus] Hebr. *tsôr*, a rock; the same as *tsûr* (*Gesen.* 706). The Prophet, as already observed, is speaking specially of the island rock (see v. 5), though his prophecy extends also to the city on the mainland, as it does also to Zidon (xxix. 21).

— the gates of the people] Jerusalem might be well called by this name, as attracting a great influx of people, especially at her three great yearly festivals, and receiving them within her gates; literally, her folding gates, opening to admit them.

she is turned unto me] It—the tide of population and of traffic—is turned from Jerusalem to Tyre.

3. many nations] The army of Nebuchadnezzar. Cp. Jer. i. 15; xxxiv. 1; li. 27.

— as the sea causeth his waves to come up] A happy poetical figure, especially as applied to Tyre. Thou, on thy island rock, wert able to laugh at the waves of the sea roaring against thee, and beating on thy cliffs; but thou wilt be overwhelmed by the sea of Nations dashing upon thee in the Chaldean army.

4. I will also scrape her dust] I will sweep even her dust from her, so as to leave her only a bare rock.

— the top of a rock] Rather, a bare rock; a rock parched up by the heat of the sun, so as to be dry and bare (*Gesen* 707; cp. *Fuerst*, 1186). On the present desolate condition of Tyre, see *Robinson*, Palestine, ii. 463—467, and *Dr. Thomson*, "The Land and the Book," chap. xiii. p. 178. The former describes the island as about a mile in length; the part which projects beyond the isthmus (constructed by Alexander the Great) to connect the city with the mainland, is about a quarter of a mile broad, and unoccupied except by fishermen, "as a place to spread nets upon." The island was about half a mile in breadth. *Dr. Thomson* adds, that "there yet remains one solitary specimen of Tyre's great sea-wall. At the northern end of the island, a stone nearly seventeen feet long, and six and a half thick, still rests just where Tyrian architects placed it thousands of years ago."

The number of granite columns that lie in the sea, particularly in the north of the island, is surprising. The east wall of the inner harbour is entirely founded upon them, and they are thickly spread over the bottom of the sea on every side. Tyre must have been a city of columns and temples. The whole north end of the island appears to have been one vast colonnade. The land along the western shore, and the entire south half of the island is now given up to cultivation, pasturage, and the general cemetery of the town; and here are found the remains of those splendid edifices for which Tyre was celebrated.

The entire south half of the island city is buried beneath ruins of columns and marble floors.

6. her daughters which are in the field] The daughter towns

Before
CHRIST
588.
f Ezra 7. 12.
Dan. 2. 37.

g ch. 21. 22.

|| Or, pour out
the engine of
shot.

† Heb. according
to the enterings
of a city broken
up.

† Heb. houses of
thy desire.

h Isa. 14. 11.
& 24. 8.
Jer. 7. 34. &
16. 9. & 25. 10.
i Isa. 23. 16.
ch. 28. 13.
Rev. 18. 22.
k ver. 4. 5.

l Jer. 49. 21.
ver. 18.
ch. 27. 28. &
31. 16.

m Isa. 23. 8.
n Jonah 3. 6.

† Heb. tremblings.
o Job 2. 13.
p ch. 32. 10.
q ch. 27. 35.
r ch. 27. 32.
Rev. 18. 9.
† Heb. of the
seas.
s Isa. 23. 4.

t ver. 15.

u ch. 32. 18, 24.

⁷ For thus saith the Lord God; Behold, I will bring upon Tyrus Nebuchadnezzar king of Babylon, 'a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people. ⁸ He shall slay with the sword thy daughters in the field: and he shall ^e make a fort against thee, and || cast a mount against thee, and lift up the buckler against thee. ⁹ And he shall set engines of war against thy walls, and with his axes he shall break down thy towers. ¹⁰ By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, † as men enter into a city wherein is made a breach. ¹¹ With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. ¹² And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy † thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water. ¹³ ^h And I will cause the noise of ⁱ thy songs to cease; and the sound of thy harps shall be no more heard. ¹⁴ And ^k I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the LORD have spoken it, saith the Lord God.

¹⁵ Thus saith the Lord God to Tyrus; Shall not the isles ^l shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee? ¹⁶ Then all the ^m princes of the sea shall ⁿ come down from their thrones, and lay away their robes, and put off their brodered garments: they shall clothe themselves with † trembling; ^o they shall sit upon the ground, and ^p shall tremble at every moment, and ^q be astonished at thee. ¹⁷ And they shall take up a ^r lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited † of seafaring men, the renowned city, which wast ^s strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it! ¹⁸ Now shall ^t the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure.

¹⁹ For thus saith the Lord God; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee; ²⁰ when I shall bring thee down ^u with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that

dependent on the island city, which are on the open land of the continent. Cp. Num. xxi. 25. Josh. xvii. 11. 1 Chron. vii. 28, 29, where it is rendered towns; and Neh. xi. 25. 27—31, where the word is translated villages.

7. *I will bring upon—Nebuchadnezzar*] Let not Tyre, therefore, rejoice over Jerusalem, and let not Nebuchadnezzar ascribe his conquests to himself. I, the God of Jerusalem, will bring him against Tyre, and enable him to subdue her.

— a king of kings] Who has kings as his vassals. Dan. ii. 37.

8. *lift up the buckler against*] The testudo, formed of serried bucklers, beneath which his warriors will fight, and discharge their missiles against thee. Cp. Herod. ix. 51. 99. 102 (Keil).

9. *engines of war*] Literally, the stroke of what is opposite; i. e. of his battering ram (Fuerst, 796. 1214; Gesen. 721).

— with his axes] Literally, with his swords; his weapons of war; the term generally included in sword (chereb). Ewald, Keil.

11. *thy strong garrisons*] Literally, the pillars of thy strength. The multitude and strength of the pillars of Tyre are attested by its ruins. See on v. 4. Some suppose a reference to the two celebrated pillars of Tyre, dedicated to the Tyrian Herakles (Herod. ii. 44). But this is less probable.

14. *the top of a rock*] A rock parched up. See v. 4.

17. *thou—that wast inhabited of seafaring men*] Thou that wast inhabited from the seas; thou that hast sprung out of the bosom of the seas, and sittest upon them as a Queen. The Sept. has κατελύθης ἐκ τῆς θαλάσσης, which has been rendered, "hast been destroyed out of the sea," and is censured by some (as Dr. Fairbairn, p. 295), as "another specimen of the loose character of its translations." But in justice to the Sept., it ought to be noted that κατελύθης was not intended by the Sept. to mean, wast destroyed, but wast made to lodge, as in a κατάλυμα, or inn (Luke ii. 7; xxii. 11); and this is the true sense of the passage. The word καταλύω is often used by the Sept. in the sense of "deversor," or to lodge. Cp. Num. xxv. 1, where the Hebrew word yashab is rendered in Sept. by καταλύω, as here.

— which cause their terror to be on all that haunt it] Or who put their terror (that is, the dread with which they were regarded) on all who dwell in it; this imparted to every citizen of Tyre a share in that general feeling of respect and awe with which the whole Nation was regarded by the world, and made the name of Tyrian to be an object of fear every where. Cp. Vulg. here, and xxxii. 24. 26.

20. *with the people of old time*] With the old world (2 Pet. ii. 5), which perished in the Flood. Such wilt thou be.

go down to the pit, that thou be not inhabited; and I shall set glory * in the land of the living; ²¹ I will make thee † a terror, and thou shalt be no more: ² though thou be sought for, yet shalt thou never be found again, saith the Lord God.

XXVII. ¹ The word of the LORD came again unto me, saying, ² Now, thou son of man, ^a take up a lamentation for Tyrus; ³ and say unto Tyrus, ^b O thou that art situate at the entry of the sea, *which art* ^c a merchant of the people for many isles, Thus saith the Lord God; O Tyrus, thou hast said, ^d I am † of perfect beauty. ⁴ Thy borders *are* in the † midst of the seas, thy builders have perfected thy beauty. ⁵ They have † made all thy ship boards of fir trees of ^e Senir: they have taken cedars from Lebanon to make masts for thee. ⁶ Of the oaks of Bashan have they made thine oars; || † the company of the Ashurites have made thy benches of ivory, brought out of ^f the isles of Chittim. ⁷ Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; || blue and purple from the isles of Elishah was that which covered thee. ⁸ The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, that were in thee, were thy pilots. ⁹ The ancients of ^g Gebal and the wise men thereof were in thee thy || † calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise. ¹⁰ They of Persia and of Lud and of ^h Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness. ¹¹ The men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made ⁱ thy beauty perfect. ¹² ^k Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs. ¹³ ^l Javan, Tubal, and Meshech, they were thy merchants: they traded ^m the persons of men and vessels of brass in thy || market. ¹⁴ They of the house of ⁿ Togarmah traded in thy fairs with horses and horsemen and

Before
CHRIST
588.
x ch. 32. 23, 26,
27, 32.
y ch. 27. 36. &
28. 19.
† Heb. terrors.
z Ps. 37. 26.

a ch. 19. 1. &
26. 17. & 28. 12.
& 32. 2.
b ch. 28. 2.
c Isa. 23. 3.
d ch. 28. 12.
† Heb. perfect
of beauty.
† Heb. heart.
† Heb. built.
e Deut. 3. 9.

|| Or, they have
made thy hatchets
of ivory well
trodden.
† Heb. the
daughter.
f Jer. 2. 10.
|| Or, purple and
scarlet.

g 1 Kings 5. 18.
Ps. 83. 7.
|| Or, stoppers
of chinks.
† Heb. strength-
eners.
h Jer. 46. 9.
ch. 30. 5. &
38. 5.

i ver. 3.
k Gen. 10. 4.
2 Chron. 20. 36.

l Gen. 10. 2.
m Rev. 18. 13.
|| Or, merchan-
dise.
n Gen. 10. 3.
ch. 38. 6.

— *I shall set glory in the land of the living*] Thou, O Tyre, will be reckoned with the dead; but *I will set glory in the land of the living*, especially in the land of My People Israel, who will revive in Him Who is the Life, namely, in CHRIST.

LAMENTATION OVER TYRE.

CH. XXVII. 3. *at the entry of the sea*] At the inlets and outlets, i. e. the harbours, of the sea. Here is another proof that he is speaking of the *insular* Tyrus, rather than of that on the main land. The former had two harbours; one on the north, called the Sidonian; the other on the south-east, called the Egyptian; the former still subsists, the latter is choked by sand (*Movers*, Phœn. ii. 214). *Dr. Thomson* (p. 180) doubts whether there was ever a harbour on the south, and supposes that the two harbours were on the north.

4. *in the midst of the seas*] Literally, in the heart of the sea. This phrase is repeated in *vs.* 25—27.

5. *ship boards*] Literally, double planks, i. e. on each side of the ship.

— *fir trees*] Cypress (*Isa.* xiv. 8; *ly.* 13. *Gesen.* 140).

— *Senir*] Hermon (*Deut.* iii. 9).

6. *the company of the Ashurites have made thy benches of ivory*] Or, they made thy benches, or decks, with ivory inlaid in box-wood (*Hebr.* *b'teasshurim*). See *Isa.* xli. 19; *lx.* 13, where the word is rendered *box-tree*. Cp. *Gesen.* 455; *Fuerst*, 1456; *Bochart*, *Phal.* iii. 5; *Keil*, 237; and *Virg.* (*Æn.* x. 137):—

“Quale per artem

Inclusum buxo, aut Oriciâ terebintho
Lucet ebur.”

— *Chittim*] Cyprus and other islands and coast-lands of the Mediterranean.

7. *was that which thou spreadest forth to be thy sail*] Or, *was thy sail to be for thee a banner* (*Hebr.* *nes*). On the many-coloured sails of Phœnician vessels, see *Movers*, ii. 3. 165.

— *Elishah*] In Greece (see *Gen.* x. 4). The name seems to

be connected with Elis in the Peloponnesus. Laconia was famous for its purple (*Horat.* 2 *Carm.* xviii. 8; *Plin.* ix. 36), or, as is suggested by others, with Æolia.

8. *Arvad*] Aradus, an island north of Tripoli, in Phœnicia, now *Road*. Cp. *Gen.* x. 18. 1 *Chron.* i. 16.

— *thy pilots*] Thou madest use of other nations as thy rowers, and crew of thy ships, but thou didst reserve the pilotage of them to Tyrians.

9. *Gebal*] The Byblos of the Greeks; between Tripoli and Beyrut, now *Jebail*. Cp. *Josh.* xiii. 5. 1 *Kings* v. 18.

— *to occupy*] To handle, to traffic with.

10. *Persia—Lud and—Phut*] Persians, Lydians, and Libyans. Cp. xxx. 5, and xxxviii. 5.

— *they hanged the shield*] These, thy mercenaries from the east, west, and south, hanged their shields in thy armoury and on thy walls. Cp. 1 *Kings* x. 16. *Cant.* iv. 4. 1 *Macc.* iv. 57.

11. *the Gammadims*] Or valiant men, guards (*Sept.*, *Syr.*, *Aquila*), warriors (*S. Jerome*). Cp. *Fuerst*, 291. The word means “firmly set.”

12. *Tarshish*] Tartessus in Spain.

— *they traded in thy fairs*] Literally, they made thy profits.

The word rendered *profits* is from *azab*, to let go (*Gesen.* 617), and is used seven times in this chapter (*vs.* 12. 14. 16. 19. 22. 27. 33); and it seems to mean what is left or allowed to a merchant as his gain, commission, or profit, in any commercial transaction. See *Ewald*, *Havernick*, *Fairbairn*, *Keil*.

13. *Javan*] Ionia and Greece. Cp. *Dan.* viii. 21, where Alexander is called king of *Javan*.

— *Tubal, and Meshech*] The Tibareni and Moschi, between the Caspian and Black Sea. See *Gen.* x. 2.

— *the persons of men*] The slave trade, carried on by Greeks and Phœnicians. See *Joel* iii. 6. *Movers*, ii. 3. 81. Cp. *Rev.* xviii. 13.

14. *Togarmah*] Armenia (*Gen.* x. 3).

— *horsemen*] Riding horses (*Gesen.*).

Before
CHRIST
588.
o Gen. 10. 7.
† Heb. *thy works*.

† Heb. *chryso-
prase*.
p 1 Kings 5. 9,
11.
Ezra 3. 7.
Acts 12. 20.
q Judg. 11. 33.
r Jer. 8. 22.
|| Or, *rosin*.
|| Or, *Meuzal*.

s Gen. 25. 3.
† Heb. *clothes
of freedom*.
t Gen. 25. 13.
Isa. 60. 7.
† Heb. *they were
the merchants
of thy hand*.
u Gen. 10. 7.
1 Kings 10. 1, 2.
Ps. 72. 10, 15.
Isa. 60. 6.
x Gen. 11. 31.
2 Kings 19. 12.
y Gen. 25. 3.
|| Or, *excellent
things*.
z Heb. *foldings*.
z Ps. 48. 7.
Isa. 2. 16. &
23. 14.
a ver. 4.

b Ps. 48. 7.
† Heb. *heart*.
c Prov. 11. 4.
ver. 34.
Rev. 18. 9, & c.
|| Or, *even with
all*.

† Heb. *heart*.
|| Or, *waves*.
d ch. 26. 15, 18.
e Rev. 18. 17, & c.

f Job 2. 12.
Rev. 18. 19.
g Esth. 4. 1, 3.
Jer. 6. 26.

mules. ¹⁵ The men of °Dedan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony. ¹⁶ Syria was thy merchant by reason of the multitude of † the wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and † agate. ¹⁷ Judah, and the land of Israel, they were thy merchants: they traded in thy market ^p wheat of ^q Minnith, and Pannag, and honey, and oil, and ^r || balm. ¹⁸ Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool. ¹⁹ Dan also and Javan || going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market. ²⁰ ^s Dedan was thy merchant in † precious clothes for chariots. ²¹ Arabia, and all the princes of ^t Kedar, † they occupied with thee in lambs, and rams, and goats: in these were they thy merchants. ²² The merchants of ^u Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. ²³ ^x Haran, and Canneh, and Eden, the merchants of ^y Sheba, Asshur, and Chilmad, were thy merchants. ²⁴ These were thy merchants in || all sorts of things, in blue † clothes, and brodered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise. ²⁵ ^z The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious ^a in the midst of the seas.

²⁶ Thy rowers have brought thee into great waters: ^b the east wind hath broken thee in the † midst of the seas. ²⁷ Thy ^c riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, || and in all thy company which is in the midst of thee, shall fall into the † midst of the seas in the day of thy ruin. ²⁸ The || suburbs ^d shall shake at the sound of the cry of thy pilots. ²⁹ And ^e all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land; ³⁰ and shall cause their voice to be heard against thee, and shall cry bitterly, and shall ^f cast up dust upon their heads, they ^g shall

15. Dedan] Gen. x. 7. They carried on a caravan trade between Tyre and the Persian Gulf. Cp. Isa. xxi. 13.

— horns of ivory] Ivory like horns (Keil).

16. emeralds] Carbuncle (Sept., Gesen.).

— agate] Rubies (Isa. liv. 12).

17. Minnith] Four miles from Heshbon in Ammon (cp. Judg. xi. 33); and on the wheat-produce of the Ammonite country, see 2 Chron. xxvii. 5. On the supply of wheat from Palestine to Tyre, see 1 Kings v. 25. Acts xii. 20.

— Pannag] Probably some article of traffic (see Sept.). It is rendered balsam by Vulg.; others suppose it to mean sweet pastry (Targum, Gesen. 678).

— balm] Especially from Jericho (Joseph. Ant. iv. 6), and Gilead (Jer. viii. 22).

18. Helbon] About nine miles north of Damascus, now Helbon; famous for its wine supplied to the kings of Persia (Strabo, xv. 3. 22).

— white wool] Rendered by others wool of Zachar in Nabathæa (Movers). Cp. Isa. lx. 7.

19. Dan] Rather, Vedan or Wedan, in Yemen, or Arabia Felix (Movers).

— going to and fro] Rather, from Uzal (cp. Gen. x. 27), in Arabia Felix.

22. Raamah] On the Persian Gulf.

23. Haran] Carrhae, in north-western Mesopotamia (Gen. xi. 35).

— Canneh] Perhaps Calneh, afterwards Ctesiphon, on the Tigris (Gen. x. 10. Amos vi. 2).

— Eden] In Mesopotamia (2 Kings xxi. 12).

— Asshur—Chilmad] On the western bank of the Euphrates. Assur here is not Assyria generally, but perhaps Susa, now

Esaurieh, above Thapsacus. Chilmad is probably the Charmandé of Xenophon (Anab. i. 5. 10).

24. chests of rich apparel, bound with cords, and made of cedar] Or, in precious bales of yarn wound and closely twined together with threads.

25. The ships of Tarshish did sing of thee] The ships of Tarshish were thy sharoith (Hebr.); literally, thy walls. Cp. Job xxiv. 11. Jer. v. 10. Ezra iv. 13. 16. The metaphor seems to be the same as that adopted by the Athenians (when their city was burnt) calling their ships their “wooden walls.” Some render it caravans (e. g. Keil, 246).

26. In the midst of the seas] In the heart of the sea. Observe the contrast. Tyre was once like a noble ship, and reigned as a Queen in the heart of the sea (see on v. 4); she is now wrecked and plunged into it, as Jonah into the heart of the sea (Matt. xii. 40); but differing from Jonah in this, that she is never more to rise (v. 36; xxvi. 21).

27. thy fairs] Thy commercial gains. See v. 12.

THE SPIRITUAL TYRE.

30. cast up dust upon their heads] See Rev. xviii. 18. With the words in vv. 30—32 we may compare Rev. xviii. 17—19, “Every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.”

The words of Ezekiel’s prophecy against Tyre, being

wallow themselves in the ashes: ³¹ and they shall ^h make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart *and* bitter wailing. ³² And in their wailing they shall ⁱ take up a lamentation for thee, and lament over thee, *saying*, ^k What city is like Tyrus, like the destroyed in the midst of the sea? ³³ ^l When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. ³⁴ In the time *when* ^m thou shalt be broken by the seas in the depths of the waters ⁿ thy merchandise and all thy company in the midst of thee shall fall. ³⁵ ^o All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance. ³⁶ The merchants among the people ^p shall hiss at thee; ^q thou shalt be [†] a terror, and [†] never *shalt be* any more.

Before CHRIST 588.
h Jer. 16. 6. & 47. 5.
Micah 1. 16.
i ch. 26. 17.
ver. 2.
k Rev. 18. 18.
l Rev. 18. 19.

m ch. 26. 19.

n ver. 27.

o ch. 26. 15, 16.

p Jer. 18. 16.
q ch. 26. 21.
† Heb. *terrors*.
† Heb. *shalt not be for ever*.

a ver. 9.

b ch. 27. 3, 4.

† Heb. *heart*.

c Isa. 31. 3.

d Zech. 9. 2.

† Heb. *By the greatness of thy wisdom*.
e Ps. 62. 10.
Zech. 9. 3.

f ch. 30. 11. & 31. 12. & 32. 12.

g ver. 2.

|| Or, *woundeth*.

h ch. 31. 18. & 32. 19, 21, 25, 27.

i ch. 27. 2.

XXVIII. ¹ The word of the LORD came again unto me, saying, ² Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart *is* lifted up, and ^a thou hast said, I am a God, I sit in the seat of God, ^b in the [†] midst of the seas; ^c yet thou art a man, and not God, though thou set thine heart as the heart of God: ³ behold, ^d thou art wiser than Daniel; there is no secret that they can hide from thee: ⁴ with thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: ⁵ [†] ^e by thy great wisdom *and* by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches: ⁶ Therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God; ⁷ behold, therefore I will bring strangers upon thee, ^f the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. ⁸ They shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas. ⁹ Wilt thou yet ^g say before him that slayeth thee, I am God? but thou *shalt be* a man, and no God, in the hand of him that || slayeth thee. ¹⁰ Thou shalt die the deaths of ^h the uncircumcised by the hand of strangers: for I have spoken *it*, saith the Lord God.

¹¹ Moreover the word of the LORD came unto me, saying, ¹² Son of man, ⁱ take up a lamentation upon the king of Tyrus, and say unto him, Thus saith

adopted in the Apocalypse, suggest the belief that it (like the foregoing one concerning Edom) is not to be limited to the literal Tyre, but has also a *spiritual* significance for Christian times, and is to be extended to a peculiar form of enmity to God, which is symbolized by Tyre in its traffic. On this subject, see the note below, after xxviii. 19.

— *shall wallow themselves in the ashes*] Shall bestrew themselves—their heads especially—with ashes (*Sept., Vulg.*).

33. *thy wares went forth out of the seas*] They sprang forth from the sea as a field which belonged to thee, and was ploughed by thee, and yielded its harvests to thee.

36. *and never shalt be any more*] According to the Divine warning (xxvi. 21).

PROPHECY AGAINST THE KING OF TYRE.

CH. XXVIII. 2. *say unto the prince of Tyrus*] The prince (Hebr. *nâgîd*, *Gesen.* 531), called *king* (*melec*, v. 12); at that time Ittiobalus (*Josephus*, c. Apion. i. 25).

But the prophecy is not so much directed against the sovereign power of Tyre as a *person*, as against the Supreme Head and Representative of that proud system, which, relying on its influence, derived from commercial relations with all parts of the civilized world, and enriched by them, magnifies itself against God Himself, and thus draws down His anger against it: “Thus saith the Lord God, Because thine heart is

lifted up, and thou hast said, A God am I, and in the seat of God I sit, in the midst of the seas.” And the Prophet adds below, v. 6, *thou set thine heart as the heart of God*—the heart is in Hebrew psychology the seat of all intellectual powers as well as of the affections. Thou deemest thyself to be equal to God in intelligence and wisdom, and aspirest to be above Him. St. Paul seems to have had this prophecy in his mind when, describing the Lawless One, he says that he “opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.” See below.

3. *behold, thou art wiser than Daniel*] In thine own esteem. On the celebrity of Daniel’s wisdom (cp. Dan. i. 17) in Ezekiel’s time, see above, xiv. 20.

8. *in the midst of the seas*] In the heart of the seas; on the throne of thy dominions. See xxvii. 4.

10. *Thou shalt die the deaths of the uncircumcised*] The word *uncircumcised* (Hebr. *ârel*) is used by Ezekiel in a spiritual sense, to signify what is reprobated as unholy by God; and “to die the deaths (plural) of the uncircumcised,” is to come to the miserable end of the ungodly. Cp. xxxi. 18, and xxxii. 19; xlv. 7. 9.

12. *a lamentation*] Cp. xxvii. 2, and on vv. 29—36, compare the lamentations over the mystical Babylon in the Apocalypse (Rev. xviii. 9—19).

Before
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588.
k ch. 27. 3.
ver. 3.
l ch. 31. 8, 9.
|| Or, *ruby*.
|| Or, *chrysolite*.
|| Or, *chrysoprase*.
m ch. 26. 13.
n See Exod. 25.
20.
ver. 16.
o ch. 20. 40.

p ver. 14.

q ver. 2, 5.

r ch. 26. 21. &
27. 36.
† Heb. *terrors*.

the Lord God ; ^k Thou sealest up the sum, full of wisdom, and perfect in beauty. ¹³ Thou hast been in ^l Eden the garden of God ; every precious stone was thy covering, the || sardius, topaz, and the diamond, the || beryl, the onyx, and the jasper, the sapphire, the || emerald, and the carbuncle, and gold : the workmanship of ^m thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. ¹⁴ Thou art the anointed ⁿ cherub that covereth ; and I have set thee so : thou wast upon ^o the holy mountain of God ; thou hast walked up and down in the midst of the stones of fire. ¹⁵ Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. ¹⁶ By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned : therefore I will cast thee as profane out of the mountain of God : and I will destroy thee, ^p O covering cherub, from the midst of the stones of fire. ¹⁷ ^q Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness : I will cast thee to the ground, I will lay thee before kings, that they may behold thee. ¹⁸ Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick ; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. ¹⁹ All they that know thee among the people shall be astonished at thee : ^r thou shalt be [†] a terror, and never shalt thou be any more.

— *Thou sealest up the sum, full of wisdom*] Rather, *thou art the sealer of a perfect structure*. See *Gesen.* 846 ; and *Keil*, 251 ; and below, xliii. 10, the only place where the same word (*tochnith*) occurs, and where it is rendered *pattern*. Thou art the consummation of a model of perfection. The king of Tyre, who was the head of the Tyrian community, and completed and crowned its organization, was like a seal which gave perfection to it.

¹³. *Thou hast been in Eden*] Rather, *in Eden, the garden of God, thou wast*. The fall of the prince of Tyre is compared with the fall of Adam in Paradise.

Here is another feature which suggests to the reader, that the prince of Tyre is a type of some Personage endued originally with great spiritual and intellectual powers and privileges by God. See below, v. 19.

On the meaning of this and other figurative expressions which follow, see note after v. 19.

— *every precious stone was thy covering*] As in Eden ; enriched with precious stones (*Gen.* ii. 11, 12).

— *the sardius—gold*] *The ruby, topaz, diamond, the chrysolite, onyx (or beryl), jasper, sapphire, carbuncle, emerald, gold*, precious stones adorning the king of Tyre, remind us of the attire of Aaron the *High Priest* (*Exod.* xxviii. 17—20), and suggest to the reader of this wonderful prophecy, that a priestly personage is symbolized by the prince of Tyre. See after, v. 19.

— *the workmanship of thy tabrets and of thy pipes*] Or, *the service of thy tambourines and thy pipes*. This, after all, seems the preferable interpretation. Others render the last word the *sockets of gems* (*Gesen.* 564) ; others (as *Hävernick*, *Keil*, *Fairbairn*) translate it *women*, i. e. female musicians. The meaning is, that thy original creation was an occasion of joy—but how miserable will be thy end !

¹⁴. *Thou art the anointed cherub*] Rather, *a cherub of unction*, an angel-form, anointed with the unction of God, as a Priest and King. This also points to some sacred as well as royal Personage in the Church of God. See what follows.

— *that covereth*] Like the cherub over the mercy-seat of the Ark in the Holy of Holies, to which God's special presence was vouchsafed. See *Exod.* xxv. 20, and *1 Kings* vi. 27 ; and see above, ix. 3 ; x. 4 ; below, xli. 18.

— *upon the holy mountain of God*] In the Church of God. See *xx. 40*, and *Isa.* ii. 3.

Here is another reason for supposing that the fulness of this prophecy reaches onward to Christian times.

— *thou hast walked up and down in the midst of the stones of fire*] Precious stones, glowing with fire ; emblems of the

living members of God's Church, who glow with fire of love and zeal, and who are compared to jewels (*Mal.* iii. 17). Cp. *Cant.* vii. 1. *Isa.* lxi. 10. Cp. v. 16.

¹⁸. *Thou hast defiled thy sanctuaries*] Here is another presumptive proof that the Prophet is here speaking of a degenerate and corrupt Potentate in the Church of God.

— *will I bring forth a fire from the midst of thee—in the sight of all them that behold thee*] Here is another point of resemblance between the Prince of Tyre in this part of the prophecy and the mystical Babylon of the Apocalypse. See *Rev.* xvii. 16, and xviii. 9, “The kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her and lament for her, when they shall see the smoke of her burning.”

¹⁹. *never shalt thou be any more*] So ends the Prophecy concerning Tyre. And it is said in the Apocalypse concerning the mystical Babylon, “Thus with violence shall the great city Babylon be thrown down, and shall be found no more at all” (*Rev.* xviii. 21).

ON THE SPIRITUAL SENSE OF THIS PROPHECY CONCERNING THE SINS AND PUNISHMENT OF TYRE AND ITS KING.

It has already been submitted as a question for the learned reader's consideration, whether this Prophecy of the Holy Spirit of God, speaking by Ezekiel in Holy Scripture for the edification of all ages of the world, can be rightly said to have been exhausted by the destruction of the king of the literal insular Tyre, and whether it does not reach onward to Christian times, even to these latter days. See on xxvii. 30.

Other prophecies of Ezekiel and of other Hebrew Prophets have this character ; they have had a literal fulfilment, but they also extend to other Nations and Cities symbolized by Edom, Philistia, and Babylon, and are to be applied to spiritual and moral Powers typified by those Nations and Cities. They have a spiritual overflow, and appear to be even now in course of fulfilment.

With regard to this prophecy concerning Tyre, it may further be observed, that it is followed immediately by a prophecy connected with the last times, but which has not yet been fulfilled—the conversion of the Jews (*vv.* 25, 26).

It may be reverently but confidently affirmed, that there are expressions in the foregoing prophecy concerning the King of Tyre (*vv.* 1—19) which cannot be applied in their literal sense, without great violence, to a heathen and idolatrous prince like the King of Tyre, but demand some other application.

They pre-announce the dominant sway of a spiritual Per-

²⁰ Again the word of the LORD came unto me, saying, ²¹ Son of man, ^s set thy face 'against Zidon, and prophecy against it, ²² and say, Thus saith the Lord God; "Behold, I *am* against thee, O Zidon; and I will be glorified in the midst of thee: and * they shall know that I *am* the LORD, when I shall have executed judgments in her, and shall be ^y sanctified in her. ²³ ^z For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I *am* the LORD.

²⁴ And there shall be no more ^a a pricking brier unto the house of Israel, nor any grieving thorn of all *that are* round about them, that despised them; and they shall know that I *am* the Lord God. ²⁵ Thus saith the Lord God; When I shall have ^b gathered the house of Israel from the people among whom they

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588.
s ch. 6. 2. &
25. 2. & 29. 2.
t Isa. 23. 4, 12.
Jer. 25. 22. &
27. 3.
ch. 32. 30.
u Exod. 14. 4, 17.
ch. 39. 13.
x Ps. 9. 16.
y ch. 20. 41. &
36. 23.
ver. 25
z ch. 38. 22.

a Num. 33. 55
Josh. 23. 13

b Isa. 11. 12.
ch. 11. 17. &
20. 41. & 34. 13.
& 37. 21.

sonage or Power who is elated by pride, engendered by his relations with various Nations of the Earth, doing homage to him, and ministering to his aggrandizement and wealth; and he lifts himself up presumptuously against heaven, and claims the attributes of God (vv. 2. 6. 9).

In confirmation of this opinion, it may be observed that this inference forced itself upon the minds of almost all ancient readers and Expositors of this prophecy. They felt that it could not be applied in all its breadth and depth to a heathen and idolatrous king; and that it looked farther and higher, and concerned a Spiritual Potentate.

Many of the ancient Fathers applied it to Lucifer himself. See *Origen*, Homil. xiii. in Ezek.; *Tertullian*, c. Marcion. ii. 10; *S. Ambrose*, de Paradiso, i. 2; *S. Jerome*, in Esai. xiv. and Epist. 146; *S. Augustine*, de Genesi ad Lit. xi. 32, who says that it is to be explained of his army of rebel angels. See also *S. Gregor.*, Moral. xviii. 18; *Villalpandus*, *A Lapide*, *Estius*, *W. Louth*, and others.

But there is a strong objection to this view. According to it, this portion of Scripture would not be a *prophecy*, but would refer to a *past* event—the fall of the Evil One from heaven. At the same time, it may be readily allowed that this prophecy looks forward to the fall of Lucifer working in the Power which is here symbolized. Cp. 2 Thess. ii. 9.

Accordingly, we find that some other ancient Expositors apply it to what was still future; namely, to the domination and fall of Antichrist. See *S. Hippolytus*, de Christo et Antichristo, §§ 18. 53.

The best Interpreter of the prophecies of Holy Scripture is Time. The ancient Fathers did not possess the means which have been afforded to us, for the interpretation of this prophecy.

On such matters as these let us speak with humble reverence. After careful examination of this prophecy, and after a diligent comparison of it with the spiritual phenomena of Christendom, we may perhaps give our assent to the judgment of the learned *Vitringa* (in his note at the end of his exposition of Isaiah, chap. xxiii., vol. i., pp. 705—708), that this prophecy of the Holy Spirit of God, speaking by Ezekiel, has not only a literal reference to Tyre, but has been fulfilled in part, and is in course of complete fulfilment, in the supreme head of the Church of Papal Rome. In this view, all that otherwise was obscure becomes clear. Tyre exulted in the miseries of Jerusalem, and looked for an increase of her commerce from its fall (xxvi. 2, 3). The Church of Rome seems to feel an uncharitable and envious pleasure in the sorrows of sister Churches, and does not scruple to express a hope of deriving a large accession of proselytes from their misfortunes. The description of the Prince of Tyre finds its special counterpart in the Bishop of Rome. The word *Tyre* (Hebr. *tsôr*) signifies *rock*. The Bishop of Rome asserts that he and his see are the *Rock* on which the Church is built; see on Matt. xvi. 18. No one can doubt that he sets himself up in the seat of God, and claims to be addressed as God. See v. 2, and compare note below on 2 Thess. ii. 2, and on Rev. xiii. 4, p. 228, and v. 14, p. 233. Even now he is claiming for himself the attribute of Infallibility. He also vaunts his wisdom, and claims to pronounce confidently on the most mysterious questions. He has lately put forth a new dogma—that of the Immaculate Conception. According to his own opinion, there is *no secret that is hidden from him* (v. 3). Cp. on Rev. xiii. p. 234. He has amassed worldly wealth by spiritual Traffic and Commerce with other nations, and his heart is therefore *lifted up* (v. 5). Cp. Rev. xvii. 4, pp. 252, 253. It is also readily allowed that the Bishop of Rome may be said to

have been once *in Eden*, like Adam before the Fall. He was placed in the Garden of God, the Christian Church, to keep it and to dress it. He was like an angel of God; he was anointed with spiritual unction, as a cherub spreading his wings over the mercy-seat in the Holy of Holies, the Church of God (v. 14). The early Bishops of Rome were richly endued with spiritual gifts and graces, and they adored the true God with pure and holy worship. They were set on high on the holy mountain of the Church of God (v. 14), and they walked among the lively stones and precious jewels of God's house, as St. Paul testifies: the "faith of the Church of Rome was spoken of with praise and joy throughout the whole world" (Rom. i. 8). And the history of the Church records that many of the ancient Bishops of Rome sealed with their blood as martyrs the faith which they taught in their doctrine and illustrated in their lives.

But *iniquity* has been found in him (v. 15). His heart has been lifted up because of his beauty (v. 17). He is like Adam after his fall, driven from Eden, and bereft of his former glory. He resembles a fallen angel. He has *defiled his own sanctuaries* (v. 18) by corrupt doctrine and worship; therefore his destiny is declared by Ezekiel, vv. 17—19, and by the Apocalypse, xvii. 16; xviii. 9.

This prophecy concerning the fall of Tyre and the destruction of its prince, is followed by a prophecy pre-announcing the Conversion of the Jews. See vv. 25, 26. There is good reason to believe—and the Jews themselves entertain that opinion—that the fall of Papal Rome will be followed by some great blessings from heaven to the Ancient People of God. See below, the notes on Rev. xvi. 12, pp. 246, 247.

ZIDON.

21. *Zidon*] Destroyed also by Nebuchadnezzar (xxxii. 30. Jer. xxv. 22; xlvii. 4). Zidon had ministered to Tyre (see xxvii. 8); and since the days of Ahab (1 Kings xvi. 31), and even of Solomon (1 Kings xi. 3), she had infected Israel with her idolatry; and the worship of Thammuz at Jerusalem, in the days of Ezekiel (viii. 14), was imported from Zidon.

The reason why a prophecy against Zidon, as distinct from Tyre, was added by Ezekiel, seems to have been this—that, while Tyre represents a Power relying on its own wisdom and wealth, derived from its own extensive traffic, and from the homage of dependent States, Zidon exhibits another phase of the same Power—that of idolatry.

24. *And there shall be no more a pricking brier unto the house of Israel*] See Num. xxxiii. 55, to which these words refer.

CONVERSION OF ISRAEL.

25. *Thus saith the Lord*] This prophecy, which began to be fulfilled in the return of the exiles from Babylon, awaits its complete accomplishment in the latter days. The Church of Christ, which has sprung forth in Zion, will be extended, so as to enfold the Jews as well as the Heathen in her pale. See above, xi. 17. 20; xx. 41; xxxvi. 23. As is well said by a recent Commentator on Ezekiel, "The Lord did bring back Israel to their own land" (in the days of Zerubbabel and Ezra), "and they were permitted to dwell in comparative peace. But this prophecy of Ezekiel should not be limited to that temporary and partial fulfilment. We see its full extent and compass only when we contemplate *Israel rising in Christ*, and in the Church of the New Testament, to be the head and centre of all that is great and good in the world, before which all that is

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588.
c ver. 22.
d Jer. 23. 6.
ch. 36. 28.
|| Or, with confidence.
e Isa. 65. 21.
Amos 9. 14.
f Jer. 31. 5.
|| Or, spoil.

589.

a ch. 28. 21.
b Isa. 19. 1.
Jer. 25. 19.
& 46. 2, 25.
c Jer. 44. 30.
ch. 28. 22.
ver. 10.
d Ps. 74. 13, 14.
Isa. 27. 1. &
51. 9.
ch. 32. 2.
e See ch. 28. 2.
f Isa. 37. 29.
ch. 38. 4.

† Heb. *face of the field.*

g Jer. 8. 2. &
16. 4. & 25. 33.
h Jer. 7. 33. &
34. 20.

i 2 Kings 18. 21.
Isa. 36. 6.
k Jer. 37. 5, 7, 11.
ch. 17. 17.

l ch. 14. 17. &
32. 11, 12, 13.

are scattered, and shall be ^c sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. ²⁶ And they shall ^d dwell || safely therein, and shall ^e build houses, and ^f plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that || despise them round about them; and they shall know that I *am* the LORD their God.

XXIX. ¹ In the tenth year, in the tenth month, in the twelfth day of the month, the word of the LORD came unto me, saying, ² Son of man, ^a set thy face against Pharaoh king of Egypt, and prophesy against him, and ^b against all Egypt: ³ speak, and say, Thus saith the Lord God; ^c Behold, I *am* against thee, Pharaoh king of Egypt, the great ^d dragon that lieth in the midst of his rivers, ^e which hath said, My river *is* mine own, and I have made it for myself. ⁴ But ^f I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. ⁵ And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the [†] open fields; ^g thou shalt not be brought together, nor gathered: ^h I have given thee for meat to the beasts of the field and to the fowls of the heaven. ⁶ And all the inhabitants of Egypt shall know that I *am* the LORD, because they have been a ⁱ staff of reed to the house of Israel. ⁷ ^k When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

⁸ Therefore thus saith the Lord God; Behold, I will bring ^l a sword upon thee, and cut off man and beast out of thee. ⁹ And the land of Egypt shall be desolate and waste; and they shall know that I *am* the LORD: because he hath said, The river *is* mine, and I have made it. ¹⁰ Behold, therefore I *am*

adverse to it must fall. The heritage of Jacob is now no longer the narrow strip of territory which was given to the seed of blessing as a temporary type and earnest, but the whole ransomed Earth, which, to its utmost bounds, is the destined possession of Christ and His Israel offspring. Till this consummation is reached, the prophecy still waits for its full realization" (*Dr. Fairbairn*, p. 320).

26. *shall build houses, and plant vineyards*] See above, on Isa. lxxv. 21.

PROPHECY AGAINST EGYPT, THE GREAT WORLDLY POWER, TO WHICH ISRAEL LOOKED FOR HELP, INSTEAD OF TRUSTING IN GOD.

CH. XXIX.] This chapter, from v. 1 to v. 21, is the *Haphtarah* to Exod. vi. 2—ix. 35. By this appointment, the Hebrew Church instructs us to regard these prophecies against Egypt as a continuation of God's denunciations against that country in the days of Moses for its rebellion against Him.

2. *set thy face against Pharaoh king of Egypt*] Namely, Pharaoh Hophra, called Apries by the Greeks; the most powerful king of Egypt next to Psammetichus, whose great-grandson he was. He besieged and captured Gaza (Jer. xlvii. 1), and attacked Sidon, and encountered the King of Tyre in an engagement by sea (*Herodotus* ii. 161), and recovered much of the influence which Egypt had lost since its defeat at Carchemish by Nebuchadnezzar, in the fourth year of Jehoiakim (2 Kings xxiv. 7. Jer. xlvii. 2). He was elated by his conquests, and is reported to have said that "no god could deprive him of his kingdom;" so firmly did he imagine it to be established (*Herodotus*, ii. 169). The kings of Judah looked to Egypt for help against Babylon. Pharaoh Hophra was the king on whom Zedekiah, the last king of Jerusalem, relied for succour, instead of trusting in God, and who by a temporary relief deluded him, and deserted him in his distress. See Jer. xxxvii. 5—8. Thus Egypt was a cause of the destruction of Jerusalem, and eventually was subdued by Nebuchadnezzar, from whose hand it had promised to deliver Jerusalem. "Thus saith the Lord,

Behold, I will give Pharaoh Hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life" (his own subjects, according to *Herodotus*, ii. 161. 9), "as I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon his enemy, and that sought his life." See above, on Jer. xlv. 30. Cp. Jer. xlv. 25, 26.

3. *the great dragon*] The emblem of Egypt. See above, on Isa. xxvii. 1; li. 9.

— *My river is mine own*] Compare the boast of Pharaoh Hophra, in the note on v. 2.

4. *the fish of thy rivers*] Thy people.

5. *upon the open fields*] Upon the face of the ground.

6. *because they have been a staff of reed to the house of Israel*] Because Egypt is a staff no stronger than a reed to Israel, which leant upon it for support, instead of relying on God; cp. Isa. xx. 5, 6; xxx. 3. 5; xxxi. 3; xxxvi. 36. Jer. ii. 36.

7. *When they took hold of thee—stand*] This verse is parenthetical; and the sentence begun in v. 6, *Because, &c.*, is continued in v. 8, *Therefore, &c.* Cp. *Keil*, p. 265.

— *by thy hand*] The Prophet uses the word *hand*, in order to remind the reader that he is not speaking literally of a reed, but of human help, which stretched forth its hand with a promise of support. This is a common practice with Ezekiel. Cp. xxvii. 26, 27 with vv. 9 and 11, where Tyre is described as a noble ship, and yet as having towers and walls.

— *thou didst break*] Egypt proffered help to Jerusalem, but forsook her in the hour of peril. See Jer. xxxvii. 5—7; above, xvii. 5.

— *to be at a stand*] Rather, to shake or totter. Cp. Ps. lxxix. 23. *Sept., Vulg., Syriac. Gesen.* 638; *Fuerst*, 1063.

8. *I will bring a sword upon thee*] The sword of Nebuchadnezzar. See v. 19, and xxxii. 13. It has been supposed, with much probability, that Nebuchadnezzar was encouraged by the revolt of Amasis against Pharaoh Hophra, to invade Egypt, and was enabled to subdue it with greater ease. See *Wilkinson*, *Anc. Egypt* i. 176—178; *Fairbairn*, 328, *Herod* ii. 162—169; note above, on Jer. xlv. 30.

against thee, and against thy rivers, "and I will make the land of Egypt † utterly waste and desolate, ‡ from the tower of † Syene even unto the border of Ethiopia. ¹¹ ° No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years. ¹² ° And I will make the land of Egypt desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

¹³ Yet thus saith the Lord God; At the ^a end of forty years will I gather the

Before
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589.
m ch. 30. 12.
† Heb. *wastes of waste*.
‡ Or, *from Migdol to Syene*,
Exod. 14. 2.
Jer. 44. 1.
n ch. 30. 6.
† Heb. *Seventh*.
o ch. 32. 13.
p ch. 30. 7, 26.

q Isa. 19. 23.
Jer. 46. 26.

10. *from the tower of Syene even unto the border of Ethiopia*] Rather, *from Migdol* (near Pelusium, in the N.E. of Egypt) to *Syene* (on the south), *even to the borders of Ethiopia*, which was also to be involved in the subjugation of Egypt. See xxx. 6, where the same correction is needed in our Authorized English Version.

Migdol (in Greek and Latin, *Magdulus*) lay at a short distance to the south of the Pelusian mouth of the Nile, at the N.E. of Egypt, and was near *Tahpahnès Zoan* (or Tanis), and the land of *Goshen*, which was to the south of it; and farther still, to the S.W. on the Nile, was *Noph*, or *Moph* (Memphis), the capital of Northern Egypt. *Syene* was to the south. *No, No-Amon* (or Thebes), the capital of Southern Egypt, was on the frontier of *Cush* (Ethiopia), in which was *Seba* (or Meröe).

THE FORTY YEARS OF EGYPT'S HUMILIATION; ITS RECOVERY; HISTORICAL USES OF SACRED PROPHECY.—ISAIAH, JEREMIAH, EZEKIEL.

12. *I will scatter*] See the foregoing note, v. 2, and Jer. xlv. 19, foretelling Nebuchadnezzar's conquest of Egypt: "O thou daughter dwelling in Egypt, furnish thyself to go into *captivity*: for Noph shall be desolate and without an inhabitant. Destruction cometh from the north," i.e. from Babylon.

13. *forty years*] This portion of the prophecy, specifying the period *forty years* as the duration of Egypt's humiliation, has been supposed by some to have had no fulfilment in fact. It is said by others (as *Ewald*), that the phrase *forty years* means merely a long time, or is to be regarded as an indefinite number (*Hitzig*); or that it points to a period of desolation before the death of Pharaoh Hophra (*Pusey*, Daniel, p. 275). Others suppose that it is only a prophetic symbol of a time of distress, like the *forty years of Israel's sojourn in the wilderness* (*Fairbairn*, 330; *Keil*, 47. 266). This last-named opinion would have much to commend it, if the Prophet were speaking of Egypt merely as a type of a worldly Power, to which the People of God—in this case the King and the People of Jerusalem—looked for help, instead of trusting in God.

Doubtless, Egypt is a type of such a Power, and is presented to us by the Prophet as such; but it has also an historical reality, and this number must have, in its primary sense, a literal value.

If we were to regard such numbers as these as symbolical, when the Prophet is not describing things in an ideal sphere, and "in the Visions of God" (as below, xl. 2), and when the Prophet is not like a dramatical personage in a figurative representation (as above, iv. 5—8), but is foretelling events in the history of nations, we should mar the harmony and uniformity of the prophecy, and introduce confusion into it. A symbolical Egypt may have a typical chronology, but a real Egypt requires a literal period of time. If we were to accept Ezekiel's *forty years* as symbolical, it might be fairly alleged that Jeremiah's *seventy years* (Jer. xxv. 12; xxix. 10) are symbolical also. But we know from Divine authority (2 Chron. xxxvi. 22, 23. Ezra i. 1, 2) that the seventy years of Jeremiah are to be understood literally, and it seems most reasonable to regard the *forty years* of Ezekiel as real also.

The Egyptian history of Herodotus gives us no information of such a period of time. But, as has been well observed by *Scaliger* and others (cp. *Pusey* on Daniel, p. 273; *Keil*, p. 299) Herodotus received his information concerning Egyptian events from the priests of Egypt, who were biased in favour of their own nation, and were careful to disguise every thing that tended to its discredit; and to give a partial colouring to their narrations. We have already seen a striking example of this in the pages of Herodotus, in the transfer of the scene of the discomfiture of Sennacherib's army, from Jerusalem to Pelusium in Egypt, and in the ascription of the victory obtained by the prayers of Hezekiah to the favourable acceptance

of the supplications of an Egyptian king. See above, on Isa. xxxvii. 36.

If we were to refuse credit to Ezekiel's prophecy concerning this term of *forty years*, because it is not mentioned by Herodotus, we should be obliged, on the same ground, to disbelieve the fulfilment of the prediction of Nebuchadnezzar's conquest of Egypt, which is authenticated by Jeremiah (xliii. 10; xlv. 13), and by secular historians (such as *Megasthenes* and *Berosus*, in *Josephus*, Ant. x. 11. 1; contra Apion. i. 19; cp. *Euseb.* Præp. Evang. ix. 40, 41; and see *Rawlinson*, iii. 495), but is not mentioned by Herodotus.

It is certain, that after the conquest of Egypt, many inhabitants of that country were carried by Nebuchadnezzar to Babylon, according to the prophecy of Ezekiel (*Berosus* in *Josephus*, Ant. x. 11. 1; *Megasthenes* in *Euseb.* Præp. Evang. ix. 41). This deportation probably took place between B.C. 580 and B.C. 570; and the expiration of the *forty years* would nearly coincide with the capture of Babylon by Cyrus.

It is therefore submitted for the reader's consideration, whether the *forty years* of Egypt's humiliation, and the captivity of its people by Nebuchadnezzar, predicted by Ezekiel, may not be illustrated by the *seventy years* of the humiliation of Jerusalem, and the captivity of its people by the same Monarch, predicted by Jeremiah?

There is good reason to believe that Cyrus was acquainted with the prophecies of Isaiah, Jeremiah, and Ezekiel; see above, on 2 Chron. xxxvi. 21—23, and on Ezra i. 1, where it is said, "Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, and he made a proclamation throughout his kingdom" for the restoration of the Jews to Jerusalem, and for the rebuilding of the Temple. See also *Introduction* to Ezra, p. 300, and to Esther, p. 365; and the restoration of the Jews by Cyrus was a consequence, under God, of his knowledge of those prophecies.

May not the Egyptian captives also in Babylonia have been restored by Cyrus when he took Babylon? This is rendered more probable from the fact (see on xxx. 6), that among these captives from Egypt were many Jews, whom Cyrus would be willing to restore to their homes.

The great conqueror Cyrus, whose name was pronounced with marks of favour by the God of Israel, speaking by His Prophet Isaiah, about a century and a half before his birth (see above, on Isa. xlv. 28; xlv. 1), in a prophecy doubtless known to Cyrus himself, may probably have been willing to show his grateful reverence for the Lord of Hosts, whose Prophet Isaiah was, by lending his aid to the fulfilment of the prophecy of Isaiah's successor, Jeremiah, who foretold that the captivity of the Jews would last seventy years, and that then they would be restored; and his edict, issued for their restoration, may have been produced by that prophecy. See above, on 2 Chron. xxxvi. 21—23. And, in like manner, may not the benefit of liberation to Egypt after *forty years*, have accrued to it, from a desire on the part of Cyrus to do homage to God, speaking by Ezekiel, the great Prophet of Israel, who prophesied in Babylonia, that after *forty years* the Egyptian captives should be restored to their own land? And may he not thus have shown his reverence for the God of Israel, whose Prophet Ezekiel was, and to whose gift Cyrus piously and gratefully ascribed his own possession of the kingdoms of the earth? See on 2 Chron. xxxvi. 22, 23, and on Ezra i. 2.

Perhaps, as the decree of Cyrus for the rebuilding of the Temple at Jerusalem was, "after having been long lost," providentially discovered at Ecbatana (Ezra vi. 1—5), so the time may come, when the researches of travellers and archæologists, which have brought to light so many hidden treasures of ancient lore at Nineveh and other cities of the East, may reveal an edict of Cyrus for the restoration of the Egyptians, and cast new light on the prophecies of Ezekiel. It is an interesting reflec-

Before
CHRIST
589.

|| Or, *birth*.
† Heb. *low*.
r ch. 17. 6, 14.

s Isa. 30. 2, 3. &
36. 4, 6.

t Jer. 27. 6.
ch. 26. 7, 8.

† Heb. *spoil her
spoil, and prey
her prey*.
|| Or, *for his hire*.

u Jer. 25. 9.

x Ps. 132. 17.

Egyptians from the people whither they were scattered: ¹⁴ and I will bring again the captivity of Egypt, and will cause them to return *into* the land of Pathros, into the land of their || habitation; and they shall be there a † 'base kingdom. ¹⁵ It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations. ¹⁶ And it shall be no more ^s the confidence of the house of Israel, which bringeth *their* iniquity to remembrance, when they shall look after them: but they shall know that I *am* the Lord God.

¹⁷ And it came to pass in the seven and twentieth year, in the first *month*, in the first *day* of the month, the word of the LORD came unto me, saying, ¹⁸ Son of man, 'Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head *was* made bald, and every shoulder *was* peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it: ¹⁹ therefore thus saith the Lord God; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and † take her spoil, and take her prey; and it shall be the wages for his army. ²⁰ I have given him the land of Egypt || *for* his labour wherewith he " served against it, because they wrought for me, saith the Lord God.

²¹ In that day ^x will I cause the horn of the house of Israel to bud forth, and

tion for the student of prophecy, that the Word of God, spoken by His divinely-inspired prophets, has not only been fulfilled by events of the World's History, which it has foretold, but that it has, in some instances, *caused* that fulfilment, by foretelling them. The Prophetic Word is described by God Himself as having power to destroy and to build up, to pluck up and to plant (Jer. i. 10); and many more events are due to Sacred Prophecy than have been commonly observed by Secular Historians. See above, *Introd.* to Esther, p. 365.

14. *Pathros*] In Upper or Southern Egypt; probably near Thebes. Cp. Isa. xi. 11. Jer. xlv. 1. 15.

— *the land of their habitation*] Rather, *the land of their origin*. That Egypt was colonized from Upper Egypt, is a statement confirmed by *Herodotus* ii. 15; *Diod. Sic.* i. 59; and by Egyptian traditions, *Brugsch*, *Hist. d'Égypte*, i. 16 (*Keil*).

SACRED PROPHECY—ITS DISCRIMINATING CHARACTER.

15. *the basest of the kingdoms*] Literally, *base in comparison with other kingdoms*. Egypt was formerly one of the most powerful Nations of the Earth. She disputed the pre-eminence first with Assyria, and then with Babylon; but she has never been an independent and Sovereign State since her humiliation by Nebuchadnezzar. She has been subject in succession to Babylonians, Persians, Greeks, Saracens, Mamelukes, Georgians, and Turks. The Ptolemies, under whom Egypt flourished for a time, were a foreign race. Cp. xxx. 13, and *Davison* on Prophecy, p. 346, in whose volume are some excellent remarks on the circumstantial differences between the prophetic pre-announcements of the captivity of the Egyptians, and the captivity and dispersion of the Jews, both of which are foreshown in Holy Writ with minute detail. See *Davison*, *Discourses*, pp. 304—307, and *Discourse* xi., p. 344; and cp. *Pusey* on Daniel, pp. 272—275, and especially his note on Joel iii. 19.

Observe the accurate discrimination of Divine Prophecy. The Holy Spirit, speaking by the Hebrew Prophets, has foretold that Nineveh, Babylon, and Tyre should be *humbled* and *destroyed*, *never to rise again*; and He has also predicted that Egypt should be *humbled*, but that it should *not be destroyed*. It shall be a kingdom, but a base kingdom, baser than other kingdoms. These several prophecies have been fulfilled; and a still more extensive survey of Divine Prophecy will show the justice of the remark of *Tertullian*: "What can more clearly avouch the veracity of Prophecy, than the daily auditing of the accounts of this world's history, in which the disposal of Kingdoms, the fall of Cities, the end of Nations, the state of times, correspond to what was announced some thousands of years ago?" (*Tertullian*, *Apol.* c. 19).

16. *which bringeth their iniquity to remembrance*] Egypt,

instead of helping Israel, is only a remembrancer before God of Israel's guilt, in preferring Egypt's protection to that of the Most High. Therefore the "Helper and the helper" are both humbled by God, executing His judgment upon them by the hand of Nebuchadnezzar.

18. *every head was made bald, and every shoulder was peeled*] In the hard labour of the Babylonian soldiery, making a causeway from the mainland to the island of Tyre, in the thirteen years of the siege, in order to take it by assault. Cp. xxvi. 10 (*S. Jerome*).

— *yet had he no wages for the service*] No wages equivalent to the service. On account of the length of the siege of Tyre, and by reason of her insular position and the number of her ships, Tyre was enabled to transport a large portion of her gold and silver, and other treasures, into other countries; and when the city was taken, Nebuchadnezzar found little in it to recompense the pains he had taken in besieging it (*S. Jerome* and *S. Cyril*, in *Esai.* xlii.).

If God rewarded such a monarch as Nebuchadnezzar, who was unconsciously an instrument in His hands, for working out His purposes, how much more will He recompense the labours of faithful Sovereign Rulers, who knowingly and deliberately exercise their power in advancing His kingdom, and promoting the cause of the Gospel of Christ! See *Bp. Sanderson*, iii. 27.

PROMISE TO ISRAEL IN DISTRESS.

21. *In that day*] When all hope of help from Egypt is taken away in consequence of her humiliation, and even Jerusalem itself is reduced to ruins, then I will not leave My people without succour. Worldly hopes will have failed, and this failure of earthly support will excite them to look up for heavenly. *I will then open thy mouth* in words of comfort to them, and they will listen to thee and to the voice of the goodly company of Prophets. Cp. xxiv. 27; xxxiii. 22, and *Theodore* here. Then I will cause the horn of their strength to bud forth (words adopted from 1 Sam. ii. 1. Ps. cxxxii. 17), when the horns of all worldly support are broken.

This prophecy received its fulfilment in the days of the Incarnation of the Son of God, when the state of Israel was brought very low, and seemed to be helpless, and when God *raised up a Horn of Salvation in the house of His servant David* (Luke i. 69) in Christ; and God gave to Prophecy an *opening of the mouth* in Zacharias (before dumb through unbelief), in the Virgin Mary, and in the Baptist; and, above all, in the Lord of the Prophets—JESUS CHRIST. "Nos cornu Domini super Christo intelligimus" (*S. Jerome*).

This prophecy is ever being fulfilled, when the Church of God, feeling the vanity of all her hopes for support from the Egypts of worldly protection, and seeing all her anticipations of

I will give thee ^y the opening of the mouth in the midst of them; and they shall know that I *am* the LORD.

Before
CHRIST
572.
y ch. 24. 27.

XXX. ¹ The word of the LORD came again unto me, saying, ² Son of man, prophesy and say, Thus saith the Lord God; ^a Howl ye, Woe worth the day! ³ For ^b the day *is* near, even the day of the LORD *is* near, a cloudy day; it shall be the time of the heathen. ⁴ And the sword shall come upon Egypt, and great || pain shall be in Ethiopia, when the slain shall fall in Egypt, and they ^c shall take away her multitude, and ^d her foundations shall be broken down. ⁵ Ethiopia, and † Libya, and Lydia, and ^e all the mingled people, and Chub, and the † men of the land that is in league, shall fall with them by the sword.

a Isa. 13. 6.
b ch. 7. 7, 12.
Joel 2. 1.
Zeph. 1. —
|| Or, fear
c ch. 29. 19.
d Jer. 50. 15.
† Heb. Phut,
ch. 27. 10.
e Jer. 25. 20, 21.
† Heb. children.

⁶ Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: || ^f from the tower of Syene shall they fall in it by the sword, saith the Lord God. ⁷ ^g And they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted. ⁸ And they shall know that I *am* the LORD, when I have set a fire in Egypt, and *when* all her helpers shall be † destroyed. ⁹ In that day ^h shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

|| Or, from
Migdol to Syene.
f ch. 29. 10.
g ch. 29. 12.

¹⁰ Thus saith the Lord God; ⁱ I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon. ¹¹ He and his people with him, ^k the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain. ¹² And ^l I will make the rivers † dry, and ^m sell the land into the hand of the wicked: and I will make the land waste, and † all that is therein, by the hand of strangers: I the LORD have spoken it.

† Heb. broken.
h Isa. 18. 1, 2.

¹³ Thus saith the Lord God; I will also ⁿ destroy the idols, and I will cause *their* images to cease out of Noph; ^o and there shall be no more a prince of the land of Egypt: ^p and I will put a fear in the land of Egypt. ¹⁴ And I will make ^q Pathros desolate, and will set fire in ^r || Zoan, ^s and will execute judgments in No. ¹⁵ And I will pour my fury upon || Sin, the strength of

i ch. 29. 19.
k ch. 28. 7.
l Isa. 19. 5, 6.
† Heb. drought.
m Isa. 19. 4.
† Heb. the fulness thereof.

n Isa. 19. 1.
Jer. 43. 12. &
46. 25.
Zech. 13. 2.
o Zech. 10. 11.
p Isa. 19. 16.
q ch. 29. 14.
r Ps. 78. 12, 43.
|| Or, Tanis.
s Nahum 3. 8, 9, 10.
|| Or, Pelusium.

help from them to be frustrate and abortive, and being reduced to the low estate of a Babylonian captivity, turns her eyes upwards to God, and cries to Him for help, with prayers, and sighs, and tears, and trusts in His Divine Power and Love. Then she will know the truth of the words, *In that day I will cause the horn of Israel to bud forth.*

JUDGMENT UPON EGYPT.

CH. XXX. 3. *a cloudy day*] Compare Joel i. 13. 15; ii. 2. — *the time of the heathen*] Literally, *a season of heathen*, when their power will be broken. Cp. Obad. 15. Egypt is the representation of Heathendom in a particular respect; namely, of worldly heathen powers, made a ground of trust by the Church, preferring them to God. See above on xxix. 21.

4. *in Ethiopia*] Allied with Egypt (see v. 9; and cp. Jer. xli. 9); also resorted to by Israel for succour. See on Isa. xviii., *Prelim. Note*.

5. *Ethiopia, and Libya, and Lydia*] Hebr. *Cush, Phut, and Lud*. The last, as well as the two former, was an African people. Cp. xxvii. 10. Jer. xli. 9. Nahum iii. 9.

— *the mingled people*] The mercenary forces of Egypt from various nations.

— *Chub*] The site of which is unknown; perhaps Caba, in Mauritania (Itin. Antonin. p. 18), or Cobiun, in Mareotis (*Ptolemy*), or Cobé, in Ethiopia (*Fuerst*, 641).

— *the land that is in league*] Literally, the sons of the land of the covenant. Perhaps Goshen (Gen. xli. 34), or the Jews

settled in Egypt (*Sept.*, *S. Jerome, Theodoret*). See *Josephus*, Ant. x. 9. 7, where he says that Nebuchadnezzar carried away captive the Jews that were in Egypt, and planted them in Babylon.

6. *They also that uphold Egypt shall fall*] Egypt professed to uphold Jerusalem; and Jerusalem looked to her for support; but Egypt will not be able to uphold herself, nor will any be able to uphold her. Such will be the fate of all worldly Powers relying on themselves, and rebelling against God.

— *from the tower of Syene*] Rather, *from Migdol to Syene*. See xxix. 10.

9. *in ships*] Ethiopia sent messengers in ships to promise succour to Judah (cp. on Isa. xviii. 2); but I will send messengers in ships to announce her doom.

12. *into the hand of the wicked*] Rather, *into the hand of wicked men*. God does not justify Babylon and Nebuchadnezzar. He declares them to be *wicked*; but He says that He uses them as His instruments. Cp. the reasoning of Habakkuk (i. 1—17; ii. 5—18).

13. *Noph*] Memphis, capital of the ancient Northern Egypt, famous for the Temple of Ptah (the God of Fire), and for the worship of Osiris and Apis (from the conjunction of which came Osiri-apis, or Serapis), and the centre of Egyptian idolatry. Cp. Isa. xix. 3. Jer. ii. 16. Hos. ix. 6.

14. *Zoan*] Tunis, in Northern Egypt (Num. xiii. 22. Ps. lxxviii. 12).

— *No*] Or No-Ammon, house of Amon (Jupiter Ammon),

Before
CHRIST
572.
t Jer. 46. 25.
u ver. 8.
|| Or, *Heliopolis*.
|| Or, *Pubastum*.
x Jer. 2. 16.
|| Or, *restrained*.

Egypt; and ‘I will cut off the multitude of No. ¹⁶ And I will “set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily. ¹⁷ The young men of || Aven and of || Pi-beseth shall fall by the sword: and these *cities* shall go into captivity. ¹⁸ * At Tehaphnehes also the day shall be || darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity. ¹⁹ Thus will I execute judgments in Egypt: and they shall know that I *am* the LORD.

558.

y Jer. 48. 25.
z Jer. 46. 11.

a Ps. 37. 17.
b ver. 26.
ch. 29. 12.

c Ps. 9. 16.

d ver. 23.
ch. 29. 12.

²⁰ And it came to pass in the eleventh year, in the first *month*, in the seventh *day* of the month, *that* the word of the LORD came unto me, saying, ²¹ Son of man, I have ^y broken the arm of Pharaoh king of Egypt; and, lo, ^z it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword. ²² Therefore thus saith the Lord God; Behold, I *am* against Pharaoh king of Egypt, and will ^a break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand. ²³ ^b And I will scatter the Egyptians among the nations, and will disperse them through the countries. ²⁴ And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh’s arms, and he shall groan before him with the groanings of a deadly wounded *man*. ²⁵ But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and ^c they shall know that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt. ²⁶ ^d And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I *am* the LORD.

a ver. 18.
b Dan. 4. 10.
† Heb. *fair of branches*.

c Jer. 51. 36.
|| Or, *nourished*.
|| Or, *brought him up*.
|| Or, *conduits*.

XXXI. ¹ And it came to pass in the eleventh year, in the third *month*, in the first *day* of the month, *that* the word of the LORD came unto me, saying, ² Son of man, speak unto Pharaoh king of Egypt, and to his multitude; ^a Whom art thou like in thy greatness? ³ ^b Behold, the Assyrian *was* a cedar in Lebanon † with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. ⁴ ^c The waters || made him great, the deep || set him up on high with her rivers running round about his plants, and sent out her || little rivers

Nahum iii. 8. Thebes, or Diospolis, in Southern Egypt. See xxix. 10; and Jer. xli. 25. Nahum iii. 8. *Gesen.* 524.

15. *Sin*] Pelusium. See xxix. 10. Called *the strength of Egypt* (v. 15), being surrounded by marshes and the arms of the Nile, and called “*Clastrum Egypti*” (*Hirtius*) and “key of Egypt” (*Suidas*).

— *the multitude of No*] Hebr. *Hamon-No*. Is this a play on the name of *No-Amon*? See v. 14.

16. *Noph* shall have *distresses daily*] *Noph* shall be *distresses daily*. *Noph*, the proud capital of Northern Egypt, the famous Memphis, shall be only *distresses*. Cp. the phrases in Ps. cix. 4; ex. 3; cxx. 7; cxlvii. 14; and the notes there. And *Noph* is only *distresses daily*, that is, by day as well as by night. See v. 18.

17. *Aven*] On, Bethshemesh, House of the Sun, or Heliopolis (in Northern Egypt, a little to the north of Memphis), another great seat of Egyptian idolatry. See Gen. xli. 45. Jer. xliii. 13. Hos. iv. 15.

— *Pi-beseth*] Bubastus (*Sept.*, *Vulg.*). The name means *Place (Eg. Pi) of Pasht*, the Egyptian Artemis (cp. Herod. ii. 59), now *Tel Bastah*, in the Delta, to the north of Memphis.

18. *Tehaphnehes*] Daphne, near Pelusium, on the north-east of Egypt. See Jer. ii. 16; xliii. 7. 9; xlv. 1; xlv. 14. *Herod.* ii. 30. 107.

— *the yokes of Egypt*] The yokes imposed by her on other nations. Cp. xxxiv. 27.

21. *a roller*] A bandage.

23, 24. *I will scatter the Egyptians — Babylon*] These paragraphs, taken together, show that the captivity here foretold of the Egyptians was to be in the kingdom of Babylon. Cp. xxix. 13.

THE FALL OF ASSYRIA, A FORESHADOWING OF THE FALL OF THE POWER OF EGYPT.

CH. XXXI.] Assyria, as has been already observed, was a representative of the worldly infidel Powers relying on their own strength, opposed to God and His Church, and defying and blaspheming Him. It was distinct from Babylon, Edom, Tyre, &c., which are characterized by hostility of a different character.

It was, therefore, the fittest of all powers to be coupled with Egypt, as it is here. Besides, it has a resemblance to Egypt in another respect. Israel and Judah on many occasions showed their want of faith in God by forsaking Him, and resorting to the ungodly Power of Assyria for help (see 2 Kings xvi. 7—10. Isa. lvii. 9. Jer. ii. 18. Hos. vii. 11; xiv. 3), as they did to Egypt (Isa. xxx. 2. Jer. ii. 18).

3. *the thick boughs*] Rather, *the clouds* (*Sept.*). “Caput inter nubila condit” (*Virgil*). Cp. xix. 11.

unto all the trees of the field. ⁵ Therefore ^d his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, || when he shot forth. ⁶ All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations. ⁷ Thus was he fair in his greatness, in the length of his branches: for his root was by great waters. ⁸ The cedars in the f garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty. ⁹ I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him.

Before
CHRIST
588.
d Dan. 4. 11.
|| Or, when it
sent them forth.
e ch. 17. 23.
Dan. 4. 12.

f Gen. 2. 8. &
13. 10.
ch. 28. 13.

¹⁰ Therefore thus saith the Lord God; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and ^g his heart is lifted up in his height; ^h I have therefore delivered him into the hand of the mighty one of the heathen; † he shall surely deal with him: I have driven him out for his wickedness. ¹² And strangers, ^h the terrible of the nations, have cut him off, and have left him: ⁱ upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him. ¹³ Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches: ¹⁴ to the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees || stand up in their height, all that drink water: for ^l they are all delivered unto death, ^m to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

g Dan. 5. 20.

† Heb. in doing
he shall do unto
him.
h ch. 28. 7.

i ch. 32. 5. &
35. 8.

k Isa. 18. 6.
ch. 32. 4.

|| Or, stand upon
themselves for
their height.
l Ps. 82. 7.
m ch. 32. 18.

¹⁵ Thus saith the Lord God; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon † to mourn for him, and all the trees of the field fainted for him. ¹⁶ I made the nations to "shake at the sound of his fall, when I ° cast him down to hell with them

† Heb. to be
black.

n ch. 26. 15.
o Isa. 14. 15.

5. when he shot forth] Literally, in his shooting forth. Wherever he shot forth, waters followed him, and nourished him.

10. the thick boughs] The clouds. Cp. v. 3.

11. I have therefore delivered him into the hand of the mighty one of the heathen] Rather, Therefore will I deliver him. The Almighty goes back to a time before the fall of Nineveh, and delivers His decree from that point; and then He makes a sudden transition to the past tense, the act being already done. The destruction of Nineveh was His work.

The destroyer of Nineveh is called the mighty one (El) of the heathen. Cp. xxxii. 21 (Gesen. 45).

12. strangers] The Medes and Babylonians, who destroyed Nineveh.

14. thick boughs] Clouds.

— neither their trees stand up in their height, all that drink water] Of the various interpretations which have been given of these words (and which may be seen in Keil, p. 284), that which seems preferable is, that none of their princes (the word *el* is repeated from v. 11) may stand up in their own height; that is, that none of them may lift themselves up proudly, as if their height was due to themselves; whereas they are all drinkers of water; that is, they all depend for their stature, their foliage, and their fruit, on the water which is supplied to them by God, and without which they must wither and die.

This is the lesson which God deduces from the destruction of Nineveh, and of Egypt, and which He teaches to Kings and Nations by these and similar events.

It has been alleged by some expositors, that their princes (i.e. *princes of trees*) is a senseless phrase; but in reply to this allegation, it may be observed that trees here represent princes, as often in Scripture; and that what Ezekiel wishes to make clear is, that he is not speaking literally of trees, but of *princes* symbolized by them, and who are therefore called *their* princes; and thus he prepares the way for what immediately follows:—"They are all delivered unto death, to the nether parts of the earth, in the midst of the children of men with them that go down to the pit." These words are not applicable to trees; but they are applicable to *princes*, symbolized by them. And it is very usual with Ezekiel to pass from the symbol to the thing symbolized, in order that the meaning of the symbol may be clear. Cp. below, v. 16.

15. when he went down to the grave] To Sheol, rendered hell in v. 16. Compare Isa. xiv. 8—10, the imagery of which is reproduced here.

— I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed] He had been nourished by the waters which I supplied for his growth, but he did not acknowledge Me as the Fountain of his strength (as the King of Egypt said, "My river is mine, and I have made it for myself," xxix. 3. 9), but boasted of his stature, as if it was due to himself; therefore I covered the deep for him; I withdrew his supplies of water, and hid them as in an abyss, and they no longer poured forth their streams to nourish him.

Before
CHRIST
588.
p Isa. 14. 8.
q ch. 32. 31.

r Lam. 4. 20.

s ver. 2.
ch. 32. 19.

t ch. 28. 10. &
32. 19, 21, 24, &c.

587.

a ch. 27. 2.
ver. 16.
b ch. 19. 3, 6. &
38. 13.
c ch. 29. 3.
|| Or, dragon.
d ch. 34. 13.
e ch. 12. 13. &
17. 20.
Hos. 7. 12.

f ch. 29. 5.
g ch. 31. 13.

h ch. 31. 12.
|| Or, the land of
thy swimming.
|| Or, extinguish.
i Isa. 13. 10.
Joel 2. 31. &
3. 15.
Amos 8. 9.
Matt. 24. 29.
Rev. 6. 12, 13.
† Heb. lights
of the light in
heaven.
† Heb. them dark.

that descend into the pit: and ^pall the trees of Eden, the choice and best of Lebanon, all that drink water, ^qshall be comforted in the nether parts of the earth. ¹⁷ They also went down into hell with him unto *them that be slain with the sword*; and *they that were his arm, that dwelt under his shadow in the midst of the heathen.*

^{18 s} To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: *thou shalt lie in the midst of the uncircumcised with them that be slain by the sword.*

This is Pharaoh and all his multitude, saith the Lord God.

XXXII. ¹ And it came to pass in the twelfth year, in the twelfth month, in the first *day* of the month, *that* the word of the LORD came unto me, saying, ² Son of man, ^atake up a lamentation for Pharaoh king of Egypt, and say unto him, ^bThou art like a young lion of the nations, ^cand thou art as a || whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and ^dfouledst their rivers.

³ Thus saith the Lord God; I will therefore ^espread out my net over thee with a company of many people; and they shall bring thee up in my net. ⁴ Then ^fwill I leave thee upon the land, I will cast thee forth upon the open field, and ^gwill cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee. ⁵ And I will lay thy flesh ^hupon the mountains, and fill the valleys with thy height. ⁶ I will also water with thy blood || the land wherein thou swimdest, *even* to the mountains; and the rivers shall be full of thee. ⁷ And when I shall || put thee out, ⁱI will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. ⁸ All the † bright lights of heaven will I make † dark over thee, and set darkness upon thy land, saith the Lord God.

16. *all that drink water*] See on v. 14.

— *shall be comforted*] The ungodly Powers of this world, when they are brought low, even to the shades of *Sheol*, are represented as even deriving pleasure from the humiliation of other Potentates, added to their number. This is an accurate representation of the want of sympathy among mere worldly men and worldly rulers. True sympathy is a gift of God, and can only subsist among those who love God; cp. Isa. xiv. 9—11, where the deceased Potentates of this world are represented as welcoming the King of Babylon to their dark abode.

18. *of the uncircumcised*] See on xxviii. 10; and xxxii. 19.

— *This is Pharaoh*] This picture represents Pharaoh. Compare Nathan's "Thou art the man," 2 Sam. xii. 7; and below, xxxiv. 31: "Ye, my flock, are men." Pharaoh may see himself,—his own pride and fall,—in the King of Assyria: "Mutato nomine de Te fabula narratur." Israel may thence see its own infatuation, in resorting for help to worldly powers, instead of trusting in God.

THE FALL OF PHARAOH, THE REPRESENTATIVE OF UNGODLY POWERS OF THIS WORLD.

CH. XXXII. 2. *Son of man, take up a lamentation for Pharaoh king of Egypt*] The Dirge that follows is evidently designed to be the counterpart to that of the foregoing chapter concerning the King of Tyre, *Son of man, take up a lamentation for the king of Tyrus* (xxviii. 12).

As the prophecy concerning Tyre had not only a literal meaning, but overflowed its banks (if we may so speak), and assumed a *symbolical* significance (see above, note after xxviii. 19), so it is with this prophecy concerning the king of Egypt. It reaches beyond the domain of Egyptian history. This is evident from the fact that, whereas it is foretold that Egypt should be a *base kingdom* (xxix. 14, 15), here the king of Egypt is represented as suddenly hurled down from a proud supremacy and cast into the pit. See vv. 2—18. In brief, it may be observed, that as the king of TYRE is a figure of a great

spiritual Power proudly opposing itself to God, and assuming divine attributes, and elated by its supposed universality, and hurled down to destruction in its self-exaltation (see xxviii. 9), so the king of EGYPT is a type of *secular* and ungodly Powers relying on their worldly strength, and despising, resisting, and defying God, and destroyed by Him in the height of their prosperity.

This is further obvious from the fact, that the king of Egypt is associated in this prophecy with seven other Powers similar to himself (Assyria, Elam, Meshech, Tubal, Edom, the Princes of the North, and the Zidonians); and together they represent the combination of a godless Antichristianism in the last days, and its final overthrow. Cp. *Kliefoth*, and *Keil*.

Observe, that the destruction of the king of Tyre, the *spiritual* form of Antichristianism, is foretold first; and afterward the destruction of the king of Egypt, the *infidel* form of Antichristianism, is pronounced. This order corresponds with that in the Apocalypse. See below, on Rev. xix. 19—21; xx. 7—9. Already we see spiritual usurpations and corruptions producing infidelity, and preparing the way for godless insurrections. Let England beware and maintain the true Faith.

— *a young lion of the nations*] *Of the heathen*. As to the resemblance to a lion, cp. xix. 3. 6.

— *a whale*] Hebr. *tannim*; the same word as is rendered *dragon* in xxix. 3. Cp. Isa. xxvii. 1; li. 9; the crocodile, the type of Egypt.

— *troubledst the waters*] The nations.

⁵ *thy height*] Thy hugeness; Hebr. *ramûm*, from *rûm*, to be exalted.

⁷ *I will cover the heaven, and make the stars thereof dark*] This figurative language foretells the destruction of worldly potentates and empires. Cp. Isa. xiii. 10; xiv. 12. Joel ii. 10; iii. 4. Amos viii. 9. Rev. vi. 12—14; above, xxx. 3. Egypt represents the powers of this world opposed to Christ. The fall of the king of Egypt symbolizes the prostration of worldly powers before Him at the latter day. Cp. *Keil*, 289.

⁹ I will also † vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known. ¹⁰ Yea, I will make many people ^k amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and ¹ they shall tremble at *every* moment, every man for his own life, in the day of thy fall.

¹¹ ^m For thus saith the Lord God; The sword of the king of Babylon shall come upon thee. ¹² By the swords of the mighty will I cause thy multitude to fall, ⁿ the terrible of the nations, all of them: and ^o they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed. ¹³ I will destroy also all the beasts thereof from beside the great waters; ^p neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them. ¹⁴ Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord God. ¹⁵ When I shall make the land of Egypt desolate, and the country shall be † destitute of that whereof it was full, when I shall smite all them that dwell therein, ^q then shall they know that I *am* the LORD. ¹⁶ This *is* the ^r lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, *even* for Egypt, and for all her multitude, saith the Lord God. •

¹⁷ It came to pass also in the twelfth year, in the fifteenth *day* of the month, that the word of the LORD came unto me, saying, ¹⁸ Son of man, wail for the multitude of Egypt, and ^s cast them down, *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit. ¹⁹ ^t Whom dost thou pass in beauty? ^u go down, and be thou laid with the uncircumcised. ²⁰ They shall fall in the midst of *them that are* slain by the sword: || she is delivered to the sword: draw her and all her multitudes. ²¹ ^x The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are ^y gone down, they lie uncircumcised, slain by the sword.

²² ^z Asshur *is* there and all her company: his graves *are* about him: all of them slain, fallen by the sword: ²³ ^a whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which ^b caused || terror in the land of the living.

Before
CHRIST
587.

† Heb. *provoke to anger, or, grief.*
k ch. 27. 35.

l ch. 26. 16.

m Jer 46. 26
ch. 30. 4.

n ch. 28. 7.
o ch. 29. 19.

p ch. 29. 11.

† Heb. *desolate from the fulness thereof.*

q Exod. 7. 5. & 14. 4, 18.

Ps. 9. 16.
ch. 6. 7.
r 2 Sam. 1. 17.
2 Chron. 35. 25.
ch. 26. 17.
ver. 2.

s ch. 26. 20. & 31. 14.

t ch. 31. 2, 18.
u ver. 21, 24, & c.
ch. 28. 10.

|| Or, *the sword is laid.*

x Isa. 1. 31. & 14. 9, 10.
ver. 27.
y ver. 19, 25, & c.

z ver. 24, 26, 29, 30.

a Isa. 14. 15.

b ch. 26. 17, 21.
ver. 24, 25, 26, 27, 32.
|| Or, *dismaying.*

14. *will I make their waters deep, and cause their rivers to run like oil*] I will make her waters to sink, and (instead of water) I will make their rivers to flow as oil; that is, I will make the worldly power—represented by the waters in which it gloried—to subside, and in its stead I will diffuse the graces of the Spirit, typified by oil (Ps. xlv. 7). See on Rev. vi. 6.

This is a prophecy of the diffusion of the Gospel among the Nations of heathendom, so that their rivers run like oil which nourishes, not secular power, but true spiritual light. See *S. Jerome* here, *Ewald*, and *Keil*.

The subsidence of the proud waters of temporal and turbid power makes way for the clear flow of the pure oil of spiritual grace.

16. *the daughters of the nations*] Of the heathen; the inhabitants of Gentile kingdoms opposed to God.

17. *fifteenth day of the month*] Probably the twelfth month (v. 1).

18. *nations*] Heathen.

19. *Whom dost thou pass in beauty?*] Thou deemedst thyself to be the fairest of kingdoms; but is there now any kingdom, however feeble, which is surpassed by thee?

— *uncircumcised*] This word, *uncircumcised*, is repeated ten times in this chapter (vv. 19. 21. 24—30. 32), and always in connexion with death and destruction. It is more remarkable as applied to Egypt, some of whose inhabitants were not literally uncircumcised. See above, on Gen. xvii. 10, 11.

But this prophecy is to be interpreted spiritually. As *S. Jerome* and *Theodoret* observe, the *uncircumcised* in this chapter are worldly and godless men, who have not the circumcision of the spirit (Rom. ii. 28, 29. Phil. iii. 3. Col. ii. 11), but are “uncircumcised in heart and ears” (Acts vii. 51), and die in their unbelief and iniquity.

Here is another echo to Jeremiah; see his spiritual use of the word “uncircumcised” (ix. 25, 26).

20. *slain by the sword*] Here is another phrase which is often repeated in this chapter; *slain* or *fallen by the sword*. See vv. 21—26. 29—31. No doubt it is intended to be significant; and, with reverence be it said, it was providentially adopted by the Holy Spirit, so as to prepare the way by Ezekiel for the further development of this prophecy by St. John in the Apocalypse, where he describes the proud, impious enemies of God and His Church as *slain by the sword of Christ*. See Rev. xix. 21.

22. *Asshur*] The great empire of Assyria—a type of worldly, infidel, and blasphemous powers and persons, and associated as such with Egypt, in punishment.

23. *set in the sides of the pit*] In the lowest depths of the pit; as our Lord said of Capernaum, “Thou, that art exalted unto heaven, shalt be brought down to hell” (Matt. xi. 23).

— *which caused terror in the land of the living*] This phrase, *terror—the land of the living*, is repeated six times in this chapter (vv. 23—27. 32), in which last place is a contrast,

Before
CHRIST
587.
c Jer. 49, 34, &c.
d ver. 21.
e ver. 23.

²⁴ There is ^c Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are ^d gone down uncircumcised into the nether parts of the earth, ^e which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit. ²⁵ They have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of *them that be slain*.

f Gen. 10. 2.
ch. 27. 13. & 38. 2.
g ver. 19, 20, &c.
h ver. 21.
Isa. 14. 18, 19.

²⁶ There is ^f Meshech, Tubal, and all her multitude: her graves are round about him: all of them ^g uncircumcised, slain by the sword, though they caused their terror in the land of the living. ²⁷ ^h And they shall not lie with the mighty *that are* fallen of the uncircumcised, which are gone down to hell [†] with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though *they were* the terror of the mighty in the land of the living. ²⁸ Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are* slain with the sword.

† Heb. with
weapons of their
war.

i ch. 25. 12, &c.
† Heb. given,
or, put.
k ch. 38. 6, 15, &
39. 2.
l ch. 28. 21.

²⁹ There is ⁱ Edom, her kings, and all her princes, which with their might are [†] laid by *them that were* slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit. ³⁰ ^k There *be* the princes of the north, all of them, and all the ^l Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with *them that be* slain by the sword, and bear their shame with them that go down to the pit.

m ch. 31. 16.

³¹ Pharaoh shall see them, and shall be ^m comforted over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord God. ³² For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with *them that are* slain with the sword, *even* Pharaoh and all his multitude, saith the Lord God.

see note there), and is doubtless designed to be very significant. *The land of the living* is paraphrased in the *Targum* by the *Land of Israel*; and by ancient Christian Expositors it is supposed to designate the *Church of the living God*, the land in which God gives life; whereas they, the worldly persecutors and oppressors who *cause terror* in it, by their wicked and cruel deeds, are reserved by Him for eternal death.

^{24.} *Elam*] Once an ally of Babylon (Isa. xxii. 6), and afterwards united with the forces of Media against Babylon (Isa. xxi. 9). Cp. Jer. xlix. 34.

^{26.} *Meshech, Tubal*] Here joined together in one. Cp. xxvii. 13; and see below, xxxviii. 3, where they are represented as a northern nation warring against the kingdom of God. Thus this prophecy prepares the way for the further development of it in that chapter, where the enemies of God are displayed as rising in rebellion against Him, and as routed in a full and final overthrow. Cp. below, on v. 30.

^{27.} *And they shall not lie with the mighty*] These proud, rapacious enemies of God and His Church, shall not lie with the ancient heroes, who are gone down to *Sheol* with their weapons of war in their hands, and men have laid their swords under their heads in a noble funeral. Cp. 1 Macc. xiii. 29; and *Virg.*, *Æn.* vi. 232:

"At pius Æneas ingenti mole sepulcrum
Imponit, suaque arma viro."

Cp. *Arrian*, i. 5; *Diod. Sic.* xviii. 26.

The heroes of antiquity, such as Hector and Achilles, Miltiades and Themistocles, the Decii and the Scipios, are to be distinguished from these ungodly persecutors and oppressors, who, like the Titans of old, and like Capaneus and Mezentius of Greek and Roman story, relied presumptuously on

their own strength, and defied God. The heroes of old have had an honourable burial, and are remembered by men with gratitude. But the proud and godless ones of this world, who war against God and His Church, whether by physical force or by political power, will be with *their iniquities* inveterately riveted like a racking torture *in their bones*, though they were a terror of the mighty *in the land of the living*. Cp. *A Lapide* here, *W. Lowth*, *M. Henry*, and *Keil*.

^{29.} *Edom*] Compare xxv. 12.

^{30.} *princes of the north*] Here is another preparation for a further development of the prophecy in chapters xxxviii. 6. 15; xxxix. 1. Cp. above, on v. 26.

— *the Zidonians*] See above, xxviii. 22.

This prophecy specifies seven powers as specimens of God's worldly foes leagued together against Egypt on the south of Palestine; Assyria in the north; Elam to the east; Meshech, Tubal, and the powers of the north, in a more distant northern direction; and two in the immediate neighbourhood of Israel, Edom on the southern and Zidon on the northern frontier. Thus they symbolize the distant and nearer foes of God's Church.

^{31.} *shall be comforted*] Compare xxxi. 16.

^{32.} *my terror*] Observe the contrast. *My terror*. These proud and godless powers have caused *their terror in the land of the living*. See above, on v. 23. But the day is coming (God says) when *I will cause My terror in the land of the living*; and all impious enemies will lie together in the pit of destruction. Cp. Isa. lxvi. 16. Jer. xxv. 33. Rev. xix. 17—21.

Therefore the moral is, "Be not afraid of their terror, but sanctify the Lord God in your hearts" (1 Pet. iii. 14, 15).

XXXIII. ¹ Again the word of the LORD came unto me, saying, ² Son of man, speak to ^a the children of thy people, and say unto them, ^b † When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their ‘watchman:’ ³ if when he seeth the sword come upon the land, he blow the trumpet, and warn the people; ⁴ then † whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, ^d his blood shall be upon his own head. ⁵ He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. ⁶ But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, ^c he is taken away in his iniquity; but his blood will I require at the watchman’s hand.

⁷ † So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. ⁸ When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at thine hand. ⁹ Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

¹⁰ Therefore, O thou son of man, speak unto the house of Israel; Thus ye

Before
CHRIST
587.
a ch. 3. 11.
b ch. 14. 17.
† Heb. *A land when I bring a sword upon her.*
c 2 Sam. 18. 24, 25.
2 Kings 9. 17.
ver. 7.
Hos. 9. 8.
† Heb. *he that hearing heareth.*
d ch. 18. 13.

e ver. 8.

f ch. 3. 17, &c.

COMFORTABLE ASSURANCE TO ISRAEL ON ITS REPENTANCE,
AFTER THE DESTRUCTION OF JERUSALEM.

PRELIMINARY NOTE TO CHAPTERS XXXIII.—XLVIII.

CH. XXXIII.] This portion of Ezekiel’s prophecies, from the present chapter to the end, may be compared with that part of the prophecies of Isaiah, which begins with the fortieth chapter (“*Comfort ye, comfort ye My people, saith your God; speak ye comfortably to Jerusalem*”), and is continued to the close of that Book. Isaiah had foretold Jerusalem’s destruction and Israel’s captivity at Babylon; and he had ministered comfort by anticipation to those who would see and suffer those calamities; and he had assured Israel of a future restoration in Christ.

Ezekiel completes the work of Isaiah. He himself was one of those whom Isaiah had foreseen in the spirit; he was among the exiles and captives of Babylonia; he there received tidings of the destruction of Jerusalem (xxxiii. 21).

At that crisis his prophetic commission was renewed; his mouth, which had been closed for a time, was opened afresh (xxxiii. 22), and he pours forth a strain of admonition and consolation to the mourning captives, and shows that if they receive God’s penal chastisement with the proper dispositions of repentance, faith, and hope, then these national calamities will be occasions of great spiritual benefit; then their exile and captivity will make them seek for a home in the heavenly Jerusalem, which can never be destroyed.

The seeming dissolution of Israel and Judah, scattered in the valley of dry bones (chap. xxxvii.), ought to make them aspire to the time of their blessed conjunction and resurrection; the temporary triumph of the enemies of Jerusalem ought to lead them to look forward to the time when God’s foes,—represented by Gog and his army,—will be routed for ever (chaps. xxxviii., xxxix.).

The destruction of their earthly city and temple ought to prepare them for the glory and bliss of the Universal Church of Christ, revealed in that magnificent vision which completes the roll of Ezekiel’s prophecy (chaps. xl.—xlvi.).

Thus the arrival of the tidings of Jerusalem’s downfall and destruction becomes the starting-point for the building up of the everlasting Sion; and Ezekiel reiterates and amplifies the Evangelical prelude of Isaiah: “*Comfort ye, comfort ye My people, saith your God.*”

Josephus says (Ant. x. v. 1), that Ezekiel wrote *two* Books of Prophecies; whence it has been reasonably inferred by some, that Ezekiel’s work was divided into *two* parts. It has been thought by some (as *Huet, Le Moigne, Buddeus*, and others), that the first part consisted of chaps. i.—xxxix.; and the second of chap. xl., to the end. See *Carpzov’s* Introd., p. 208. But

perhaps the division might better be made at the beginning of the following chapter.

For further remarks on these prophecies, see below, *Prelim. Note* to chap. xxxvi.; and to chap. xl.; and the RETROSPECT, at the end of this Volume.

2. *When I bring the sword upon a land*] As I have done on Jerusalem. The literal translation is, *a land when I shall bring a sword upon it*. The sword of Nebuchadnezzar is God’s sword; and it is brought by Him on Israel for its sins.

— *of their coasts*] Literally, *from the ends of them*; i. e. chosen out from the whole number of them. Cp. Gen. xlvii. 2 (*Gesen.* 737).

— *set him for their watchman*] Hebr. *tsopheh*. On the walls, and near the gates of the city (2 Sam. xviii. 24. 2 Kings ix. 17). Cp. note on Cant. iii. 3; v. 7. Isa. lii. 8; lvi. 10; lxii. 6, for the spiritual meaning of the word.

3. *the trumpet*] Compare Isa. lviii. 1: “*Lift up thy voice as a trumpet*,” and 1 Cor. xiv. 8: “*If the trumpet give an uncertain sound, who shall prepare himself for the battle?*”

7. *I have set thee a watchman*] Think not that because the walls and gates of Jerusalem may be destroyed (see v. 21), thy duty as a watchman to the house of Israel will cease. No; from that very time it will have new obligations,—and thou wilt have new admonitions, consolations, and promises to give. The fall of Jerusalem will be a renewal of thy commission. See v. 22.

PERSONAL RELIGION.

8. *When I say unto the wicked, O wicked man, thou shalt surely die*] Observe the personal applications of God’s word to each individual soul in the present chapter.

The greater part of the pronouns and verbs are in the singular number.

Jerusalem had now been destroyed. All spiritual helps from the public services of the Temple, its festivals, its sacrifices, and sacred ritual, were now at an end. Each soul was to be thrown on its own spiritual resources, derived from personal communion with God; each grain on the great threshing-floor was to be winnowed separately. Ezekiel is commissioned to press upon each conscience a sense of its personal responsibility, and by the quickening of this sense to bring each soul into closer union with God. Thus the public religious loss might be improved into an occasion of private religious gain.

The dissolution of National Establishments of Religion are great national calamities; but such calamities are tests of private steadfastness; and they may be made ministerial to the growth of personal religion.

THE WORD OF COMFORT.

10. *Thus ye speak*] Or, *Ye say well*. Cp. *Gesen.* 402; *Keil*

Before
CHRIST
587.
g ch. 24. 23.
h So Isa. 49. 11.
ch. 37. 11.
i 2 Sam. 14. 14.
ch. 18. 23, 32.
2 Pet. 3. 9.
k ch. 18. 31.

l ch. 3. 20. &
18. 24, 26, 27.

m 2 Chron. 7. 14.

n ch. 3. 20. &
18. 24.

o ch. 3. 18, 19. &
18. 27.

† Heb. judgment
and justice.

p ch. 18. 7.
q Exod. 22. 1, 4.
Lev. 6. 2, 4, 5.
Num. 5. 6, 7.
Luke 19. 8.
r Lev. 18. 5.
ch. 20. 11, 13, 21.
s ch. 18. 22.

t ver. 20.
ch. 18. 25, 29.

u ch. 18. 26, 27.

x ver. 17.
ch. 18. 25, 29.

y ch. 1. 2.

z ch. 24. 26.

a 2 Kings 25. 4.

b ch. 1. 3.

c ch. 24. 27.

11 speak, saying, If our transgressions and our sins *be* upon us, and we ^e pine away in them, ^h how should we then live? ¹¹ Say unto them, *As I live*, saith the Lord God, ⁱ I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for ^k why will ye die, O house of Israel?

¹² Therefore, thou son of man, say unto the children of thy people, The ^l righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, ^m he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth. ¹³ When I shall say to the righteous, *that* he shall surely live; ⁿ if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

¹⁴ Again, ^o when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do [†] that which is lawful and right; ¹⁵ *if* the wicked ^p restore the pledge, ^q give again that he had robbed, walk in ^r the statutes of life, without committing iniquity; he shall surely live, he shall not die. ¹⁶ ^s None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

¹⁷ Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. ¹⁸ ^u When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. ¹⁹ But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

²⁰ Yet ye say, ^x The way of the Lord is not equal.

O ye house of Israel, I will judge you every one after his ways.

²¹ And it came to pass in the twelfth year ^y of our captivity, in the tenth month, in the fifth day of the month, ^z that one that had escaped out of Jerusalem came unto me, saying, ^a The city is smitten.

²² Now ^b the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; ^c and my mouth was opened, and I was no more dumb.

303. Ye rightly put this question, and I will answer it. The words of comfort are not introduced by a rebuke, but by a recognition of the reasonableness of the inquiry; *Our sins are upon us, and we are pining away in them*, according to the threats of God in the Law (Lev. xxvi. 39; and see above, xxiv. 23), which are now verified, *how then can we hope to live?* I will answer you with words of consolation. See the cheering assurance which follows:—

"*As I live, saith the Lord God, I have no pleasure in the death of the wicked.*" But I have pleasure "*that the wicked turn from his way, and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?*" Here is a declaration of God's desire that all men should be saved, which may be joined with the Evangelical promises in Christ; see John iii. 16. Rom. viii. 32. 1 Tim. ii. 4. 6. Titus ii. 11. 2 Pet. iii. 9, asserting that God desires all men to be saved, and has shown that desire in the most convincing manner by giving His own Son for the salvation of all.

11. *As I live, saith the Lord God, I have no pleasure in the death of the wicked—turn ye, turn ye!* Do you ask, Is it good to repent or no? Why do you doubt? God commands it. Nay, He not only commands, but exhorts, and invites, and encourages with a promised reward, saying with an oath, *As I live*. "Cupit credi sibi. O beatos nos, quorum causâ Deus jurat! O miserimos, si nec juranti Deo credimus!" (*Tertullian*, De Pœnit.)

14—16.] Here, and in another memorable passage (Jer. xviii. 7, 8), Almighty God plainly teacheth us that we ought so to conceive all His threatenings, be they never so peremptorily

set down, as that He may reserve to Himself a power of re- vocation, in case the parties so threatened repent.

The examples make it plain. Abimelech shall die for taking Sarah (Gen. xx. 3). Understand it, "unless he restore her."

Forty days, and Nineveh shall be destroyed (Jonah iii. 10). Understand it, with this reservation, "Unless they repent;" and so of the rest (*Bp. Sanderson*, iii. 42).

TIDINGS OF THE FALL OF JERUSALEM.

21. *it came to pass in the twelfth year of our captivity, in the tenth month—The city is smitten*] The city was taken in the eleventh year of Zedekiah, the successor of Jehoiachin, in the fourth month, in the ninth day of the month (Jer. xxxix. 1, 2. 2 Kings xxv. 1—4). The tidings were brought by one who had escaped, and who arrived at the river Chebar (i. 3), more than a year and four months after its fall. It is not said, that Ezekiel did not know before this time that Jerusalem was taken. No; that event had been revealed to him by God at the very time when it happened. See xxvi. 1, 2. And now the truth of that revelation is proved by the arrival of one who had seen the destruction of the city with his own eyes.

— *The city is smitten*] A gentle expression of a deep sorrow in him who speaks, and who feels for them to whom he comes. *The city is smitten*; it is utterly destroyed: Jerusalem is no more.

22. *my mouth was opened*] When the people were struck dumb with sorrow, at the sad tidings of the event which

²³ Then the word of the LORD came unto me, saying, ²⁴ Son of man, ^d they that inhabit those ^e wastes of the land of Israel speak, saying, ^f Abraham was one, and he inherited the land: ^g but we *are* many; the land is given us for inheritance.

²⁵ Wherefore say unto them, Thus saith the Lord God; ^h Ye eat with the blood, and ⁱ lift up your eyes toward your idols, and ^k shed blood: and shall ye possess the land? ²⁶ Ye stand upon your sword, ye work abomination, and ye ^l defile every one his neighbour's wife: and shall ye possess the land?

²⁷ Say thou thus unto them, Thus saith the Lord God; *As I live, surely* ^m they that *are* in the wastes shall fall by the sword, and him that *is* in the open field ⁿ will I give to the beasts [†] to be devoured, and they that *be* in the forts and ^o in the caves shall die of the pestilence. ²⁸ ^p For I will lay the land [†] most desolate, and the ^q pomp of her strength shall cease; and ^r the mountains of Israel shall be desolate, that none shall pass through. ²⁹ Then shall they know that I *am* the LORD, when I have laid the land most desolate because of all their abominations which they have committed.

³⁰ Also, thou son of man, the children of thy people still are talking *||* against thee by the walls and in the doors of the houses, and ^s speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD. ³¹ And ^t they come unto thee [†] as the people cometh, and *||* they ^u sit before thee *as* my people, and they hear thy words, but they will not do them: ^x for with their mouth [†] they shew much love, *but* ^y their heart goeth after their covetousness. ³² And, lo, thou *art* unto them as [†] a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. ³³ ^z And when this cometh to pass, (lo, it will come,) then ^a shall they know that a prophet hath been among them.

Before
CHRIST
587.
d ch. 34. 2.
e ver. 27.
ch. 36. 4.
f Isa. 51. 2.
Acts 7. 5.
g See Micah 3. 11.
Matt. 3. 9.
John 8. 39.
h Gen. 9. 4.
Lev. 3. 17. &
7. 26. & 17. 10.
& 19. 26.
Deut. 12. 16.
i ch. 18. 6.
k ch. 22. 6, 9.
l ch. 18. 6. &
22. 11.
m ver. 24.
n ch. 39. 4.
† Heb. to devour
him.
o Judg. 6. 2.
1 Sam. 13. 6.
p Jer. 44. 2, 6, 22.
ch. 36. 34, 35.
† Heb. desolation
and desolation.
q ch. 7. 24. &
24. 21. & 30. 6, 7.
r ch. 6. 2, 3, 6.
s Or, of thee.
t ch. 14. 1. &
20. 1, &c.
† Heb. according
to the coming of
the people.
u Or, my people
sit before thee.
v ch. 8. 1.
x Ps. 78. 36, 37.
Isa. 29. 13.
† Heb. they make
loves, or jests.
y Matt. 13. 22.
† Heb. a song
of loves.
z 1 Sam. 3. 20.
a ch. 2. 5.

Ezekiel had foretold, but which they, being deceived by false prophets, had deemed to be incredible (xi. 3; xii. 22); and when the truth of his prophecies was proved, and he would therefore obtain a more ready hearing from them, then God graciously opens the Prophet's mouth, to comfort them with gracious assurances of love, and with merciful promises of joy.

24. *those wastes of the land* The land of Israel, wasted by the fire and sword of the Chaldeans. See v. 27; xxxvi. 4.

— *Abraham was one* Only one. Cp. Isa. li. 2. If Abraham, a single person, had the promise of inheriting the land, how much more may we, who are many, and who are already settled there by God, look to remain in it!

25. *Ye eat with the blood* Literally, *from the blood*. Ye eat flesh, in which the blood, the vital principle, still remains. Cp. Gen. ix. 4. Lev. vii. 26, 27; xix. 26. 1 Sam. xiv. 32.

— *Ye—lift up your eyes towards your idols* In adoration. See xviii. 6.

26. *Ye stand upon your sword* Ye rely on your power to commit acts of cruelty. Might is your right; and ye rule by force and violence. Cp. Wisd. ii. 11. *Hesiod*, O. and D., 187—190.

30. *are talking against thee* Rather, *are talking about thee*. The fulfilment of Ezekiel's prophecies, the truth of which was now manifested to the exiles at Chebar, would naturally have made him a subject of general conversation. The Prophet would have become famous, and would be an object of general resort.

But let him not be elated with this notoriety. Let him not flatter himself with the belief that his ministry has therefore been successful. Many of them would come to him out of idle curiosity, or for gratification of the sense, as men go to a picture-gallery, or to a theatre or concert, and would receive only a temporary pleasure and excitement from listening to his words, but would derive no real profit from them. They would show no good fruits of his teaching, in repentance and amendment of life.

How many persons flock to sermons of celebrated Preachers VOL. V. PART II.—233

in this temper of mind! And how many Preachers are tempted to imagine that they have wrought a religious reformation, because they have attracted large congregations to listen to their words! Even one of the greatest Preachers of ancient Christendom, S. Augustine, was in his youth, as he himself relates (Confess. v. 13), a hearer such as is described by the Prophet. When he was at Milan, he used to frequent the sermons of the Bishop of that city, S. Ambrose: "I was wont to hear his public preaching, but I did not listen to it with due attention. I went to Church in order to try whether his eloquence corresponded to the report I had heard of it. I hung upon the words which he uttered; but I stood there near the pulpit in careless indifference and contempt with regard to the things which he exhorted us to do."

A great Bishop and Preacher of the Church of England thus writes:—"Alms are played, prayers are played, and sermons go away with it now. The Church is full, and God knows a few true hearers: the rest are but a sort of sermon hypocrites. The scene is in the thirty-third of Ezekiel (vv. 30, 31): 'O let us go hear the word;' and the Prophet adds, so was the fashion then; for fashion it was. And thither they come, and here sit they; but their heart is wandering where they will. It is but as they hear a song of one that hath a pleasing voice, and no more comes of the sermon than of the song" (Bp. Andrewes, i. 407; v. 198).

31. *they come unto thee as the people cometh* Rather, *they come to thee as a large assembly cometh*; they flock in great numbers to hear thy preaching.

— *for with their mouth they shew much love* Rather, *for they will do the things which are sweet* (Hebr. *agábim*, pleasures: see v. 32; *Gesen.* 614; *Fuerst*, 1011; and see *Keil*, p. 309) *in their own mouths*. They will not practise the teaching which comes forth out of Thy mouth, but will do what is pleasant to their own. Cp. *Gesen.* xxv. 28.

— *but their heart* And their heart goeth after their gain.

32. *a very lovely song* Literally, *a song of pleasures*. Hebr. *agábim*. See on v. 31.

Before
CHRIST

587.

a ch. 33. 24.
b Jer. 23. 1.
Zech. 11. 17.
c Isa. 56. 11.
Zech. 11. 16.
d ch. 33. 25, 26.
Micah 3. 1, 2, 3.
Zech. 11. 5.
e ver. 16.
Zech. 11. 16.

f Luke 15. 4.
g 1 Pet. 5. 3.
h ch. 33. 21, 28.
i 1 Kings 22. 17.
Matt. 9. 36.
|| Or, without a
shepherd, and so
ver. 8.
K Isa. 56. 9.
Jer. 12. 9.
ver. 8.

1 ver. 5, 6.

m ver. 2, 10.

n ch. 3. 18.
Heb. 13. 17.

o ver. 2, 8.

XXXIV. ¹ And the word of the LORD came unto me, saying, ² Son of man, prophesy against the ^ashepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; ^b Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? ³ ^c Ye eat the fat, and ye clothe you with the wool, ^d ye kill them that are fed: but ye feed not the flock. ⁴ ^e The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was broken*, neither have ye brought again that which was driven away, neither have ye ^f sought that which was lost; but with ^g force and with cruelty have ye ruled them. ⁵ ^h And they were ⁱ scattered, || because *there is no shepherd*: ^k and they became meat to all the beasts of the field, when they were scattered. ⁶ My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

⁷ Therefore, ye shepherds, hear the word of the LORD; ⁸ As I live, saith the Lord God, surely because my flock became a prey, and my flock ^l became meat to every beast of the field, because *there was no shepherd*, neither did my shepherds search for my flock, ^m but the shepherds fed themselves, and fed not my flock; ⁹ therefore, O ye shepherds, hear the word of the LORD; ¹⁰ Thus saith the Lord God; Behold, I *am* against the shepherds; and ⁿ I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds ^o feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

THE FALSE SHEPHERDS AND THE TRUE SHEPHERD.

CH. XXXIV. 2. *prophesy against the shepherds of Israel* [Or, *Prophesy to, and upon, and concerning the shepherds* (Sept., *Vulg., Keil*); that is, all those who are invested with the duties, whether civil or ecclesiastical, of ruling, tending, and feeding the flock of My people.

The Prophet passes from the metaphor of a *watchman*, in the foregoing chapter, to that of a *shepherd* in the present, because the latter had now become more appropriate, when the walls of the City of Jerusalem had been destroyed, and its inhabitants were scattered like sheep on the mountains.

The Prophet addresses himself to the shepherds of Israel, that is to say, their princes and governors, and such as in our Lord's age were the Scribes and Pharisees and rulers of the Jewish Nation.

In Gospel times we may understand by shepherds the Bishops, Priests, and Deacons of the Church, and such as are called Angels of the Churches in the Apocalypse.

For an excellent exposition of this chapter, with a doctrinal and practical application to Christian Pastors, the reader is invited to refer to the two Sermons of *S. Augustine* (Serm. 46 and 47, vol. v., pp. 326—382).

— *Woe—to the shepherds of Israel that do feed themselves* [The faithless shepherds “seek their own, not the things which are Christ's” (Phil. ii. 21). But the faithful Pastor says, “I seek not yours, but you” (2 Cor. xii. 14); and the Good Shepherd “seeks that which is lost, and gives His life for the sheep.”

3. *ye kill them that are fed*] That which is fatted ye kill for yourselves. Cp. Zech. xi. 16.

4. *The diseased*] The weakly; those who are still enfeebled from the remanent effects of sickness, and who are distinguished from those who are actually sick; the former need to be strengthened, the latter to be healed.

— *driven away*] Or strayed (Deut. xxii. 1), where the same word is used.

In a spiritual sense, this is to be applied to Christian Pastors, especially Christian Bishops, who do not endeavour to retrieve those who have fallen into sin, and have been led astray by heretical teachers (*S. Jerome*).

There is a passage of *S. Augustine* here (Serm. xli. 14) which may be set against the teaching of some modern “Masters of Israel,” who say that the Church of Christ, when she has admitted the children of heretical or schismatical parents into her Schools, ought to forego all attempts to instil into their minds

the true Catholic Faith, lest she should be liable to the charge of “proselytizing.” “Some sheep,” says *S. Augustine*, “are wilful and refractory, and are angry with us if, when they stray, we try to bring them back to the fold. They say that they are aliens from us, and they ask us, ‘What do you want with us? Why do you seek for us?’ As if the very fact that they are alien from us, and are wandering astray, is not reason enough why we should seek for them! ‘If I am in error, if I am perishing’ (they say), ‘what have you to do with us?’ ‘Quid me vis? Quid me queris?’ they ask. I answer, ‘Quia in errore es, revocare volo; quia peristi, invenire volo.’ They reply, ‘Sic volo errare, sic volo perire.’ But I rejoin, ‘Sic vis errare! Sic vis perire! Quanto melius ego nolo!’ I fear the Divine Voice, which says to the shepherds, *Them which had strayed ye did not bring back*. I fear that Voice more than I fear thee. Thou canst not overturn the judgment-seat of Christ, and set up a schismatical judgment-seat in its place. We must all stand before the judgment-seat of Christ. Therefore, whether you will or no, I will endeavour to bring back the sheep that are astray. Let the briars of the thickets tear my hands when I am seeking them, I will go after them. As far as the Lord gives me strength, I will force my way through them all. I will seek for that which is astray, I will recover that which is perishing. ‘Si me pati non vis, noli errare, noli perire.’”

What would *S. Augustine* have said to the modern theories of “Conscience Clauses”? What would he have said to those who allege that “the Church of Christ ought not to proselytize”? What would he have said to those who speak thus to her who has received a divine commission to go and teach (make disciples of) all Nations? (Matt. xxviii. 19). And what would Ezekiel have said to such suggestions as those?

— *with force and with cruelty have ye ruled*] Contrary to the Law of Moses (Lev. xxv. 43. 46).

6. *My sheep wandered through all the mountains, and upon every high hill*] In a spiritual sense this is true of those who wander on the mountains of philosophical pride, which exalts itself against the knowledge of God (*S. Jerome*).

— *none did search or seek after them*] Rather, *none did inquire after them, or seek for them*. Cp. v. 11.

10. *I am against the shepherds; and I will require my flock—and cause them to cease from feeding the flock*] Here is a prophecy, that God would take away the pastoral office from the Jewish shepherds, such as the Scribes and Pharisees; and He goes on to declare that He would transfer it to Christ and His Apostles. See vv. 11, 12. 23—31.

¹¹ For thus saith the Lord God; Behold, I, *even I*, will both search my sheep, and seek them out. ¹² † As a shepherd seeketh out his flock in the day that he is among his sheep *that are scattered*; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in ^r the cloudy and dark day. ¹³ And ^q I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. ¹⁴ ^r I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: ^s there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel. ¹⁵ I will feed my flock, and I will cause them to lie down, saith the Lord God. ¹⁶ ^t I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy ^u the fat and the strong; I will feed them ^x with judgment. ¹⁷ And *as for* you, O my flock, thus saith the Lord God; ^y Behold, I judge between † cattle and cattle, between the rams and the † he goats. ¹⁸ *Seemeth it* a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? ¹⁹ And *as for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet. ²⁰ Therefore thus saith the Lord God unto them; ^z Behold, I, *even I*, will judge between the fat cattle and between the lean cattle. ²¹ Because ye have

Before CHRIST 587.
† Heb. According to the seeking.
p ch. 30. 3.
Joel 2. 2.
q Isa. 65. 9, 10.
Jer. 23. 3.
ch. 28. 25. &
36. 24. &
37. 21, 22.
r Ps. 23. 2.
s Jer. 33. 12.
t See ver. 4.
Isa. 40. 11.
Micah 4. 6.
Matt. 18. 11.
Mark 2. 17.
Luke 5. 32.
u Isa. 10. 16.
Amos 4. 1.
x Jer. 10. 24.
y ch. 20. 37, 38.
ver. 20, 22.
Zech. 10. 3.
Matt. 25. 32, 33.
† Heb. small cattle of lambs and kids.
† Heb. great he goats.
z ver. 17.

¹¹. *I, even I, will both search my sheep*] Observe the emphatic repetition of the pronoun *I*. God Himself will become the Shepherd of Israel, and will inquire after His flock, and search them out. This was fulfilled by Him when He Who is the Good Shepherd (John x. 11, 14), “came to seek and to save that which was lost” (S. Augustine).
¹². *in the cloudy and dark day*] Of sin, error, and unbelief (S. Augustine).
THE TRUE RESTORATION OF ISRAEL.
¹³. *I will bring them out from the people*] Literally, from the peoples. I will separate them from the heathens and unbelievers.
^{13, 14}. *I will bring them to their own land—in a fat pasture shall they feed upon the mountains of Israel*] This promise may be said to have been fulfilled in part when the Jewish exiles returned from Babylon to the land of Israel, under Zerubbabel. But it has a far wider scope. The language is figurative. The sheep are *men* (v. 31). Their shepherd is called *David*, which name here signifies CHRIST. See v. 23. Therefore the land also on which they feed, the land of promise, the mountains of Israel, have a spiritual meaning.
All the World is promised to Israel in Christ, and is to become a Church, a Holy Land, a spiritual Palestine under Him, by His pastoral care. “I will give Thee the heathen for Thine inheritance, and the utmost parts of the earth for Thy possession” (Ps. ii. 8), is the promise of God to Christ, the Seed of Abraham and Israel.
Therefore, whenever the “lost sheep of the house of Israel” return to Him, they return to the mountains of Israel, and are fed in fresh pastures in their own land, and may say with the Psalmist, “The Lord is my Shepherd, therefore can I lack nothing. He shall feed me in a green pasture, and lead me forth beside the waters of comfort” (Ps. xxiii. 1, 2). See S. Jerome here. The pastures of the mountains of Israel, on which the sheep feed, and the rivers of which they drink, may be interpreted to mean the spiritual pastures and streams of Holy Scripture, which have flowed into all lands (S. Augustine, Theodoret).

The Prophet speaks of *one mountain* (v. 26), and of *many mountains*. The Church of God is one; the “city built on a hill, which cannot be hid” (Matt. v. 14), and yet she is multi-form. There are innumerable Churches of God throughout all

the world in the One Catholic Church (Theodoret). Cp. below, on v. 26.
¹⁴. *shall their fold be*] Their pasture, where they lie down and rest (Gesen. 538).
¹⁶. *I will destroy the fat and the strong*] Those who abuse their strength to tyrannize over the rest of the flock, and to deprive them of their share of food and water; vv. 18, 19, 21.
ADDRESS TO THE FLOCK.
¹⁷. *as for you, O my flock*] What has been said before by God, was addressed to the shepherds, that is, to the Rulers of the People. He now addresses the sheep, that is, the People themselves (S. Jerome). Cp. v. 31.
— *judge between cattle and cattle*] Between sheep and sheep. “The Good Shepherd knoweth His sheep, and He calleth His own sheep by name” (John x. 4). He cares for each individual member of His fold, and He will judge every one according to his works. He knows what kind of pasture on earth is fit for each of His sheep; and He will allot to each his proper place in the heavenly fold. “The Father judgeth no man, but hath committed all judgment to the Son.” Cp. S. Jerome here.
— *between the rams and the he goats*] It is not for the human eye to distinguish the spiritual qualities of Christ’s sheep; that office of judging must be left to Him, Who alone can perform it, at the Great Day, when He will separate the sheep from the goats (Matt. xxv. 32. S. Augustine, Serm. 47).
¹⁸. *Seemeth it a small thing unto you—ye must foul the residue with your feet?*] This is said of those who, instead of promoting the welfare of their fellow-members in God’s Church, and desiring to edify one another, seek only their own things (cp. 1 Cor. x. 24), and gratify themselves at the expense of the good of others. This may be applied to those who mar the fresh pastures of Holy Scripture, and pollute its pure streams with corrupt admixtures in teaching and worship, or by viciousness of life (S. Jerome, S. Augustine).
²⁰. *I will judge between the fat cattle (or sheep) and between the lean cattle (or sheep)*] I will judge those who, relying on their own strength, do not scruple to offend the consciences of their weaker brethren. “None of us liveth to himself, and no one dieth to himself” (Rom. xiv. 7), and we are all members one of another (1 Cor. xii. 12—27. Ephes. iv. 25),

Before
CHRIST
587.

a ver. 17.

b Isa. 40. 11.
Jer. 23. 4, 5.
John 10. 11.
Heb. 13. 20.
1 Pet. 2. 25. &
5. 4.
c Jer. 30. 9.
ch. 37. 24, 25.
Hos. 3. 5.
d Exod. 29. 45.
ver. 30.
e ch. 37. 27.
ch. 37. 22.
Luke 1. 32, 33.
f ch. 37. 26.
g Lev. 26. 6.
Isa. 11. 6—9. &
35. 9.
h Hos. 2. 18.
h Jer. 23. 6.
ver. 28.
i Isa. 56. 7.
ch. 20. 40.
k Gen. 12. 2.
Isa. 19. 24.
Lam. 4. 13.
1 Lev. 26. 4.
m Ps. 68. 9.
Mal. 3. 10.
n Lev. 26. 4.
Ps. 85. 12.
Isa. 4. 2.
o Lev. 26. 13.
Jer. 2. 20.
p Jer. 25. 14.
q See ver. 8. ch 36. 4. r Jer. 30. 10. & 46. 27. ver. 25. s Isa. 11. 1. Jer. 23. 5. || Or, for renown. † Heb. taken away.

thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; ²² therefore will I save my flock, and they shall no more be a prey; and ^a I will judge between cattle and cattle.

²³ And I will set up one ^b shepherd over them, and he shall feed them, ^c even my servant David; he shall feed them, and he shall be their shepherd. ²⁴ And ^d I the LORD will be their God, and my servant David ^e a prince among them; I the LORD have spoken it. ²⁵ And ^f I will make with them a covenant of peace, and ^g will cause the evil beasts to cease out of the land: and they ^h shall dwell safely in the wilderness, and sleep in the woods. ²⁶ And I will make them and the places round about ⁱ my hill ^k a blessing; and I will ^l cause the shower to come down in his season; there shall be ^m showers of blessing. ²⁷ And ⁿ the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have ^o broken the bands of their yoke, and delivered them out of the hand of those that ^p served themselves of them. ²⁸ And they shall no more ^q be a prey to the heathen, neither shall the beast of the land devour them; but ^r they shall dwell safely, and none shall make *them* afraid. ²⁹ And I will raise up for them a ^s plant || of renown, and they shall be no more † con-

and are bound to follow charity, and to avoid giving offence to any; that is, not to put a stumbling-block in a brother's way (1 Cor. x. 31), and to receive one another (Rom. xiv. 1), and to bear the infirmities of the weak, not pleasing ourselves, but each pleasing his brother, to his edification (Rom. xv. 1, 2), and not to look every one to his own things, but every man also to the things of others (Phil. ii. 4), as the great Apostle who became "weak to the weak," and made himself a servant of all (1 Cor. ix. 19), and was all things to all men, not seeking his own profit, but the profit of many that they might be saved (1 Cor. x. 33). And therefore, though a thing, whether in practice or in religious worship, be allowable *per se*, and though it be agreeable personally to ourselves, yet we ought for the sake of charity, without which nothing profiteth (1 Cor. xiii. 3), and lest we wound the weak consciences of our brethren, for whom Christ died, and so sin against Christ (1 Cor. viii. 12), to abridge ourselves of our own liberty, and to forbear the doing of it. See below, on 1 Cor. x. 31, 32; and *Bp. Sanderson*, i. 347; v. 51. Here is a profitable lesson for our own times.

Let us take heed, brethren, not only to live well, but to edify others; and not only to have a good conscience with regard to ourselves, but to do nothing that may scandalize a weak brother. Otherwise, we mar the pasture, and foul the waters, and incur the anger of Him Who says, "I judge between cattle and cattle" (*S. Augustine*).

If we rely on our own spiritual strength, and do not charitably and patiently bear with the weaknesses of our brethren, we become like the cattle of whom the Prophet speaks, who thrust with side and with shoulder, and push the diseased (or *feeble*, see v. 4) with their horns, till they have scattered them abroad; and the schisms in the Church are due to our want of charity. See *S. Augustine* here.

CHRIST, THE ONE SHEPHERD, THE DIVINE DAVID, THE PRINCE AND SERVANT.

²³. *I will set up one shepherd*] Before this, God had said, "I will feed *My* flock" (v. 15). Now He says, "I will set up One Shepherd over them, and He shall feed them, even *My* servant David, and He shall be their Shepherd; and I the Lord will be their God, and *My* servant David a Prince over them." Here we see the separate offices of God the Father and God the Son, and a prophecy of the Incarnation of Christ. God the Father feeds, and sends the Son to feed. The Son took our nature "in the form of a servant" of the seed of David, and He is called "David, a Servant," and is the Shepherd of the flock, and the Prince of the People of God.

Behold here the Unity of the Godhead and the Plurality of Persons. Behold also the Divinity of the Word, and the Incarnation of Christ (*S. Jerome* here, and *S. Augustine*, *Serm.*

47; and "De octo Dulcitii quæstionibus, ad finem," where he says, "We find Jesus Christ clearly called *David* in Ezekiel, where God the Father thus speaks, *I will set up One Shepherd*; and De Civ. Dei, xviii. 34). And so *Bp. Pearson*, Art. ii. p. 153. "*Christ* is here called *David*;" and Art. vi. p. 280. Cp. Jer. xxiii. 5; xxx. 9. Hos. iii. 5; below, xxxvii. 24, 25; and on 2 Sam. vii., *Prelim. Note*.

If we contend for the *literal* interpretation of this prophecy, then we must hold that David will be raised from the dead to feed all the sheep of the house of Israel, scattered throughout the world; and we must say that Christ has no place here. Cp. *Fairbairn*, p. 380.

On the pastoral office of Christ, as foretold by ancient prophecy, see Isa. xl. 11.

God says here He will set up "*One Shepherd*." One Shepherd for Gentiles and Jews (*Theodoret*); and thus He prepared the way for the saying of Christ: "Other sheep I have which are not of this fold (flock); them also I must bring, and they shall hear *My* voice; and there shall be one fold (flock), and *One Shepherd*" (John x. 16).

²⁵. *a covenant of peace*] In Christ, Who is our peace, and Who made peace (Ephes. ii. 14, 15. Cp. Jer. xxxi. 31. *Theodoret*).

— *the evil beasts*] Compare Lev. xxvi. 6.

²⁶. *I will make—the places round about my hill a blessing*] God's hill is Zion (Isa. ii. 2. Jer. xxxi. 12). Zion is the origin of the Universal Church of God. At Jerusalem Christ suffered. There the Holy Ghost was given. Thence the Apostles, who were all Jews, went forth to evangelize the world. Every *Christian* is regarded in Scripture as being born in Zion (see Ps. lxxxvii. 4, 5, 7), and all places in the Universal Church of God are regarded as grouped around Zion as their centre; all the faithful are dwellers in Zion, and partake of the spiritual blessings which flow forth from it.

— *showers of blessing*] Spiritual graces poured forth from heaven on Zion; an earnest of which was the shedding down of the Holy Ghost, as a gracious rain on God's inheritance, refreshing it when it was weary (Ps. lxxviii. 9).

²⁷. *when I have broken the bands of their yoke*] This prophecy was fulfilled in a primary sense, by the deliverance of the Jews from their captivity at Babylon, by Cyrus; but in a much larger sense it is verified in their redemption and ours, from the bondage of Satan and Sin, by Christ (*Theodoret*).

²⁹. *a plant of renown*] Rather, *a planting for a name*. Cp. Isa. lx. 21, where Israel is called the branch of God's *planting*; and lxi. 3, the planting of the Lord.

The word rendered *plant* is a collective noun, and in a spiritual sense it signifies the Messiah, not merely as "the *Branch*," or "the *Rod* of the stem of Jesse" (Isa. xi. 1) singly, but as the growing up of a large number of shoots, springing

sumed with hunger in the land, 'neither bear the shame of the heathen any more. ³⁰ Thus shall they know that "I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord God. ³¹ And ye my *flock, the flock of my pasture, *are* men, and I *am* your God, saith the Lord God.

XXXV. ¹ Moreover the word of the LORD came unto me, saying, ² Son of man, ^a set thy face against ^b mount Seir, and ^c prophesy against it, ³ and say unto it, Thus saith the Lord God; Behold, O mount Seir, I *am* against thee, and ^d I will stretch out mine hand against thee, and I will make thee † most desolate. ⁴ ^e I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I *am* the LORD. ⁵ ^f Because thou hast had a || perpetual hatred, and hast † shed *the blood of* the children of Israel by the † force of the sword in the time of their calamity, ^g in the time *that their iniquity had* an end:

⁶ Therefore, *as* I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: ^h sith thou hast not hated blood, even blood shall pursue thee. ⁷ Thus will I make mount Seir † most desolate, and cut off from it ⁱ him that passeth out and him that returneth. ⁸ ^k And I will fill his mountains with his slain *men*: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword. ⁹ ^l I will make thee perpetual desolations, and thy cities shall not return: ^m and ye shall know that I *am* the LORD. ¹⁰ Because thou hast said, These two nations and these two countries shall be mine, and we will ⁿ possess it; || whereas ^o the LORD was there:

¹¹ Therefore, *as* I live, saith the Lord God, I will even do ^p according to thine anger, and according to thine envy which thou hast used out of thy

Before
CHRIST
557.
t ch. 36. 3, 6, 15.
u ver. 24.
ch. 37. 27.
x Ps. 100. 3.
John 10. 11.
a ch. 6. 2.
b Deut. 2. 5.
c Jer. 49. 7, 8.
ch. 25. 12.
d Amos 1. 11.
Obad. 10, &c.
e ch. 6. 14.
f Heb. *desolation and desolation*:
Su ver. 7.
g ver. 9.
h ch. 25. 12.
Obad. 10.
i Or, *haired of old*, ch. 25. 15.
j Heb. *poured out the children*.
k Heb. *hands*.
l Ps. 137. 7.
m ch. 21. 25, 29.
Dan. 9. 24.
Obad. 11.
n Ps. 109. 17.
o Heb. *desolation and desolation*, ver. 3.
p Judg. 5. 6.
ch. 29. 11.
q ch. 31. 12. & 32. 5.
r Jer. 49. 17, 18.
ver. 4.
ch. 25. 13.
Mal. 1. 3, 4.
m ch. 6. 7, & 7. 4, 9, & 36. 11.
n Ps. 83. 4, 12.
o ch. 36. 5.
Obad. 13.
p Or, *though the LORD was there*, James 2. 13.

o Ps. 48. 1, 3. & 132. 13, 14. ch. 48. 35. p Matt. 7. 2. James 2. 13.

from Him, and joined to Him. When our Lord called Himself the Vine, and His members the Branches (John xv. 1—5), He gave a beautiful illustration of the meaning of this word.

This *planting is for a Name*; it is for THE NAME of the Triune God, into which all Nations are to be baptized, and then they receive a new name, that of Christians. See on Matt. xxviii. 19, and cp. Isa. iv. 2.

Our Lord and His Apostles have adopted in the Gospel both these metaphors, which God puts into the Prophet's mouth in this chapter. We are His sheep. We are also branches of the Vine. We are the Vineyard which He hath planted. "Ecce sunt oves, ecce est et vinea" (*S. Augustine*). Cp. Isa. v. 7.

³¹ *ye—are men*] Literally, *ye, my flock, the flock of my pasture, are Man*, Hebr. *Adam*. Observe this contrast. Remember your origin; remember Who I am, the Lord God; remember also who ye are. By nature ye are *Adam*, but by reception into union with God, ye become a *planting for a Name*. See v. 29. Hence, learn the duty of humility and of thankfulness to God. As *S. Augustine* says, "In a certain sense there are in the world only two men; one, *Adam*, the other, *Christ*. From *Adam* we derive death; in *Christ* we have life. By nature, we are in the one; by grace, in the other. As the Apostle says, "In *Adam* we all die; in *Christ* we are made alive" (1 Cor. xv. 22).

THE DESOLATION OF EDMO, AND THE RESTORATION OF ISRAEL.

CH. XXXV.] The two following chapters form a prophetic contrast. The present foretells the desolation of *Edom*; the following predicts the restoration of Israel. The one pre-announces the overthrow of the unbrotherly, treacherous, and malignant enemies of God and His Church, represented by *Edom* (see on Isa. xxxiv. 6; and above, xxv. 12; xxxii. 29); the other declares the future blessedness and glory of the Israel of God.

At the time when Ezekiel wrote these two prophecies, Jerusalem was in ruins, Israel and Judah were captives and exiles, and Edom was exulting in their misfortunes, and hoped to become master of the Holy Land. See v. 10, and xxxvi. 2. 5. But Ezekiel was enabled to foresee and foretell the future.

He predicts total desolation to Edom and restoration to Israel.

Here is a consolation for the Church of God in the hour of her distress, when her enemies triumph over her. "In the world ye shall have tribulation" (says her Divine Master), "but be of good cheer, I have overcome the world" (John xvi. 33).

² *mount Seir*] In Edom. See vi. 2. Mount Seir is the antithesis of Mount Zion. The one is the spiritual Ebal, the mount of cursing; the other is the spiritual Gerizim, the mount of blessing. See on Josh. viii. 30—35.

⁵ *and hast shed—calamity*] Rather, *and hast poured out the children of Israel* (like water, in weakness and abundance) *upon the hands of the sword*, devouring them in the day of their need, when Jerusalem was taken by the Chaldeans. See Ps. cxxxvii. 7; cp. Jer. xlviii. 21.

— *in the time that their iniquity had an end*] Literally, *in the time of iniquity of end*; "in tempore iniquitatis extremæ" (*Vulg.*); in the season of the iniquity which ended itself and them in their destruction.

⁶ *I will prepare thee unto blood*] Literally, *I will make thee* (Edom) *to blood* (*dam*). I will change thee from *Edom* into *Dam*. Cp. Isa. xxi. 11, where is another paronomasia on Edom.

— *sith thou hast not hated blood*] This is the correct rendering. See *Keil*, p. 321.

^{8, 9}] With this malediction on Edom compare Isaiah's prophecy xxxiv. 1—15, and the notes there.

^{10, 11} *These two nations—the LORD was there*] Edom hoped to take to himself "the houses of God in possession" (Ps. lxxxiii. 12), and to make himself master of the two nations of Israel and Judah; and he imagined that those two lands had become his own, whereas *the LORD was there*. Cp. xxxvi. 2. 5, and the last words of this Book of Ezekiel, where it is said that the name of the Church glorified is, "*The LORD is there*."

This prophecy is directed against all those who sacrilegiously lay their hands upon what belongs to God. If we may venture to make an application of it to contemporary events, may we not say that it is a solemn warning against the Edomitish spirit which is endeavouring to despoil the Churches of the *two nations*, and of the *two countries*, Ireland and England? But their comfort may be, as of old, "*The LORD is there*."

Before
CHRIST
587.
q Ps. 9. 16.
ch. 6. 7.

† Heb. to devour.

r 1 Sam. 2. 3.
Rev. 13. 6.

† Heb. magnified.

s Isa. 65. 13, 14.

t Obad. 12, 15.

u ver. 3, 4.

a ch. 6. 2, 3.

hatred against them; and I will make myself known among them, when I have judged thee. ¹² ^a And thou shalt know that I am the LORD, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us † to consume. ¹³ Thus † with your mouth ye have † boasted against me, and have multiplied your words against me: I have heard them.

¹⁴ Thus saith the Lord God; ^s When the whole earth rejoiceth, I will make thee desolate. ¹⁵ ^t As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: "thou shalt be desolate, O mount Seir, and all Idumea, even all of it: and they shall know that I am the LORD.

XXXVI. ¹ Also, thou son of man, prophesy unto the ^a mountains of Israel,

14. *When the whole earth rejoiceth*] When the whole earth rejoiceth on account of the diffusion of the Light of the truth of the Gospel, then the worldly Edom, the land of blood, the land of bitter hatred and of dark malignity against the Church of God, yea, then *all Idumea*, that is, all those who—being connected by neighbourhood or consanguinity with the Church of God, as Edom was with Israel—are animated by an Edomitish spirit towards it, will be made desolate. As *S. Jerome* says, "When all the land of the living rejoices, and when the land of the saints and all other lands are converted to the service of God, then thou, O Mount Seir, and *all Idumea*, that is, all ye Powers of this World which delight in blood, shall be desolate, and shall know that I am the Lord."

RETROSPECT OF THE FOREGOING CHAPTERS, AND PRELIMINARY NOTE TO THE FOLLOWING PROPHECY ON THE LAND OF ISRAEL.

THE TRUE RESTORATION OF ISRAEL TO THEIR OWN LAND.

Observe the order here. The Prophet, having been constituted a watchman to the house of Israel, and having been commanded to warn his people of the sure consequences of sin (xxxiii. 1—10), and to assure them that God desireth not the death of a sinner, but that he should turn from his sin and live (xxxiii. 11), had declared that every one would be righteously and mercifully dealt with by God (xxxiii. 12—20).

Having also received the tidings of the fall of Jerusalem, he has declared that this calamity was due to the sins of its people, and that "the mountains of Israel would be desolate because of all their abominations which they have committed" (xxxiii. 29). By his lips God had reproved the rulers of Israel, civil and ecclesiastical, whom he represents as faithless, selfish, and cruel shepherds (xxiv. 1—10); and had denounced their punishment; and had declared that He would take the sheep out of their hands, and transfer them to the pastoral care of the One Shepherd, Jesus Christ, Whom He calls *David* (xxxiv. 23, 24).

He also addresses Himself to the people, whom He represents as sheep, some feebler, and some stronger than others; and He promises that He will seek the lost sheep, and bring back those that had strayed, and strengthen the weak, and heal the sick. And He announces to them that He will judge each of them according to the tempers and dispositions which they had shown toward the members of the same spiritual flock; and that He will give them green, quiet, and safe pastures, and would cause the places round about His hill to be a blessing (xxiv. 26); and would rain down showers of blessings upon them, and would deliver them out of captivity (v. 27), and would raise up for them a planting to be a Name (v. 29); and that they should know that the Lord their God was among them, and they, the house of Israel, are His people; and that they, who by nature are *Adam* (v. 31), will by grace become the flock of God.

He next proceeded to prophesy against Mount Seir, the strong mountain of Edom. Edom was allied by descent with Israel through Esau, but had rejoiced with unbrotherly exultation in the fall of Jerusalem, and had hoped to lay hands on Palestine. Edom is therefore threatened with desolation. And Edom is a symbol of all those who, being connected with the Church of God by some ties of neighbourhood and affinity, exult in her miseries, and endeavour to despoil her, and to derive profit to themselves from her misfortunes. Against all such the Prophet has denounced God's wrath and indignation (xxxv. 1—15.)

These considerations will prepare us for the exposition of what now follows.

In interpreting these prophecies concerning "*the mountains of Israel*," and "*the land of Israel*" (xxxvi. 6. 35), and their future renovation; and also in the *revival of the dead bones* of the house of Israel, and their *restoration to the land of Israel*, and their union in one monarchy under *David their king* (xxxvii. 11—24), and the setting up of God's sanctuary among them for evermore (v. 26); we must be carefully on our guard against two opposite errors, and endeavour to steer our course steadily between them;

(1) On the one hand, we must avoid the error of those who expound these prophecies in a *literal* sense and in no other.

That these predictions have a literal meaning is not to be doubted. But that they are *not* to be *limited* to such a meaning, and are *not* to be expounded *literally*, in all particulars, is equally clear from a careful examination of them.

For example, it is said in these prophecies, that "*David* will be the king of all the restored Israel, and will be their prince *for ever*" (xxxvii. 24, 25). This cannot be expounded literally. All the ancient Christian Interpreters apply these words to CHRIST. Again, it is promised that God's sanctuary will be in the midst of Israel *for evermore* (xxxvii. 26. 28). This cannot be interpreted as referring to the Temple rebuilt by Zerubbabel, which is in ruins, or to any earthly material fabric. All ancient Expositors recognize here a description of the Church of Christ Universal. See below, *S. Jerome's* exposition of this chapter.

This conclusion is confirmed by what follows.

The prophecies of Ezekiel become more and more spiritual in their meaning as they advance onward. Like a beautiful river, which, while flowing over a loose stratum of sand, is troubled in its waters, but becomes more pure when it has passed over them, so the stream of his prophecy, as it flows onward, deposits the sediment of earthly admixture, and is clarified into the pure, lucid, and crystalline transparency of a river of God, such as that described in the Apocalypse (Rev. xxii. 1), as it approaches the heavenly City.

No one, it may be supposed, will contend that the last great battle of the Church against Gog, on the mountains of Israel, in the following chapters (xxxviii. and xxxix.), or the vision of the Temple, and the City, and the Land of Israel, in the last chapters of Ezekiel's prophecies, are to be understood literally. See the RETROSPECT at the end of this volume.

Again, it can hardly be doubted by careful students of prophecy, that the predictions of the Old Testament concerning the latter days are amplified and illumined in the New. Not a single prophecy can be quoted from the New Testament, even from those parts of it which speak specially of God's favour to the Jews (such as Rom. ix.—xi.), in which there is any mention of a personal return of the Jews to Palestine. "It must be conceded" (says *Hengstenberg*, Christol. iii. 64, English translation), "that we have no right to appeal to the letter of the Old Testament in support of such theories as the return of the Jews to Canaan; a practice which is the more indefensible, as the New Testament is altogether silent on the subject of any such return." This would be unaccountable, if God had designed such a return. The prophecies of Holy Scripture become clearer and clearer as they advance from the domain of the Old Testament into the New. And if such a return were intended in the Old Testament, and were yet to be expected, it is certain that we should have distinct predictions of it in the New Testament. Nor is this all. Not only is the New Testament silent as to any such return, but it even looks with an air

and say, Ye mountains of Israel, hear the word of the LORD: ² Thus saith the Lord God; Because ^b the enemy hath said against you, Aha, ^c even the ancient high places ^d are ours in possession: ³ therefore prophesy and say, Thus saith the Lord God; † Because they have made you desolate, and swallowed you

Before
CHRIST

587.
b ch. 25. 3. &
26. 2.
c Deut. 32. 13.
d ch. 35. 10.
† Heb. Because
for because.

of indifference on the local Jerusalem of the future. Our Lord Himself classes it with Gerizim. "Believe Me" (He says to the woman of Samaria), "the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father" (John iv. 21).

This would be unaccountable if such results as a literal return of all the Jews to Jerusalem, as their religious centre, were to be expected.

When the New Testament was written, the meaning of these prophecies, as far as they were to be understood literally, had received a subordinate accomplishment in the return of the Jews from Babylon under Zerubbabel.

Henceforth these predictions were to be understood in their higher and larger sense; in a spiritual and more permanent meaning; and the New Testament takes up these prophecies, and enhances their beauty, and sheds new light upon them in the Apocalypse.

There the name *Jew* is assigned to the believer in Christ (Rev. ii. 9; iii. 9). There *Mount Zion* is the holy hill of Christ (Rev. xiv. 1). There *Jerusalem* is the Church, militant here, and to be glorified hereafter (Rev. iii. 12; xxi. 2. 10).

This is clearly displayed by St. Paul, when he says to all the Hebrew *Christians*, "*Ye are come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, to the general assembly and Church of the Firstborn, and to Jesus the Mediator of the new covenant*" (Heb. xii. 23, 24).

(2) On the other hand, these prophecies are *not* to be so spiritualized, as to be deprived of all reference to the literal *Israel*. They were intended to be consolatory to the captives of Israel after the destruction of Jerusalem by the armies of Babylon. And they are to be interpreted with reference to them and to their circumstances at that time. We may reserve the proofs in detail for the following notes on the passages which, when compared with other passages of Holy Scripture, supply the ground for the opinion which may be now briefly enunciated.

These prophecies look forward in the first place to that literal restoration of Israel which God accomplished by Cyrus, the conqueror of Babylon; and by the instrumentality of those persons—such as Zerubbabel, Jeshua, Ezra, and Nehemiah, aided by the Prophets Zechariah, Haggai, and Malachi,—whom He then raised up, for the bringing back of His people to their own land, and for the rebuilding of the Temple and walls of Jerusalem. (Cp. *Theodoret* on v. 12.) If that restoration was not complete, the fault was in Israel itself. God's promises and prophecies are modified and qualified by human co-operation. See above, on Gen. xv. 18.

But this restoration was only preparatory for the far more glorious renovation of Israel in Christ, with which it is always connected, as its consummation, in ancient prophecy.

Yet even in that restoration we must *not lose sight of the literal sense*. The Gospel of Christ recognizes special privileges as belonging infeasibly to the *Jews*, the ancient people of God. They are "Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises, whose are the fathers, and of whom, as concerning the flesh, Christ came, Who is over all, God blessed for ever. Amen" (Rom. ix. 4, 5).

Christ is the Seed of Abraham. The promise to Abraham was, says St. Paul, that he should be heir of the world (Rom. iv. 13). This promise is fulfilled in Christ, in Whom all nations are blessed. He is the Shiloh, Who was to come through Judah, from Jacob (Gen. xlix. 10). He is the promised Seed of David; He is David. David reigns for ever in Him. See xxxiv. 23, 24; xxxvii. 24, 25. He was born in the land of Israel at Bethlehem; He was "made under the Law" (Gal. iv. 4); He was by birth a Jew (John iv. 9), and came to the lost sheep of the house of Israel (Matt. xv. 24), and declared that "salvation is of the Jews" (John iv. 22). His ministry was limited to Palestine. All His Apostles were Jews. He shed His blood at Jerusalem for the whole world; He commanded His Apostles, who were Jews, to preach in the first instance to Jews, and to tarry at Jerusalem (Luke xxiv. 49) till they had received the Holy Ghost, which came down from heaven upon them there (Acts i. 1—5), and enabled them to go forth, and to preach the Gospel to all Nations, beginning at Jerusalem (Luke xxiv. 47).

Zion was made by God the Mother Church of Christendom.

Of every faithful soul it may be said, in the words of the Psalmist, "He is born in Zion." See Ps. lxxxvii. 4—6. The Land of Israel was endued with living power to expand, and to enfold the World. The Gospel was to be offered to the Jew first (Rom. i. 16). "Ye shall be My witnesses," said Christ to His Apostles, "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts i. 8).

It may be, that new glory awaits Palestine itself when Churches of Christ are multiplied in it, and when many Jews pass, as the Apostles did, from the worship of the Synagogue to that of the Christian Church.

But this would be but a very inadequate fulfilment of the glorious language of Hebrew prophecy concerning Jerusalem. According to the sublime words of the prediction before us, "O ye mountains of Israel, ye shall shoot forth your branches, and yield your fruit to My people Israel; for they are at hand to come" (v. 8).

Thus the rightful prerogative is preserved to the Jewish Nation; and in reading these prophecies, God's favoured people may see that so far from its being true, that the Christian interpretation of them deprives the Israelitish Nation of any of their ancient glory, which they derive from David and Abraham, and from Christ, Who came from David and Abraham, they may rejoice that it enhances that glory a thousandfold, by representing Jerusalem as the Mother of Christendom, and by making the Land of Israel co-extensive with the world in Christ.

Thus, also, we recognize the harmony between this pair of prophecies:—the first, that concerning Edom; next, that concerning Israel. Each of the two has a literal significance, and each has a literal fulfilment. But each of the two prophecies has something more. The desolation, denounced by God upon the land of Edom, had not only its accomplishment within the narrow confines of Idumea, but it extends to all persons and nations in every age, who act towards God's Church in the same unbrotherly spirit as Edom acted towards Israel.

In like manner, the benedictions promised by God on the land of Israel are not to be restrained within the limits of Palestine (a land not much larger than some two or three of our English counties), but are to be extended to every land which is fertilized by the living streams of Divine Truth, which have flowed forth from Zion, and made them to become a Holy Land, a Paradise of God (v. 35).

As Edom represents the kingdom of the Evil One, so Palestine represents the kingdom of heaven, the Universal Church. And as relegation to Edom symbolized consignment to the kingdom of darkness, so restoration to Palestine symbolizes a return of the penitent Israelite to the kingdom of light, which is the kingdom of Christ.

Here, indeed, was heavenly comfort to the exiles of Chebar, and to the captive Jews, mourning over the fall of Jerusalem. The Holy Ghost consoled them by the mouth of Ezekiel in these divine prophecies (xxxiii.—xxxvii.), by a promise of return from Babylon, and of a renovation of Israel, and of all mankind, evangelized by the Gospel of Christ going forth from Jerusalem, and changing the world into a spiritual Palestine.

The true dignity of the Hebrew Nation is seen, not in a vain endeavour to localize the Catholic Church in Zion, but in joyfully recognizing the glorious expansion of Zion into the Catholic Church of Christ.

On this subject the reader is invited to consider the excellent remarks of *Keil*, Commentar, pp. 346—358; and of *Fairbairn*, pp. 373—381. 390—392. 408—414.

CH. XXXVI. 1. *prophecy unto the mountains of Israel*] To which he had been before commanded to deliver a prophecy of desolation for sin (see vi. 1—7), and of a consequent scattering of their inhabitants, to whom he had pronounced pardon and restoration on their repentance (vi. 8—10). He now takes up and amplifies that prophecy.

2. *the enemy*] Edom (below, v. 5; and xxxv. 5. 10), the type of all adversaries of God and His People.

— *the ancient high places*] The everlasting hills, promised to Israel (Gen. xlix. 26: cp. Deut. xxxii. 13). God made him to ride on the high places of the earth (Deut. xxxiii. 15), the ancient mountains, and the everlasting hills.

2. *and swallowed you up*] Or, panted after you, to devour

Before
CHRIST
587.
e Deut. 28. 37.
1 Kings 9. 7.
Lam. 2. 15.
Dan. 9. 16.
|| Or, *ye are made
to come upon the
tip of the tongue.*
|| Or, *bottoms,*
or, *dales.*

f ch. 34. 23.
g Ps. 79. 4.

h Deut. 4. 24.
ch. 38. 19.

i ch. 35. 10, 12.

k Ps. 123. 3, 4.
ch. 34. 29.
ver. 15.

l ch. 20. 5.

m Isa. 58. 12. &
61. 4.
ver. 33.
Amos 9. 14.
n Jer. 31. 27. &
33. 12.

o ch. 35. 9. &
37. 6, 13.
p Obad. 17. &c.

q See Jer. 15. 7.

r Num. 13. 32.

|| Or, *cause to
fall.*

s ch. 34. 29.

up on every side, that ye might be a possession unto the residue of the heathen, ^e and || ye are taken up in the lips of talkers, and *are* an infamy of the people :

⁴ Therefore, ye mountains of Israel, hear the word of the Lord God ; Thus saith the Lord God to the mountains, and to the hills, to the || rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which ^f became a prey and ^g derision to the residue of the heathen that *are* round about ;

⁵ Therefore thus saith the Lord God ; ^h Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, ⁱ which have appointed my land into their possession with the joy of all *their* heart, with despiteful minds, to cast it out for a prey. ⁶ Prophecy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God ; Behold, I have spoken in my jealousy and in my fury, because ye have ^k borne the shame of the heathen :

⁷ Therefore thus saith the Lord God ; I have ^l lifted up mine hand, Surely the heathen that *are* about you, they shall bear their shame.

⁸ But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel ; for they are at hand to come. ⁹ For, behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown : ¹⁰ and I will multiply men upon you, all the house of Israel, *even* all of it : and the cities shall be inhabited, and ^m the wastes shall be builded : ¹¹ and ⁿ I will multiply upon you man and beast ; and they shall increase and bring fruit : and I will settle you after your old estates, and will do better *unto you* than at your beginnings : ^o and ye shall know that I *am* the Lord. ¹² Yea, I will cause men to walk upon you, *even* my people Israel ; ^p and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth

^q bereave them of men.

¹³ Thus saith the Lord God ; Because they say unto you, ^r Thou *land* devourest up men, and hast bereaved thy nations ; ¹⁴ therefore thou shalt devour men no more, neither || bereave thy nations any more, saith the Lord God. ¹⁵ ^s Neither will I cause *men* to hear in thee the shame of the heathen

you, as a wild beast after his prey. See Job v. 5. Ps. lvi. 1, 2 ; lvii. 3. Eccles. i. 5.

— *ye are taken up in the lips of talkers*] *Ye have been made to come up to the tip of the tongue* ; that is, to the lips of those who are men of tongue (Ps. cxl. 12), vain talkers.

5. *all Idumea*] xxxv. 15.

— *with despiteful minds*] With contempt of soul (xxv. 6).

— *to cast it out for a prey*] Or, *that they may spoil it for prey* (Gesen. 181 ; Keil, 324). Others render it, *that they may plunder its produce, or pasturage*. So *Hitzig* ; *Fuerst*, 769 ; *Fairb.* 387. The former interpretation, which is confirmed by *Sept.*, *Vulg.*, *Arabic*, *Targum*, appears to be preferable.

6. *to the rivers*] The watered valleys (Gesen. 71).

7. *I have lifted up mine hand*] I have sworn (xx. 5).

— *they shall bear their shame*] The shame which they cast on you shall recoil on themselves.

8. *ye shall shoot forth your branches, and yield your fruit to my people of Israel*] Ye mountains of Israel will shoot forth your branches, by growing with living expansion into the Catholic Church—the Mountain of the Lord. See on Isa. ii. 2. Micah iv. 1.

— *for they are at hand to come*] My promises are at hand to be accomplished. Cp. xii. 23, where the same verb, *karab*, is used ; and Isa. lvi. 1. So *Targ.*, *Vulg.*, and *Keil*. Others apply it to the return of Israel. So *Syriac*, *Arabic*, and *Khethoth*. The former interpretation appears to be the best. Cp. Rev. i. 3 ; xxii. 10.

9. *tilled and sown*] First literally, and specially at the return from Babylon ; and next spiritually and universally, by the ploughing and sowing of the Gospel, not only in the Holy Land, but in all lands, cultivated by those who are sent forth from Jerusalem to colonize the world, and make it a spiritual Palestine. Cp. *Keil*, p. 325.

12. *I will cause men to walk upon you*] This received a primary and partial fulfilment in the return from Babylon (*Theodoret*), but is fully accomplished by Christ in the Gospel. See *Justin Martyr*, c. Tryphon. §§ 123. 136.

— *and thou shalt no more henceforth bereave them of men*] *Thou shalt no more make them childless* (Gesen. 821) by wars, such as in the invasion of Israel by the Babylonians. Cp. Jer. xv. 7 ; above, v. 7 ; xiv. 15 ; and 2 Kings ii. 19, where the same verb is used and is applied to the waters of Jericho. See the margin there.

13. *Thou land devourest up men*] Thou art an eater of thy inhabitants, as the spies said, who brought an evil report ; see Num. xiii. 32.

— *and hast bereaved thy nations*] Rather, *thy nation*. This is the taunt of the *heathen* ; and they call Israel a Gentile Nation (Hebr. *goy*), and say that her land has made her childless, and produced abortions, by reason of the judgment where-with God had visited her for her sins,—a moral retribution, which they did not recognize, but which was to be made manifest to them.

any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God.

¹⁶ Moreover the word of the LORD came unto me, saying, ¹⁷ Son of man, when the house of Israel dwelt in their own land, 'they defiled it by their own way and by their doings: their way was before me as "the uncleanness of a removed woman. ¹⁸ Wherefore I poured my fury upon them *for the blood that they had shed upon the land, and for their idols *wherewith* they had polluted it: ¹⁹ and I ^v scattered them among the heathen, and they were dispersed through the countries: ^z according to their way and according to their doings I judged them. ²⁰ And when they entered unto the heathen, whither they went, they ^a profaned my holy name, when they said to them, These *are* the people of the LORD, and are gone forth out of his land.

²¹ But I had pity ^b for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

²² Therefore say unto the house of Israel, Thus saith the Lord God; I do not *this* for your sakes, O house of Israel, ^c but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. ²³ And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the Lord God, when I shall be ^d sanctified in you before || their eyes. ²⁴ For ^e I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

²⁵ ^f Then will I sprinkle clean water upon you, and ye shall be clean: ^g from all your filthiness, and from all your idols, will I cleanse you. ²⁶ A ^h new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

15. *neither shalt thou cause thy nations to fall*] *Neither shalt thou make thy nations to stumble*, by their sins. The land of Israel will receive an outpouring of grace. Its idolatry will be removed from its high places. This was fulfilled at the return from Babylon, and how much more by the restoration in Christ!

20. *they profaned my holy name, when they said to them*] *They profaned My holy Name, in that men* (i.e. the heathen) *said of them, The Lord's people are these*,—these sinners. Thus My "Name was blasphemed among the Gentiles" through them. Cp. Rom. ii. 24.

— *are gone forth*] The heathen do not recognize that Israel have been *driven forth and expelled* by Me from their own land, for their sins against Me; but they say they are *gone forth* as emigrants, freely and willingly from their mother country.

21. *I had pity for mine holy name*] Which suffered such ill treatment at the hands of My own People, and was exposed, through their sins, to the blasphemy of the heathen. Cp. xx. 9.

GOD WILL SANCTIFY HIS NAME.

23. *when I shall be sanctified in you before their eyes*] Or, *when I shall sanctify Myself before their eyes*. That is, when I shall clear My Name from the stains which cleave to it in the eyes of the heathen,—

(1) On account of the desolation of My land, and the captivity of My People, which the heathen impute to want of power on My part to protect My own, and from which they infer that I am weaker than the idols of Babylon, which has destroyed Jerusalem, and carried My People captive. This stain I will remove by the destruction of Babylon and the restoration of My People (v. 24).

(2) Another stain I will clear away, which adheres to My holy Name by reason of the unholiness of My People. This I will remove by a spiritual renovation of Israel, by sprinkling clean water upon them, and by giving them a new spirit, and by taking away their heart of stone, and giving them a heart of flesh (vv. 25, 26).

Before
CHRIST
587.

t Lev. 18. 25,
27, 28.
Jer. 2. 7.
u Lev. 15. 19, &c
x ch. 16. 36, 38,
& 23. 27.

y ch. 22. 15.
z ch. 7. 3, &
18. 30, & 39. 24.

a Isa. 52. 5.
Rom. 2. 24.

b ch. 20. 5. &

c Ps. 106. 8.

d ch. 20. 41. &
28. 22.
|| Or, *your*.
e ch. 34. 13, &
37. 21.

f Isa. 52. 15.
Heb. 10. 22.
g Jer. 33. 8.
h Jer. 32. 39.
ch. 11. 19.

The reading, "before their eyes," is authorized by many MSS., and most ancient Versions, and by the great Masora. Cp. xx. 41; xxviii. 25. The other reading, "before your eyes," has most MS. authority.

24. *I will take you from among the heathen—and will bring you into your own land*] This promise was also partially fulfilled in Israel's return to Jerusalem from Babylon; but it has its full accomplishment in the restoration of Israel, and of all the children of Abraham by faith, to their own home in Christ and His Church.

The loftiness of prophecy (says *S. Augustine*) passes imperceptibly from the literal Israel to the spiritual; and we ought not to understand these words of Ezekiel as spoken carnally of the Israel after the flesh, but of the spiritual Israel. The Church of God is the land of the holy ones,—“the land of the living,”—the land promised to the fathers, and given to them by God's unchangeable will; and of this land the prophet here speaks (*S. Aug., De Doctr. Christ. iii. 49*).

The preceding part of this prophecy may be applied to those Jews who returned from Babylon with Zerubbabel to Jerusalem; but what follows is to be referred only to those who received the Gospel of Christ (*Theodoret*).

25. *will I sprinkle clean water*] The prophecy rises and expands itself to the full height and breadth of Evangelical blessings. This promise received its fulfilment in the commission of Christ to His Apostles, to go and baptize all nations (Matt. xxviii. 19. *Theodoret*); and the earnest of its fulfilment for Israel was seen in the baptism of the devout Jews out of every nation under heaven on the Day of Pentecost. See Acts ii. 38—41, where St. Peter says, “Repent, and be baptized every one of you in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Then they that gladly received his word were baptized.”

26. *A new heart*] See above, xi. 19. Jer. xxxi. 33; xxxii. 39; and *S. Irenæus*, iv. 66, who says, referring to this prophecy, that all the ancient Prophets were members of Christ, and prophesied of what He would do in the Gospel; and so *Theodoret* here.

Before
CHRIST

587.
i ch. 11. 19. &
37. 14.
k ch. 28. 25. &
37. 25.
l Jer. 30. 22.
ch. 11. 20. &
37. 27.
m Matt. 1. 21.
Rom. 11. 26.
n See Ps. 105. 16.
o ch. 34. 29.
p ch. 34. 27.
q ch. 16. 61. 63.
r Lev. 26. 39.
ch. 6. 9. &
20. 43.

27 And I will put my ⁱ spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*. ^{28 k} And ye shall dwell in the land that I gave to your fathers; ¹ and ye shall be my people, and I will be your God. ²⁹ I will also ^m save you from all your uncleannesses: and ⁿ I will call for the corn, and will increase it, and ^o lay no famine upon you. ^{30 p} And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. ³¹ Then ^a shall ye remember your own evil ways, and your doings that *were* not good, and ^r shall lothe yourselves in your own sight for your iniquities and for your abominations.

s Deut. 9. 5.
ver. 22.

^{32 s} Not for your sakes do I *this*, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

t ver. 10.

u Isa. 51. 3.
ch. 28. 13.
Joel 2. 3.

³³ Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause *you* to dwell in the cities, ^t and the wastes shall be builded. ³⁴ And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. ³⁵ And they shall say, This land that was desolate is become like the garden of ^a Eden; and the waste and desolate and ruined cities *are become* fenced, *and* are inhabited. ³⁶ Then the heathen that are left round about you shall know that I the LORD build the ruined *places*, *and* plant that that was desolate: ^{*} I the LORD have spoken it, and I will do *it*.

x ch. 17. 24. &
22. 14. & 37. 14.

y See ch. 14. 3. &
20. 3. 31.

z ver. 10.

† Heb. *flock of holy things*.

³⁷ Thus saith the Lord God; ^y I will yet *for* this be inquired of by the house of Israel, to do *it* for them; I will ^z increase them with men like a flock. ³⁸ As the [†] holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I *am* the LORD.

about
587.

a ch. 1. 3.
b ch. 3. 14. &
8. 3. & 11. 24.
Luke 4. 1.

XXXVII. ¹ The ^a hand of the LORD was upon me, and carried me out ^b in the spirit of the LORD, and set me down in the midst of the valley which *was* full of bones, ² and caused me to pass by them round about: and, behold, *there were* very many in the open || valley; and, lo, *they were* very dry.

|| Or, *champaign*.

27. *my spirit*] See on Isa. xxxii. 15; xlv. 3. Joel ii. 28. Zech. xii. 10. John vii. 38. Acts ii. 17, 18. This began to be fulfilled at Pentecost (*Theodoret*).

28. *ye shall dwell in the land*] See xxviii. 25. When a new heart and a new spirit is given to the Jewish Nation, and they believe in Christ, then they will walk in the statutes of the Lord, and will keep His judgments, and will dwell in the land which God promised to their fathers; and they will be the people of the Lord, and He will be their God (*S. Jerome*).

29. *corn*] The type of spiritual abundance. See above, on Ps. lxxii. 16; and below, Joel ii. 19. Zech. ix. 17.

31. *Then shall ye remember your own evil ways, and—shall lothe yourselves*] Ye shall repent. God's spiritual gifts are not to be given you without amendment on your part. Cp. vi. 9; xvi. 61.

35. *garden of Eden*] See Isa. li. 3. The Lord shall comfort Zion, and make her wilderness like Eden.

36. *the heathen—round about you*] The heathen nations marvelled at the restoration of Israel from Babylon. See Ps. cxxvi. 3. How much more will they be astonished at the conversion of Israel, scattered in all parts of the world, to the Gospel of Christ! This conversion will, it may be humbly hoped, afford a new evidence of the divine power of Christianity, and have the blessed effect of bringing many Nations to Christ.

38. *As the holy flock*] Or, *as the flock of holinesses*, i.e. of holy offerings, brought to Jerusalem for sacrifice. So in their immense numbers (see 2 Chron. xxxv. 7), and also in their beauty and purity, will the souls of the faithful Israelites be brought as spiritual sacrifices to God, in cities which were once desolate and waste, but which, by the blessed influence of the Gospel, and of the Spirit poured down from heaven, will

become Churches of Christ. Cp. on Isa. lxxi. 20, "They shall bring all your brethren as an offering to the Lord;" and Rom. xv. 16.

THE VALLEY OF DRY BONES.—THE REVIVAL OF ISRAEL.

CH. XXXVII. 1. *in the midst of the valley*] In the midst of the valley, or the *depressed plain* (Hebr. *bike'akh*), where God had revealed Himself to Ezekiel (see iii. 22, 23, and see viii. 4, where the same word is used, and is translated *plain*; it does not occur any where else in this book), and where God had first given him a vision of the *future destruction* of Jerusalem (chaps. iv.—vii.). That revelation is continued here. God, having given to the Prophet there a vision of the *Death* and *Burial* of Israel, now gives to him a vision of Israel's *Resurrection*.

God shows by the ensuing Vision, that He is able to raise the dead, and to make the scattered bones of the bodies of that vast multitude of slain to coalesce, each bone with its proper bone, each sinew with its proper sinew, in each several body; and thus He teaches that He can do an easier thing, namely, that He can restore Israel (*Theodoret*, on v. 2 and v. 14).

In the prophecies of Isaiah, *Jerusalem* itself is called the *Valley of Vision*. See above, on Isa. xxii. 1. And in that particular prophecy which designates Jerusalem by that name, the destruction of Jerusalem by the Chaldeans is foretold. Thus Isaiah prepared the way for Ezekiel, and Ezekiel continues the prophecy of Isaiah.

2. *caused me to pass by them*] Or, *over them round about*. The bones were lying, like bones of men slain in a battle (see v. 9), parched and bleached by the sun, in the low plain; and

³ And he said unto me, Son of man, can these bones live ?

And I answered, O Lord God, ^c thou knowest.

⁴ Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. ⁵ Thus saith the Lord God unto these bones ; Behold, I will ^d cause breath to enter into you, and ye shall live :

⁶ and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live ; ^e and ye shall know that I *am* the Lord.

⁷ So I prophesied as I was commanded : and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

⁸ And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above : but *there was* no breath in them.

⁹ Then said he unto me, Prophecy unto the || wind, prophecy, son of man, and say to the wind, Thus saith the Lord God ; ^f Come from the four winds, O breath, and breathe upon these slain, that they may live.

¹⁰ So I prophesied as he commanded me, ^g and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

¹¹ Then he said unto me, Son of man, these bones are the whole house of Israel : behold, they say, ^h Our bones are dried, and our hope is lost : we are cut off for our parts.

¹² Therefore prophecy and say unto them, Thus saith the Lord God Behold, ⁱ O my people, I will open your graves, and cause you to come up out of your graves, and ^k bring you into the land of Israel. ¹³ And ye shall

Before
CHRIST
about
557.

^c Dent. 32. 39.
^d 1 Sam. 2. 6.
^e John 5. 21.
^f Rom. 4. 17.
^g 2 Cor. 1. 9.
^h d Ps. 104. 30.
ver. 9.

^e ch. 6. 7. &
35. 12.
Joel 2. 27. &
3. 17.

^{||} Or, *breath*.
^f Ps. 104. 30.
ver. 5.

^g Rev. 11. 11.

^h Ps. 111. 7.
Isa. 49. 14.

ⁱ Isa. 26. 19.
Hos. 13. 14.
^k ch. 36. 24.
ver. 25.

the Prophet was led round the higher ridge of the plain, as around the verge or margin of a volcanic crater, in order to survey them, lying below him in its dark bosom.

— *the open valley*] *The face of the low plain.*

³ *thou knowest*] Thou, and Thou only, O Lord, canst do it ; and Thou only knowest whether it will be done.

⁶ *breath*] Hebr. *ruach*. Cp. Gen. vi. 17 ; vii. 15.

⁷ *a noise*] Rather, a *voice*. Hebr. *kôl*, a remarkable word. See on v. 12. A Voice, a Divine Voice, followed the prophecy, and stirred the dry bones.

⁸ *the skin covered them above : but there was no breath in them*] The Resurrection of these bones is like the Creation of Adam. First they receive form ; then *life* or *spirit* (*ruach*) is breathed into them (vv. 9, 10). Cp. Gen. ii. 7, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" (*Theodoret*).

⁹ *Prophecy unto the wind—and say to the wind*] Or, to the *breath*, Hebr. *ruach*. See v. 6.

— *Come from the four winds, O breath*] Here the same word is repeated in both cases.

— *upon these slain*] They had not died a natural death, but had been *slain* ; representing the Jewish Nation, which had been *destroyed* by the armies of Babylon for their sins.

¹⁰ *an exceeding great army*] Raised from the battle-field in which they had been slain. The Hebrew word *chayil* (*force, power*), rendered *army*, is used in this sense, and so translated in xxvii. 10, 11 ; xxix. 18, 19 ; xxxii. 31 ; xxxviii. 4. 15.

¹¹ *we are cut off for our parts*] Literally, *we are cut off to ourselves*. We are cut off from the land of the living ; cut off from our country ; cut off from all hope ; cut off from God ; and left, in all our misery and isolation, *to ourselves*.

¹² *I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel*] The Restoration of Israel by Cyrus was like a Resurrection from the dead ; all hope seemed to be taken away from them ; and they were like men dead and buried in their graves. But God opened their graves, when He overthrew the mighty Empire of Babylon by the arms of Cyrus ; and the edict proclaimed by Cyrus for the restoration of the Jews, to all the provinces of his kingdom, was like the breath of God quickening them, and calling them forth from their tomb. See 2 Chron. xxxvi. 22, where it is said that the Lord *stirred up the spirit* (*ruach*) of Cyrus to do this ; and so Ezra i. 1. This stirring of the *spirit* of Cyrus by God, to

breathe life into the dry bones of Israel, was foreshown by the commission to Ezekiel to prophecy upon them, and the breath came upon them from the Lord, and they stood up.

It is observable, that in the original of both these passages the word rendered *decree* is *kôl*, literally, a *voice* (connected with *καλέω*, to *call*, and *κελεύω*, to *command*) ; the same word as is translated *noise* in the present passage (v. 7), "there was a *noise*, and behold a shaking, and the bones came together."

SPIRITUAL REVIVAL AND RESTORATION OF ISRAEL.

These words ("God stirred up the *spirit*," and "there was a *voice*," *kôl* ; an utterance, an edict, a proclamation) lead us on to the spiritual meaning of this vision.

Cyrus, "the Shepherd," "the Anointed" of God, the Conqueror of Babylon, and the Liberator of Israel, was a type of CHRIST (see above, on 2 Chron. xxxvi. 22, and *Prelim. Note* to Isa. xl.) ; and the *voice*, or proclamation, of Cyrus for the restoration of Israel, was a prelude to the Voice of Christ, speaking in the Gospel, and sending John the Baptist, "the Voice of one crying in the wilderness, Prepare ye the way of the Lord"—Prepare ye His Way, Who comes to raise Israel to spiritual life, and to restore them to their spiritual inheritance, promised to their fathers in the Seed of Abraham, which is Christ.

This had been already displayed in a clear and striking manner by the Evangelical Prophet Isaiah, who passes immediately from prophesying of Cyrus, to prophesy of the Voice of the Baptist and the Voice of CHRIST. See above, on Isa. xl. 1—11.

The spiritually dead are raised from the grave of sin, as Lazarus was from the tomb, by the Voice of Christ, saying, "Lazarus, come forth" (John xi. 43. *S. Jerome*). As our Lord Himself said to the Jews at Jerusalem, "The hour is coming, and now is, when the dead (in sins) shall *hear the voice* of the Son of God ; and they that hear shall live" (John v. 25).

RESURRECTION OF THE DEAD.

Thus also we are brought to consider this passage, in reference to the doctrine of the future General Resurrection of the Dead.

St. Paul asks, when he speaks of the Conversion of Israel to Christ, "What shall their receiving be, but *life from the dead* !" (Rom. xi. 15).

Before
CHRIST
about
587.
1 ch. 36. 27.

know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves, ¹⁴ and 'shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

m See Num.
17. 2.
n 2 Chron. 11. 12,
13, 16, & 15. 9,
& 30. 11, 18.

¹⁵ The word of the LORD came again unto me, saying, ¹⁶ Moreover, thou son of man, ^mtake thee one stick, and write upon it, For Judah, and for ⁿthe children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: ¹⁷ and ^ojoin them one to another into one stick; and they shall become one in thine hand.

p ch. 12. 9. &
24. 19.

¹⁸ And when the children of thy people shall speak unto thee, saying, ^rWilt thou not shew us what thou *meanest* by these?

q Zech. 10. 6.
r ver. 16, 17.

¹⁹ ^qSay unto them, Thus saith the Lord God; Behold, I will take ^rthe stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand.

The Ancient Christian Fathers referred to this passage, as teaching the Doctrine of the Resurrection of the Dead. So *S. Justin Martyr*, Apol. i. 52; *S. Irenaeus*, v. 5; *S. Ambrose*, de Spir. Sancto, iii. 19; *Tertullian*, de Resurr. Carnis, 29; *S. Augustine*, de Genesi ad Literam, x. 8. De doctr. Christ. iii. 34; *S. Cyril Hierosol.* Catech. 18; *S. Hilar.* in Ps. lii. 6.

Doubtless, the primary purpose of the Vision was to comfort the Hebrew People, who mourned over their Nation, as dead and buried, with a promise of revival and restoration.

But there seems to be good reason for the remark of *Tertullian* (de Resurr. c. 30) that a Resurrection of dead bones would not have been used here, as an emblem of the Restoration of Israel, unless a Resurrection from the dead was a thing to be believed. And since this Vision of that Resurrection of dry bones was designed to assure them that their own Restoration was certain, therefore it may be inferred, that the Resurrection by which it was symbolized is certain also. "Non posset de ossibus figura componi, si non id ipsum et ossibus eventurum esset. De vacuo similitudo non competit; de nullo parabola non convenit. Ita oportebit ossium quoque credi reviscerationem et respirationem qualis dicitur, de qua possit exprimi Judaicarum rerum reformatio qualis affingitur." *S. Jerome* here follows *Tertullian*, and says, "Ezekiel is not here writing expressly of the Resurrection; but, by means of a parable of the Resurrection, he is foretelling the Restoration of Israel, which was then captive at Babylon. But by this assertion I do not give any advantage to heretics (who deny the Resurrection). For the similitude of the Resurrection would never have been adduced by the Prophet in order to symbolize the Restoration of Israel, unless the Resurrection were a reality, and were an established Article of Faith. No one confirms uncertainties by means of non-entities."

The phraseology of Scripture in this prophecy, and in the history of the stirring up the *spirit* of Cyrus, and of the promulgation of his edict (the *Voice*) for the Restoration of the Jews, finds a remarkable counterpart in the language of Scriptural revelations of the general spiritual resuscitation of Israel by the Gospel. The Voice of Christ, preached in the Gospel of His Word, stirs the dead bones. And the Spirit does His part. "Except a man be born of water and of the Spirit," said our Lord to Nicodemus, "he cannot enter the kingdom of God" (John iii. 5). The Voice of Christ awakens the dead in trespasses and sins. As He Himself says, "The hour is coming, and *now is*, when the dead shall hear the voice of the Son of God" (speaking in the Gospel), "and they that hear shall live." "He that heareth My Word, and *believeth* on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John v. 24, 25). And he couples this promise of spiritual revivification with a prophecy of the Resurrection from the dead. "The hour is coming, in the which all that are in the graves, shall hear His Voice, and shall come forth" (John v. 28). The Spirit (*ruach*) is described as having His part in that work. Christ is declared to have been raised from the dead by the Spirit of holiness" (Rom. i. 4); and "if the Spirit of Him that raised up Jesus from the

dead dwell in you, He that raised up Christ from the dead, shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. viii. 11).

All this was foreshadowed in the Creation of Man.

There was first the Voice of the Blessed Trinity: "Let Us make man in our image" (Gen. i. 26); and there was the Divine Spirit breathed into his nostrils, by which he became a living soul (Gen. ii. 7).

The Vision of the revival of dry bones was designed to inspire Israel with hopes of future Restoration. And when they had been restored, contrary to all expectation, by the marvellous power and love of God, then that Restoration itself would quicken and strengthen their belief in the future Resurrection of the Dead, and their Restoration in Christ will prepare the way for His Coming to Judgment, and for the General Resurrection, and for the final consummation of all things. On other prophecies of the Resurrection, see note on Isa. xxv. 8; xxvi. 13.

RESTORATION OF ISRAEL TO THEIR OWN LAND.

12—14. *I will—bring you into the land of Israel.—I shall place you in your own land* This promise was fulfilled in a subordinate degree by the restoration of Israel to their own land under Zerubbabel by Cyrus; and it will have its complete accomplishment in their restoration to the kingdom of Israel founded by Christ, which had its origin in Zion and will enfold the world. See *Prelim. Note* to chap. xxxvi.

The Arabic and Syriac Versions prefix to what follows this title, "A prophecy concerning the return of the Jews from Babylon, and their union as one Nation under one King."

THE VISION OF THE TWO STICKS, OR RODS; ONE KING.

16. *take thee one stick* Literally, one wood; no doubt, because a staff, rod, or sceptre, was an emblem of royal power (Gen. xlix. 10. Num. xxiv. 17. Ps. xlv. 6. Isa. xiv. 5. Above, xix. 11. 14; and Num. xvii. 7, 8); but it is probably called wood here, because the kingdoms of Judah and Israel, here symbolized, were become like mere shapeless dry wood, and to be revived and to grow into one stem.

—Joseph To whom the primogeniture, forfeited by Reuben, was transferred (1 Chron. v. 1), and who is represented by his son Ephraim, the head of the Ten Tribes. Cp. above, 1 Kings xi. 26. Isa. xi. 13. Jer. xxxi. 6. Hos. v. 3. 5.

19—24. *I will—make them one stick* This was verified at the restoration of Israel after the Captivity. We hear no more of any separate kingdom or worship in Israel, as distinct from Judah, but Jerusalem becomes the head and centre of all the tribes. See *Introd.* to Ezra, p. 299. The schism of Israel was healed by the sword of Babylon. Spiritual union was produced by literal dispersion. Henceforth they were joined in one name, in one nation, and in one worship. The centre of all their hopes was in Jerusalem. The two sticks—which had been dry as wood—grew into one Tree, which received them all under its shade. How much more is this realized in Christ, the Divine David (v. 24)! In Him all Israelites are under the one sceptre of His everlasting and universal kingdom; or, to use another

²⁰ And the sticks whereon thou writest shall be in thine hand * before their eyes.

²¹ And say unto them, Thus saith the Lord God; Behold, 'I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: ²² and "I will make them one nation in the land upon the mountains of Israel; and * one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: ²³ y neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but ² I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

²⁴ And ^a David my servant shall be king over them; and ^b they all shall have one shepherd: ^c they shall also walk in my judgments, and observe my statutes, and do them. ²⁵ ^d And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children ^e for ever: and ^f my servant David shall be their prince for ever. ²⁶ Moreover I will make a ^e covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and ^h multiply them, and will set my ⁱ sanctuary in the midst of them for evermore. ²⁷ ^k My tabernacle also shall be with them: yea, I will be ^l their God, and they shall be my people. ²⁸ ^m And the heathen shall know that I the Lord do ⁿ sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Before
CHRIST
about
587.

s ch. 12. 3.
t ch. 36. 24.

u Isa. 11. 13.
Jer. 3. 18. &
50. 4.
Hos. 1. 11.
x ch. 34. 23, 24.
John 10. 16.

y ch. 36. 23.

z ch. 36. 28, 29.

a Isa. 40. 11.
Jer. 23. 5. &
30. 9.
ch. 34. 23, 24.
Hos. 3. 5.
Luke 1. 32.
b ver. 22.
John 10. 16.
c ch. 36. 27.
d ch. 36. 28.
e Isa. 60. 21.
Joel 3. 20.
Amos 9. 15.
f ver. 24.
John 12. 34.
g Ps. 89. 3.
Isa. 55. 3.
Jer. 32. 40.
ch. 34. 25.
h ch. 36. 10, 37.
i 2 Cor. 6. 16.
k Lev. 26. 11, 12.
ch. 43. 7.
John 1. 14.
l ch. 11. 20. &
14. 11. & 36. 28. m ch. 36. 23. n ch. 20. 12.

figure, the wood of the cross stretches its arms far and wide, and embraces the world. See on Eph. iii. 18. This prophecy had a subordinate fulfilment in Zerubbabel, who was not a king; but it is fully accomplished in Christ (*Theodoret*).

What now follows, to the end of the chapter, was appropriately appointed by the ancient Hebrew Church to be read as a Proper Lesson with Gen. xlv. 18—xlvii. 27, describing the history of Joseph and of his sons Ephraim and Manasseh.

²³. *Neither shall they defile themselves—with their idols*] This was remarkably verified after their Captivity and restoration. See above, *Introd.* to Kings, p. xviii, and *Introd.* to Ezra, p. 299.

— *I will cleanse them*] Cp. xxxvi. 20—28. By the laver of regeneration (*S. Jerome*).

THE DIVINE DAVID.

²⁴. *David my servant shall be king over them—one shepherd*] See above, xxxiv. 23. The prophecy, as usual, rises in its progress to a higher elevation, and extends itself to a wider range, and merges itself in CHRIST and His Church. After the Captivity, to speak literally, Israel and Judah had no king (see *Introd.* to Kings, pp. xvii, xviii); and one of the uses of that evanescence of the monarchy was, that it weaned the minds of the faithful from the literal sovereignty, and prepared them for the spiritual Monarchy of Christ. All these things agree with what is said of Christ in the Gospel. He is a *Shepherd*—the Good Shepherd, the One Shepherd, the Chief Shepherd (John x. 1—16. 1 Pet. ii. 25, and v. 4). He is *David*, as sitting for ever on His throne (xxxiv. 23); and He is a *servant*, because, when He became Incarnate, He took upon Him the form of a servant (Phil. ii. 7); and yet He is the Only Begotten Son. He joined our nature to the Divine, and glorified it; He overthrew idolatry, and united Israel and Judah under one King and one Shepherd, Who teaches them to acknowledge their Lord and their God (*Theodoret*).

²⁶. *I will—set my sanctuary in the midst of them for evermore*] As the disappearance of the external pomp of the literal sovereignty of Judah, after the restoration from Babylon, led the faithful to fix their eyes on the heavenly glory of the eternal monarchy of David in CHRIST, so the inferiority of the second Temple at Jerusalem in external beauty, and eventually its destruction by the armies of Rome, has raised the eyes of all faithful Israelites to the Universal Church, whose origin is in Zion, whose limits are co-extensive with the earth, in its militant state, and whose duration as a Church triumphant will be coeval with eternity.

The Voice of Prophecy declared from the mouth of the Lord that the two kingdoms of Israel and Judah would be joined in one, and that the two sceptres would no longer be swayed by two hands, but by one hand—the hand of Christ, of Whom the angel Gabriel said, that God would “give Him the throne of His father David, and of His kingdom there should be no end” (Luke i. 32, 33). God will set His sanctuary in the midst of thee for ever; a prophecy which cannot be applied to the literal Temple, which was restored under Zerubbabel, and has now been burnt by the Romans, but is fulfilled by Christ in His Church, where He has become our God, and we are His people for evermore (*S. Jerome*).

^{27, 28}. *My tabernacle—shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore*] This is verified by the Incarnation of God the Son, Who became flesh and tabernacled in us (see John i. 14). Whose Incarnation was prefigured by the Feast of *Tabernacles* (see Lev. xxiii. 34. Deut. xvi. 13—16; xxxi. 10. 2 Chron. viii. 13. Ezra iii. 4. John vii. 2); and it is fulfilled by the indwelling of God the Holy Ghost, Who sanctifies the Church, and makes it a temple of God (1 Cor. iii. 16; vi. 19); and this promise is confirmed in this sense by the language of the Holy Spirit in the Apocalypse (Rev. vii. 15; xxi. 3).

God says here, that *the heathen shall know that I the Lord do sanctify Israel*. The promise here is, that the heathen shall receive their knowledge of God from the Jews; and so it came to pass. The Apostles and primitive Disciples were Jews, and they evangelized the heathen by means of the Hebrew Scriptures. The Gentiles, who are the wild olive-tree, are grafted on the good olive-tree, from which the unbelieving Jews are broken off. From the Jews came the Lord Christ according to the flesh. His Cross, His Sepulchre, His Resurrection, all these are connected with Jerusalem; and by these things the Gentiles learn to know God, and are saved (*Theodoret*).

The return of Israel from Babylon was a marvellous thing in the eyes of the heathen, and caused them to confess, “the Lord hath done great things for them” (Ps. cxxvi. 3). But how much more marvellous will be the spiritual Resurrection of Israel scattered in the whole world, and how glorious will be their return to God and to their own home in Christ!

— *in the midst*] This phrase (Hebr. *bethoc*) is especially applied to the Divine indwelling of Christ and God, and is

Before
CHRIST
about
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a. ch. 59. 1.
b. ch. 35. 2, 3.

XXXVIII. ¹ And the word of the LORD came unto me, saying, ² ^a Son of man, ^b set thy face against ^c Gog, the land of Magog, || the chief prince of

c Rev. 20. 8. || Or, prince of the chief.

frequently repeated by Ezekiel. See xxxiv. 24; xxxvii. 26; xxxix. 7; xliii. 7. 9. Cp. xlvii. 10; xlviii. 8. 10; and above, note on Isa. lxvii. 17.

GOG MUSTERS HIS FORCES AGAINST ISRAEL.—THE FINAL CONFLICT AND VICTORY OF THE CHURCH OF GOD OVER HER ENEMIES.

GOG AND MAGOG.

CH. XXXVIII.] There is a gradual advance and rise in these prophecies of Ezekiel. Jerusalem has fallen; her people have been slain, or carried captive (chap. xxxiii.). But in that day of sorrow, the mouth of the Prophet, who was an exile among captives in Babylon, was opened to minister comfort to them. He reproves the faithless shepherds of Israel; he rebukes the unruly among the flock, and he gives them the promise of the GOOD SHEPHERD, Who would gather them and feed them for ever in the land of Israel (xxxiv. 23—31).

He also pronounces God's judgments on the Edomite enemies of Jerusalem, who had exulted in her fall, and thence takes occasion to foretell the destruction of all such foes of the people of God (xxxv.).

He then reveals the blessings which are in store for Israel, first by their Restoration from the captivity of Babylon under Zerubbabel, and then by their spiritual Recovery and Return to their home in the kingdom of CHRIST (xxxvi.).

He next proceeds a step farther. He consoles Israel, then captive and dispersed, and in their own opinion no better than dead, with a Vision of future Revival, Resurrection, and Reunion under Christ, Whom he designates by the title of *David*, and Who, he declares, shall be a King for ever over them; and they shall walk in God's judgments, and dwell in the promised land, and He will set His Sanctuary in the midst of them for evermore (xxxvii.).

In the chapters which now follow, is another ascent.

The Church of God (which had its origin in Zion, and went forth from Jerusalem by the commission of Christ to the Apostles to evangelize all Nations) will dwell safely for ever under the rule of Christ; not only will God's Sanctuary be with them for ever; but though, as the Prophet here foretells, they will be assailed by a powerful Confederacy of Enemies from different quarters in the latter days, yet those adversaries will be utterly overthrown, and the victory of God and His people will be complete (xxxviii., xxxix.).

This is what is now revealed in the prophecy concerning GOG and his army.

In the foregoing chapters DAVID was a symbolical name; it represented CHRIST. See xxxiv. 23, 24; xxxvii. 24, 25. So in these two chapters Gog is a symbolical name; it represents Antichrist.

It need not be denied that there was a subordinate literal accomplishment—or rather a tendency to it—in the days of Antiochus Epiphanes, king of Syria, persecuting the literal Israel, and a signal type of Antichrist. But that this was not an adequate fulfilment of this prophecy, every careful reader of it will allow.

Gog symbolizes Infidel Powers assailing the Christian Church in the last days.

We have already seen many examples of the use of symbolical names, partly already existing, and partly formed anew, to express ideas. They abound in that wonderful prophecy concerning the Church of God, the Book of Canticles, or Song of Solomon. There the names *Solomon*, *Shelomith*, *Bether*, *Lebanon*, *Amara*, *Shenir*, *Hermon*, *Amminadab*, *Heshbon*, *Bath-rabbim*, *Baal-hamon*, some of which are names of real places and persons, and others coined anew, are all used symbolically. See above, *Introd.* to Canticles, or Song of Solomon, p. 125.

Ezekiel has already supplied us with a specimen of such a symbolical use of names in xxiii. 23, *Pekod*, *Shoa*, and *Koa*. Jeremiah also calls Babylon by symbolical names, *Pekod* (l. 21), and *Sheshach*, and *Merathaim* (see above, xxv. 26; li. 41); and he employs other symbolical names, e. g. *Gareb* and *Goath*, as significant of certain moral qualities. See on Jer. xxxi. 39. The prophet Nahum calls Nineveh *Huzzab* (Nah. ii. 7). And if we turn to that Book of the New Testament which reveals the future fortunes of the Church of God—even to the day of doom—namely, the Apocalypse, there we recognize examples of the same process. The names *Jerusalem*, *Sion*, *Babylon*, *Sodom*, *Egypt*, *Apollyon*, *Abaddon*, *Armageddon*, some of which already existed, and others were

formed anew, are all symbolical. See below, *Introd.* to the Apocalypse, p. 149. To this it may be added, that the Apocalypse, by adopting the names used by Ezekiel in this chapter, supplies the clue for interpreting it. After describing the destruction of the mystical Babylon, and of the beast and the false prophet who assisted him, St. John proceeds to predict the last hostile gathering of the enemies of Christ's Church; and he uses these words: "When the thousand years shall have been finished, Satan shall be loosed out of his prison, and shall go forth to deceive the nations" (literally, the *heathen*, the *ἔθνη*, *Hebr. goyim*—that is, Infidel Powers opposed to God's Church, which is the true Sion, the Israel of God), "to gather them together to the battle, namely, the Gog and the Magog" (observe the definite articles in the original here—the Gog, the Magog, the battle; i. e. the enemies supposed to be already known to the reader, from this prophecy of Ezekiel, as gathered together for the battle described here by the Prophet), "of whom the number of them" (St. John uses a Hebraism here, *ὅν ὁ ἀριθμὸς αὐτῶν*, in order to remind his reader that he is referring to a Hebrew prophecy, that of Ezekiel) "is as the sand of the sea; and they went up upon the breadth of the earth" (he here uses another Hebraism derived from Isaiah's prophecy of Sennacherib's invasion, Isa. viii. 8. See *Sept.*, whence St. John derives the word *πλάτος*. Cp. Ezekiel here, *vv.* 1, 16), "and compassed the camp of the saints about, and the beloved city, and fire came down from heaven and devoured them; and the devil that deceiveth them (*πλανῶν αὐτοὺς*) was cast into the lake of fire and brimstone, where are the beast and false prophet" (Rev. xx. 7—10).

The mystical Babylon is represented in this prophecy as having fallen, before the destruction of the beast and false prophet. Cp. Rev. xiv. 8; xvi. 19; xviii. 2, with xix. 20.

In comparing Ezekiel's prophecy with that of the Apocalypse, we may observe that Ezekiel is commanded to prophesy against Gog, the land of Magog (literally, of the Magog), prince of Rosh, Meshech, and Tubal (v. 2); and Gog is described throughout this prophecy as the leader of the host against the people of God; and the name of Magog is only mentioned again once in it: "I will send a fire on Magog." See xxxix. 6.

In the Apocalypse, Gog and Magog are the representatives of all hostile powers gathered together against the Church of God.

In the prophecy of Ezekiel, Gog's immense army is represented as falling on the land, and buried during a space of seven months (xxxix. 4—16) in a place called *Hamon-gog*, or *multitude of Gog*; while a fire comes down on Magog (v. 6).

In the Apocalypse a fire comes down from heaven, and consumes the forces of Gog and Magog.

These slight varieties between Ezekiel's prophecy and the Apocalypse, serve the purpose of showing—what is indeed evident from all the features of this prophecy (see, for example, the words in xxxvi. 8—11, which do not admit of a literal interpretation)—that these predictions are *not* designed to reveal any single and local conflict, but to unfold a great moral, intellectual, and spiritual struggle of Antichristianism, in various forms of Infidelity and Impiety, rising up simultaneously in a bold and open warfare from different directions against Christ, and against His Church in the latter days.

S. Jerome, in his exposition of Ezekiel, contends with great force and success against those who assign a literal sense to this prophecy; and he regards it as foretelling a great combination of False Doctrine against the Church of God. And, inasmuch as Gog is not represented as having among his allies any nations connected with Israel, it is clear that Gog represents infidel powers.

We may adopt here the words of S. Augustine (de Civ. Dei, xx. 11): "The insurrection of Gog" (he says) "is the last persecution which the Church will endure throughout the world, from the universal city of Satan."

Those nations which are called Gog and Magog in the Apocalypse, are not to be understood as if they were some barbarian hordes, such as the Getae or Massagetae. Nor is it to be supposed that they will come to one place, as if the camp of the saints and the beloved city are to be in one spot, and not to be diffused throughout the world; but wherever the Church of God is in all the world, there is the camp of the saints, there the beloved city is, there she will be beleaguered by enemies rising up against her; and there, we may add, in God's due time, they will be destroyed. Cp. *Primasius*, *Prosper Aquitanus*, *Lyrannus*, *Vatablus*, *Sanctius*, *Corn. A. Lapide*, and *Menochius* here.

Meshech and Tubal, and prophesy against him, ³ and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: ⁴ and ^e I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, ^f all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: ⁵ Persia, Ethiopia, and || Libya with them; all of them with shield and helmet: ⁶ ^g Gomer, and all his bands; the

Before
CHRIST
about
587.

d ch. 32. 26.
e 2 Kings 19. 28.
ch. 29. 4. & 39. 2.
f ch. 23. 12.

|| Or. Phut,
ch. 27. 10. &
30. 5.
g Gen. 10. 2.

This is further evident, not only from the position of this struggle in the Apocalypse, but also from the words of the prophecy of Ezekiel. It refers to the *last times* (vv. 8. 16); and God says to Gog, "Art not thou he of whom I have spoken in *old time* by My servants the *prophets* of Israel, which prophesied in those days many years that I would bring thee against them?" See on v. 17. The assault of infidel powers, symbolized by Gog, against the People of God, is the climax of Satan's attacks against the Church, such as those of Pharaoh in Egypt, and especially of the great type of infidel Antichristianism, Sennacherib, king of Assyria, both in his assault and in his discomfiture. See above, *Prelim. Note* to Isaiah, chap. xiii.; and compare that remarkable prophecy in Micah, v. 4—7. Indeed, we shall have occasion to remark, in reading this prophecy, that Ezekiel adopts Isaiah's language concerning Sennacherib's assault, and the overthrow of his enormous host, 185,000, slain in one night before the walls of Jerusalem.

Thus, then, the Holy Spirit, speaking by the mouth of Ezekiel, an exile and captive in Chaldea, not only ministered comfort to the dispersed Jews in that country, in a time of sorrow and distress, but He cheers the minds of the Israel of God in every age, with the Divine assurance, that, however Satan, with his antichristian confederacy, may assail God's Church, yet it will, by God's help, stand firm against all attacks; and that her enemies will at last be utterly routed, and she will be admitted to the everlasting peace of her heavenly inheritance. The beloved disciple St. John, after a lapse of more than 2000 years, takes up the prophetic voice from the banks of Chebar; and he, also an exile and a captive, echoes it from the shores of Patmos.

THE NAME GOG.

2. *Gog*] *Gog* is a symbolical name, signifying *gigantic*, powerful, and proud. *Gog* is like a reproduction of Nimrod the rebel, the "mighty hunter before the Lord," that is, hurling defiance against Him. He is the Titan of the Old Testament. And the description of *Gog's* army and invasion is, to speak it with reverence, like that of a Gigantomachia in the pages of Greek and Latin poets. The etymology of the word *Gog* is seen in various names in Eastern languages, for *mountain*; such as Persian *Koh*, Ossetic *ghogh*; hence the Scythian *Caucasus*, the range of mountains between the Caspian and the Black Sea, and the Latin *cacumen*, &c. The word *Gog* (says *Fuerst*, 270) probably signifies a *mountain*. Compare Sanskrit *ku*, to be mighty; *kavi*, in the Vêdas, *king*; modern Persian, *kav*; and their stem would mean *gigantic*, of colossal stature, warlike. Connected with it is the name of the Phœnician *Ogyges*, and the celebrated giant, the "Centimanus *Gyges*" (Horat. 2 Carm. xvii. 14, and 3 Carm. iv. 69); and perhaps *Gyges*, the King of Lydia, and the Greek and Latin *gigas*, *Gigas*, giant, and *Cacus*, the monster who contended with Hercules, and perhaps also the adjectives *hoch*, *high*, *huge*, &c., all belong to the same family as *Gog*. In Holy Scripture *Og*, the Giant King of Basan (Deut. iii. 1—13), the enemy of God's people, whose name signifies *gigantic* (*Gesen.* 610), is connected with the same root. Also *Agag*, the name of the kings of Amalek, the enemies of God's people. See note above, on the remarkable words of Exod. xvii. 14—16, and on Num. xxiv. 7, where Balaam, prophesying of Christ, says of Israel, "His king shall be *higher* than *Agag*, and His kingdom shall be exalted;" and Num. xxiv. 20, "Amalek" (the nation of *Agag*) "was the first of the nations" (to assault God's people; Exod. xvii. 8) "but his latter end shall be that he perish for ever." In Num. xxiv. 7, the Samaritan text has *Agog*, and the Sept. has *Gog* for *Agag*; and here the Arabic Version has *Agog*. Cp. *Fuerst*, p. 18.

— the land of *Magog*] These words are put in apposition with *Gog*, and show that *Gog* is not to be regarded as a single person, but as a *Power*. He is *Gog*, and he is also the land of *Magog*, and the prince of *Rosh*, &c. See what follows.

ON THE NAMES OF PLACES IN THIS PROPHECY.

— the chief prince of *Meshech* and *Tubal*] Rather, the

prince of *Rosh* (whence perhaps the name of *Russia*). So *Sept. Symmachus*, *Theodoret*, *S. Jerome*, and most modern Expositors. *Meshech* and *Tubal*; the Moschi and Tibareni, between the Euxine and the Caspian. See xxvii. 13; xxxii. 26. Isa. lxi. 19.

The names of the nations in this prophecy are distinguished by *diversity of race* (some belonging to the family of Japheth, others of Shem, others of Ham), and b. greatness of distance from one another and from Palestine, such as Scythians, Cimmerians, Armenians, Persians, Ethiopians (vv. 2—6), and Africans brought into union with tribes of Arabia and Spain (v. 13).

No Nation which is near to Palestine and hostile to Israel (such as Philistia and Tyre), and no Nation connected with the stock of Israel by consanguinity, such as Edom, Moab, and Ammon, all which would have been likely to take advantage of a local irruption into Palestine, as their history shows, nor even Babylon itself, is mentioned in the prophecy as taking any part in this belligerent league, and in this terrible warfare against the people of God.

The reason of this is clear. We are not to imagine an actual confederacy of nations against the literal Israel. These nations represent a combination of infidel and impious Powers very diverse from one another—as far as the poles asunder—like the Pharisees and Herodians plotting against Christ, and Herod and Pontius Pilate joined together to destroy Him; and not connected with God's people by any articles of belief, and all leagued together in an open insurrection and antichristian rebellion against God and His Church.

Compare what is said below, on Rev. xx. 8, "Satan shall go out to deceive the nations which are in the four quarters of the earth, to gather them together to battle" (against Christ): "the number of whom is as the sand of the sea." This prophecy pre-announces a great gathering and general Insurrection against Christ, as indeed is declared by the additional assertion that their number will be as the sand of the sea.

The Nations called *Gog* and *Magog* are representatives of the enemies of God. *Magog* was the second son of Japheth (Gen. x. 2), the father of the *Gentiles*, as distinguished from the race of *Shem*; and *Gog* is called in Ezekiel the chief Prince of Meshech and Tubal, who are also of the race of Japheth (Gen. x. 2). In the prophecy of Ezekiel (xxxviii. xxxix.), which is continued and consummated in this Vision of the Apocalypse, other Nations are represented as allied with *Gog* against Israel (xxxviii. 5—23; xxxix. 1—5); and with *Magog* (xxxix. 6). The battle is then described, and the defeat and burial of *Gog* and his multitude (xxxix. 11—16), and the sacrifice of God's enemies (vv. 17, 18), and the full and final triumph of His cause, and the sanctification and glorification of His people.

On the whole, it is evident, that the names *Gog* and *Magog* are used here to signify worldly and godless powers leagued together under the banner of Satan, and opposed to God and the Christian Israel, and the heavenly Jerusalem. This is clear from the fact that they are described as existing in the four quarters of the earth, and as going over the breadth of the earth, and being as the sand of the sea (vv. 8, 9).

The defeat and burial of *Gog* and his hosts in the Vision of Ezekiel, is explained by this Vision of the Apocalypse to be prophetic of the overthrow of Satan and all his Confederates, and of their condemnation to the Lake of fire.

4. *I will turn thee back, and put hooks into thy jaws*] Here God repeats by Ezekiel the words He had already used by Isaiah to Sennacherib, the king of Assyria, the invader of Judah in the days of Hezekiah, and the type of the infidel Antichrist, represented by *Gog*. See Isa. xxxvii. 29. *I will put my hook in thy nose, and will turn thee back*. The Assyrians boasted of their horses and horsemen (Isa. xxxvi. 8), and the Assyrians are described by Ezekiel, in xxiii. 12, in precisely the same words as the army of *Gog* here. Cp. below, on xxxix. 2.

5. *Persia, Ethiopia, and Libya*] See xxvii. 10; xxx. 5.

6. *Gomer*] The Cimmerians of Crim-Tartary. See Gen. x. 2.

Before
CHRIST
about
587.
h ch. 27. 14.
i Like Isa. 8. 9,
10.
Jer. 46. 3, 4, 14.
& 51. 12.
k Gen. 49. 1.
Deut. 4. 30.
ver. 16.
l Isa. 29. 6.
m ver. 12.
n ch. 36. 1, 4, 8.
o Jer. 23. 6.
p ch. 28. 26, &
34. 25, 28.
ver. 11.
q Isa. 28. 2.
r Jer. 4. 13.
ver. 16.

|| Or, *conceive a
mischievous pur-
pose.*

r Jer. 49. 31.
s ver. 8.
|| Or, *confidently.*
† Heb. *To spoil
the spoil, and to
prey the prey.*
ch. 29. 19.
t ch. 36. 34, 35.
u ver. 8.
† Heb. *navel.*
Judg. 9. 37.
x ch. 27. 22, 23.
y ch. 27. 15, 20.
z ch. 27. 12.
a See ch. 19. 3, 5.

b Isa. 4. 1.
c ver. 8.
d ch. 39. 2.

e ver. 6.

f ver. 9.

g ver. 8.

h Exod. 14. 4.
ch. 36. 23, &
39. 21.

house of ^hTogarmah of the north quarters, and all his bands: and many people with thee. ⁷ ⁱBe thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

⁸ ^kAfter many days ^lthou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, ^mand *is* gathered out of many people, against ⁿthe mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall ^odwell safely all of them. ⁹ Thou shalt ascend and come ^plike a storm, thou shalt be ^qlike a cloud to cover the land, thou, and all thy bands, and many people with thee.

¹⁰ Thus saith the Lord God; It shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt || think an evil thought: ¹¹ and thou shalt say, I will go up to the land of unwall'd villages; I will ^rgo to them that are at rest, ^ethat dwell || safely, all of them dwelling without walls, and having neither bars nor gates, ¹² † to take a spoil, and to take a prey; to turn thine hand upon ^tthe desolate places *that are now* inhabited, ^uand upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the † midst of the land. ¹³ ^xSheba, and ^yDedan, and the merchants ^zof Tarshish, with all ^athe young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

¹⁴ Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; ^bIn that day when my people of Israel ^cdwell eth safely, shalt thou not know *it*? ¹⁵ ^dAnd thou shalt come from thy place out of the north parts, thou, ^eand many people with thee, all of them riding upon horses, a great company, and a mighty army: ¹⁶ ^fand thou shalt come up against my people of Israel, as a cloud to cover the land; ^git shall be in the latter days, and I will bring thee against my land, ^hthat the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

¹⁷ Thus saith the Lord God; *Art* thou he of whom I have spoken in old time,

— *house of Togarmah*] Armenians. See xxvii. 14.

— *north quarters*] *Sides of the north*; its extremities.

⁷ *Be thou prepared*] *Make ready, make ready for thyself.* Gird on all thy armour. Marshal all thy forces against Me, and be thou on guard over them. Be thou their Protector and Leader. This is God's challenge to Gog.

⁸ *After many days thou shalt be visited*] Another phrase derived from Isaiah. See above, on Isa. xxiv. 22. Cp. Isa. xxix. 6.

— *in the latter years*] Literally, *at the end of the years.* Cp. Gen. xlix. 1. Num. xxiv. 14. 20. Deut. xxxi. 29; and below, v. 16. Dan. x. 14.

— *against the mountains of Israel*] That is, against the Church of God (*S. Jerome*), which had its origin in Sion, and enfolds the world; and is thus brought into contact with the forces of Gog, which are represented as rising against it from all points of the compass. See above, *Prelim. Note* to chap. xxxvi.

¹¹ *the land of unwall'd villages*] Hebr. *of perazoth.* See Esther ix. 19. Cp. Deut. iii. 5. Judg. v. 7. 11. 1 Sam. vi. 18. Zech. ii. 4. *Gesen.* 689. This seems to show that in the days of this antichristian rupture the Church of God will not have been careful to maintain her walls and defences of sound doctrine; and will be dwelling securely without "bars and gates." Cp. v. 14.

¹² *cattle*] Substance generally, not cattle only (Gen. xxxi. 18; xxxiv. 23; xxxvi. 6. *Gesen.* 504).

— *in the midst of the land*] Literally, *in the navel of the earth.* Cp. v. 5, and *Gesen.* 851, who supposes it to signify a central altitude or elevation above all other lands.

¹³ *Sheba, and Dedan, and—Tarshish*] Nations far removed

from one another; Sheba and Dedan in Arabia, and Tarshish in the far-off west. Here is another proof that the Prophet is not describing a local attack upon Palestine, but that these names are symbolical, and that these words represent the reflections of spectators of the great struggle of diverse antichristian Powers leagued against the Church of God. Even the Shebas and Tarshishes of this world—great commercial countries which may seem to be influenced by love of gain—they will be surprised by the inordinate covetousness and ambition which prompt Gog to make war upon the Church.

¹⁴ *shalt thou not know it?*] Wilt thou not observe the security of the Church, and take advantage of it, to make an assault upon it? See on v. 11.

¹⁵ *all of them riding upon horses*] Another characteristic specified already by the Prophet himself of Assyria, a precursor of Gog. See xxiii. 6, and Micah v. 4—7.

¹⁷ *Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days*] Gog, the Infidel Antichrist, mustering his forces in the last days against the People of God, is the consummation of all prophecies against his precursors and types, especially Pharaoh in Egypt, and Sennacherib, king of Assyria, whose invasion of Judea, and the marvellous destruction of whose army at Jerusalem is the subject of so large a portion of the Book of Isaiah (see above, on Isa. x. 13—19. 28—34; xiv. 24—27; xvii. 12—14; xxv. 1—5; xxvi. 12—21; xxxiii. 1—24; xxxvii. 36); for this reason, among others, because Sennacherib was a figure in his pride, his blasphemy, his power, his covetousness, and his fall, of the Infidel Antichrist of the last days. Consequently, Ezekiel uses here throughout the language of Isaiah; and it is

† by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them ?

¹⁸ And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, *that* my fury shall come up in my face.

¹⁹ For ⁱ in my jealousy ^k and in the fire of my wrath have I spoken, ^l Surely in that day there shall be a great shaking in the land of Israel ; ²⁰ so that ^m the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, ⁿ and the mountains shall be thrown down, and the || steep places shall fall, and every wall shall fall to the ground. ²¹ And I will ^o call for ^p a sword against him throughout all my mountains, saith the Lord God ; ^q every man's sword shall be against his brother. ²² And I will ^r plead against him with ^s pestilence and with blood ; and ^t I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and ^u great hailstones, fire, and brimstone. ²³ Thus will I magnify myself, and ^x sanctify myself ; ^y and I will be known in the eyes of many nations, and they shall know that I *am* the LORD.

XXXIX. ¹ Therefore, ^a thou son of man, prophesy against Gog, and say, Thus saith the Lord God ; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal : ² and I will turn thee back, and || leave but the sixth part of thee, ^b and will cause thee to come up from † the north parts, and will bring thee upon the mountains of Israel : ³ and I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. ⁴ ^c Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee : ^d I will give thee unto the ravenous birds of every † sort, and *to* the beasts of the field † to be devoured. ⁵ Thou shalt fall upon † the open field : for I have spoken *it*, saith the Lord God. ⁶ ^e And I will send a fire on Magog, and among them that dwell || carelessly in ^f the isles : and they shall know that I *am* the LORD. ⁷ ^g So will I make my holy name known in the midst of my people Israel ; and I will not *let them* ^h pollute my holy name any more : ⁱ and the heathen shall know that I *am* the LORD, the Holy One in Israel.

⁸ ^k Behold, it is come, and it is done, saith the Lord God ; *this is the day* ^l whereof I have spoken.

Before
CHRIST
about
587.

† Heb. *by the hands.*

i ch. 36. 5, 6. &
39. 25.
k Ps. 89. 46.
l Hag. 2. 6, 7.
m Rev. 16. 18.
n Hos. 4. 3.

n Jer. 4. 24.
Nahum 1. 5, 6.
|| Or, *towers, or, stairs.*

o Ps. 105. 16.
p ch. 14. 17.
q Judg. 7. 22.
r Sam. 14. 20.
2 Chron. 20. 23.
r Isa. 66. 16.
Jer. 25. 31.
s ch. 5. 17.
t Ps. 11. 6.
Isa. 29. 6. &
30. 30.
u ch. 13. 11.
Rev. 16. 21.
x ch. 36. 23.
y Ps. 9. 16.
ch. 37. 28. &
39. 7.
ver. 16.

a ch. 38. 2, 3.

|| Or, *strike thee with six plagues ; or, draw thee back with an hook of six teeth,*
as ch. 38. 4.
b ch. 38. 15.
† Heb. *the sides of the north.*
c ch. 38. 21.
ver. 17.

d ch. 33. 27.

† Heb. *wing.*
† Heb. *to devour.*

† Heb. *the face of the field.*
e ch. 38. 22.
Amos 1. 4.
|| Or, *confidently.*
f Ps. 72. 10.
g ver. 22.

h Lev. 18. 21.
ch. 20. 39.
i ch. 18. 16, 23.

k Rev. 16. 17. &
21. 6.

l ch. 38. 17.

remarkable that he refers to the writings of the prophets as one well-known integral volume. Cp. *Pusey* on Daniel, p. 309.

20. *so that the fishes of the sea*] The overthrow of Gog shall be like that of Sodom and Gomorrah, and like the convulsion of the plain in which they were, subsiding into the Dead Sea. See on Gen. xix. 24. Cp. here v. 22. And the sense may be, that all classes of men, represented by various members of the animal creation, will be agitated by the antichristian insurrection of the last days. Cp. *S. Jerome* here, who refers to Acts x. 12, St. Peter's sheet, and 1 Cor. xv. 39.

21. *all my mountains*] See below, on xxxix. 3, 4.

— *against his brother*] This seems to be the true interpretation, and is confirmed by *Sept., Vulg., Arabic, Syriac, Targum.* God will confound the forces of Antichrist, and turn them against one another, “as in the day of Midian” (Judg. vii. 22. Isa. ix. 4. Cp. 2 Chron. xx. 23). *S. Jerome* says that this symbolizes the destruction of one false doctrine by another.

22. *great hailstones*] As on the army of the kings of Canaan, flying before Joshua at Beth-horon (Josh. x. 11), whose victory over those kings was a type of the victory of JESUS over all opposing earthly Powers. See the notes above on that history.

2. *and leave but the sixth part of thee*] Rather, *I will lead thee.* The verb here used is not from *shesh*, six, but from *shasha*, to lead. Cp. *Sept., Vulg., Arabic, Targum, and Gesen.* 852.

Gog will rush forward to the conquest against God's people, as if he were irresistible ; but God will turn him back, and lead him according to His own will, and make all his furious assaults the manifestation of His own glory (v. 21. 22).

— *upon the mountains of Israel*] Here again we are reminded of God's denunciations of judgment against Sennacherib, the type of the infidel Antichrist. See above, on xxxviii. 4. “I will break the Assyrian in my land, and upon my mountains tread him under foot” (Isa. xiv. 25).

3. *I will smite thy bow—thine arrows—out of thy right hand*] Another resemblance to the judgment on the army of Sennacherib. See Ps. lxxvi. 1—3. 5, “There brake He the arrows of the bow. None of the men of might have found their hands.” Cp. below, v. 19.

6. *I will send a fire on Magog, and among them that dwell carelessly in the isles*] This overthrow of antichristian powers will arouse the careless from their lethargy, and excite them to fear God.

7. *the heathen shall know*] Another resemblance to Sennacherib's overthrow. See on v. 9.

8. *it is come—it is done*] Compare Rev. xvi. 17 ; xxi. 6.

K k

Before
CHRIST
about
587.
| Or, javelins.
| Or, make a fire
of them.

n Isa. 14. 2.

|| Or, mouths.
|| That is, *The*
multitude of Gog.
n Deut. 21. 23.
ver. 14, 16.

⁹ And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the || handstaves, and the spears, and they shall || burn them with fire seven years: ¹⁰ so that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire: ¹¹ and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.

¹¹ And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the || *noses* of the passengers: and there shall they bury Gog and all his multitude: and they shall call *it* The valley of || Hamon-gog.

¹² And seven months shall the house of Israel be burying of them, "that they

9. *they that dwell in the cities of Israel shall go forth*] As they who dwelt in Jerusalem went forth to see the Assyrian army, when 185,000 had been smitten by God. See on Isa. xxxiii. 14; xxxvii. 36; lvi. 24.

THE ROUT OF GOD'S ENEMIES.

— and shall set on fire and burn—the shields—the bows and the arrows—the spears, and they shall burn them with fire] The dwellers in the cities of Israel—that is, the faithful in the Church of God—will utterly destroy the weapons of the adversaries of the truth. The faithful will not take to themselves and use the arms of false doctrine, but will wholly consume them. They themselves will fight with other weapons (*S. Jerome*).

Here is another resemblance to the destruction of Sennacherib's army. See v. 3, and see Ps. xli. 9, written probably on the occasion of Sennacherib's overthrow: "He breaketh the bow, and cutteth the spear in sunder, and burneth the chariot in the fire." The effect of which is thus described at the close of the Psalm: "Be still, and know that I am God: I will be exalted among the heathen." See above, v. 7.

— seven years] This number, *seven years*, as that in v. 12, *seven months*, is doubtless symbolical. *Seven* is a number of rest and perfection (see below, on Rev. xi. at the end of the chapter, p. 220); and it signifies that the work will be done completely. Cp. *S. Jerome*, who observes that their burial will be like a *sabbatical year* to the faithful; and see *Keil* here, p. 368; *Fairbairn*, 420. *S. Jerome* observes, that the Passover was in the first month, and the Feast of Tabernacles in the seventh.

The features of the prophecy show clearly that it is not to be understood literally, but spiritually.

The wood of the weapons of Gog's host will serve for fuel for Israel for seven years. And "the house of Israel, yea, all the people of the land," are to be employed in burying the slain for seven months. According to the *literal* interpretation, supposing that all the people of the land amounted to only a million souls, and each buried only two bodies a day, the number buried in the seven months would have been about *three hundred and seventy millions*—an impossible number.

Such considerations as these, which may be much enlarged, show that this prophecy is *not* to be interpreted *literally*, but *spiritually*. And all these things have their great and sacred uses, as warning us in solemn tones that we must expect a terrible outbreak of Infidel Antichristianism in the latter days.

10. *they shall spoil those that spoiled them, and rob those that robbed them*] Another resemblance to the history of Sennacherib, who had *spoiled* Judah and came to *spoil* Jerusalem, but *was spoiled*. See Isa. xvii. 12—14, "This is the portion of them that *spoil us*, and the lot of them that *rob us*;" and Isa. xxxiii. 1—4, "Woe to thee that spoilest—your spoil shall be gathered."

11. *I will give unto Gog a place there of graves*] I will give him a place for a grave, where he expected only a triumph and a glorious rich spoil.

THE VICTORY OF CHRIST AND OF HIS CHURCH OVER ALL ADVERSARIES, IN THE LAST DAYS.

— the valley of the passengers] Or, of the *passers through*. The ruthless and rapacious invaders had hoped to *pass through* the territory of the people of God, and to slay its inhabitants, and to plunder and pillage it without let or hindrance; but

they were checked in their furious career, and are there overthrown, and find only a grave (v. 11); and this is called the *valley of the passengers*, or *passers through*, that is, of those who had hoped to *pass through* the land without resistance, and despoil it, but were frustrated in their confident expectations.

In this word "*valley*"—*valley of passengers*—there is a striking contrast to that *other valley* described by Ezekiel—the *valley of dry bones*—representing the "whole house of Israel," which seemed to be dead and buried, but was revived by the breath of God. See above, xxxvii. 1—11.

The latter symbolizes Christ and His Church, as compared with Antichrist and his army. Christ dies, but He rises again on the third day and conquers all His enemies. His Church may seem to be dead and buried, but, quickened by the Spirit's breath, she will rise from her valley of dry bones. Antichrist dies, and is buried in his *valley of passengers*; and unless the Church should be careless in her work (see vv. 14, 15), he will lie in his grave without hope of resurrection.

Also in this word "*the passers through*," there is another reference to the language of Isaiah describing Sennacherib's invasion of the land of Judah in the days of Hezekiah. The word here used by Ezekiel, and rendered *passengers*, is *oberim*, the plural part. *poel*, from *abar*, to *pass through*, or *pass over*. This word is repeated here emphatically *three times*. And this word is used several times by Isaiah to describe the march of the proud Assyrian invader. See Isa. viii. 8, "He shall pass through Judah, he shall overflow and *go over*, and the stretching out of his wings shall fill the breadth" (Sept. *πλάτος*, the word used by St. John in the Apocalypse, xx. 8, describing the invasion of Gog). Again, Isa. xx. 28, "He is *passed* to Migron—they are *gone over* the passage." Again, xxviii. 15, "the overflowing scourge shall pass *through*." Cp. Dan. xi. 10. 40. Again, xxxi. 9, "He shall *pass over* to his stronghold." Again, speaking also of Sennacherib's campaign against Jerusalem, xxxiii. 21, "Neither shall gallant ship *pass thereby*." In all these places the same word, *abar*, is used, as here.

— on the east of the sea] Or, in front of the sea (see *Fuerst*, 1129, and *Keil* here); i. e. the Dead Sea—the grave of Sodom and Gomorrah—an appropriate place for the burial of Gog.

— it shall stop the noses of the passengers] Rather, *it shall stop the passengers, or passers through*; they shall be arrested in their campaign by defeat and death, and shall find a grave there which will stop their course; as the Assyrian army did when it passed through Palestine, laden with spoil from Egypt and Ethiopia, and hoped to plunder Jerusalem and lead the people captive in triumph to Assyria. See on Isa. xxxvii. 36.

— Hamon-gog] i. e. *Gog's multitude and tumult*; this word *hamón* is also used by Isaiah to describe Sennacherib's invasion: "Woe to the *multitude* (*hamón*) of many peoples which make a noise like the noise of the sea." See on Isa., xvii. 12—14. And again, "At the noise of the *tumult* (*hamón*) of the Assyrians, the people fled." But he adds, "your spoil shall be gathered." See on Isa. xxxiii. 3, 4.

This symbolical word, *hamón-gog*, stands in striking contrast to a symbolical word in the Canticles, *Baal hamon*, i. e. the place of a *multitude*, which signifies the Universal Church of Christ. See above, on Cant. viii. 11. The Church is called the *Vineyard of Solomon*; and that Vineyard is there said to be at *Baal-hamon*, the *place of a multitude*; and there also is the grave of Antichrist, *Hamon-gog*.

12. *the house of Israel*] The house of Israel shall bury their enemies. Usually the survivors of an army bury *their own* dead; but here the rout is so complete, that the house of Israel

may cleanse the land. ¹³ Yea, all the people of the land shall bury *them*; and it shall be to them a renown the day that ° I shall be glorified, saith the Lord God. ¹⁴ And they shall sever out † men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, ^p to cleanse it: after the end of seven months shall they search. ¹⁵ And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he † set up a sign by it, till the buriers have buried it in the valley of Hamon-gog. ¹⁶ And also the name of the city *shall be* || Hamonah. Thus shall they ^q cleanse the land.

¹⁷ And, thou son of man, thus saith the Lord God; ^r Speak † unto every feathered fowl, and to every beast of the field, ^s Assemble yourselves, and come; gather yourselves on every side to my || sacrifice that I do sacrifice for you, *even* a great sacrifice ^t upon the mountains of Israel, that ye may eat flesh, and drink blood. ¹⁸ ^u Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of † goats, of bullocks, all of them ^x fatlings of Bashan. ¹⁹ And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. ²⁰ ^y Thus ye shall be filled at my table with horses and chariots, ^z with mighty men, and with all men of war, saith the Lord God. ²¹ ^a And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and ^b my hand that I have laid upon them. ²² ^c So the house of Israel shall know that I *am* the LORD their God from that day and forward.

Before
CHRIST
about
587.
o ch. 28. 22.
† Heb. men of
continuance.

p ver. 12

† Heb. build.

|| That is, The
multitude.

q ver. 12.

r Rev. 19. 17.
† Heb. to the
fowl of every
wing.
s Isa. 18. 6. &
34. 6.
Jer. 12. 9.
Zeph. 1. 7.
|| Or, slaughter.
t ver. 4.
u Rev. 19. 18.
† Heb. great
goats.
x Deut. 32. 14.
Ps. 22. 12.

y Ps. 76. 6.
ch. 38. 4.
z Rev. 19. 18.
a ch. 38. 16, 23.

b Exod. 7. 4.
c ver. 7, 28.

bury the corpses of their foes. The same appears to have been done by them to Sennacherib's army. See Isa. xxxvii. 36, 37.

^{13.} *shall be to them a renown*] The whole Church shall derive honour from cleansing the land from the corrupt and polluting remains of Antichristianism, and shall be glorified.

^{14.} *they shall sever out men of continual employment*] *They shall set apart men of continuance*; that is, who shall be engaged perpetually (Hebr. *tamid*) in this work of cleansing the land from all vestiges of the dead carcasses of antichristians. Compare the phrase, the *continual* burnt-offering (Num. xxviii. 6), where the same word, *tamid*, is used.

The Church of God must have an appointed order of men, who are to take care that no relies of antichristian impiety, as to doctrine, practice, or worship, shall remain.

— *passing through the land to bury with the passengers those that remain upon the face of the earth*] Rather, men appointed to this continual work, are to be perpetually *passing through* the land (i. e. exploring it) *to bury the passengers*, that is, the dead army of Gog (see on v. 11), namely, *those that remain unburied*, so that they may clear them away *from the face of the earth*, and the land be thoroughly purified.

— *after the end of seven months shall they search*] During which the people of God shall have been engaged in burying. These appointed men shall continually pass through the land after the term has elapsed, in order to see whether any corpses or bones of Gog's army remain unburied. This shall be their constant occupation.

This is symbolical of the perpetual duty of Christ's Church, to search whether any antichristian errors remain in her communion; and to examine, whether any errors, which may seem to have been exploded, dead, and buried, may not start up, as it were, from their graves, to contaminate it.

^{15.} *the passengers*] That is, the men of continual employment, in v. 14. *They* are the true *passers through*, who explore the land; and they bury those enemies who imagined that they would *pass through*, and despoil it. See v. 11.

— *when any seeth a man's bone*] Hebr. *etsem*. So called from *atsam*, to be strong. The bone represents any remanent errors of Antichristianism on which it relied for its strength in overcoming the people of God.

Observe the contrast. The *bones of the sinners* of Jerusalem have been represented by Ezekiel as *burnt* in the caldron of destruction (xxiv. 4, 5, 10); and the *bones of Gog's army*

are buried, lest they pollute the land; but the dry *bones of the house of Israel* have been represented as *rising from the grave* (xxxvii. 10, 11).

— *then shall he set up a sign*] That no man may come near, and be defiled by it; and also a grateful memorial of God's mercy in overthrowing the army of Gog.

This signifies the duty of Christ's Church, to set marks on all antichristian errors, in order to warn men against them, and also to be a memento of God's goodness in enabling her to overcome them. Such are the Creeds.

^{16.} *And also the name of the city shall be Hamonah*] Or rather, *And also the name of a city shall be Hamonah*. A city shall be called *Hamonah*, or *multitude*, to commemorate the invasion of the forces of Antichristianism, which in the Apocalypse are thus described,—"the number of whom is as the sand of the sea" (Rev. xx. 8).

^{17, 18.} *Speak unto—feathered fowl—princes of the earth*] Compare on Isa. xxxiv. 6. Jer. xli. 10. Zeph. i. 7; and the language of the Apocalypse, which is derived from this passage (Rev. xix. 17—21); and which foretells the future triumph of Christ and His Church. See the notes there.

^{18.} *of rams, of lambs—Bashan*] Symbolizing various classes of men, who are represented as sacrificed for their sins.

^{20.} *Thus ye shall be filled at my table with horses and chariots, with mighty men*] Such language as this, like other portions of this prophecy, is employed, in order to remind the reader that it is not to be interpreted literally, but has a symbolical character. No one can imagine that horses, chariots, and men are to be served as food at the table of God.

CONVERSION OF THE JEWS.—ITS EFFECTS ON THE HEATHEN.

^{22, 23.} *the house of Israel shall know that I am the LORD their God—And the heathen shall know that the house of Israel went into captivity for their iniquity*] Here is a prophecy of the conversion of the Jews, and of its effects upon the rest of the world. When the Jews, who are now scattered abroad, shall acknowledge God, and shall confess their sin in rejecting Christ, then God will pour special blessings upon them in the sight of many nations, and the Gentiles will acknowledge God's righteous dealings towards them, and will see a new argument for His truth, constancy, and justice, and on behalf of Christianity.

Before
CHRIST
about
587.
d ch. 36. 18, 19,
20, 23.
e Deut. 31. 17.
Isa. 59. 2.
f Lev. 26. 25.
g ch. 36. 19.

h Jer. 30. 3, 18.
ch. 34. 13. &
36. 24.
i ch. 20. 40.
Hos. 1. 11.
k Dan. 9. 16.

l Lev. 26. 5, 6.

m ch. 23. 25, 26.

n ch. 36. 23, 24.
& 38. 16.
o ch. 34. 30.
ver. 22.
† Heb. by my
causing of
them, &c.
p Isa. 54. 8.

q Joel 2. 28.
Zech. 12. 10.
Acts 2. 17.

574.

a ch. 33. 21.

b ch. 1. 3.

c ch. 8. 3.

d Rev. 21. 10.
|| Or, upon which.

e ch. 1. 7.
Dan. 10. 6.
f ch. 47. 3.
g Rev. 11. 1.
& 21. 15.
h ch. 44. 5.

i ch. 43. 10.

k ch. 42. 20.

23 ^d And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore ^e hid I my face from them, and ^f gave them into the hand of their enemies: so fell they all by the sword. 24 ^g According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

25 Therefore thus saith the Lord God; ^h Now will I bring again the captivity of Jacob, and have mercy upon the ⁱ whole house of Israel, and will be jealous for my holy name; ²⁶ ^k after that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they ^l dwelt safely in their land, and none made *them* afraid. ²⁷ ^m When I have brought them again from the people, and gathered them out of their enemies' lands, and ⁿ am sanctified in them in the sight of many nations; ²⁸ ^o then shall they know that I *am* the Lord their God, [†] which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. ²⁹ ^p Neither will I hide my face any more from them: for I have ^q poured out my spirit upon the house of Israel, saith the Lord God.

XL. ¹ In the five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that ^a the city was smitten, in the selfsame day ^b the hand of the LORD was upon me, and brought me thither. ² ^c In the visions of God brought he me into the land of Israel, ^d and set me upon a very high mountain, || by which *was* as the frame of a city on the south.

³ And he brought me thither, and, behold, *there was* a man, whose appearance *was* ^e like the appearance of brass, ^f with a line of flax in his hand, ^g and a measuring reed; and he stood in the gate.

⁴ And the man said unto me, ^h Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou brought hither: ⁱ declare all that thou seest to the house of Israel.

⁵ And behold ^k a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits *long* by the cubit and an hand

26. after that they have borne their shame] Rather, *And they shall bear their shame, and all the trespasses they have committed against Me, when they dwell safely in their land, and none make them afraid.*

They shall bear their shame; that is, the Jews will not any longer deny, as they do now, that they have been guilty of sin in rejecting God's gracious offers in Christ, but they will *take up their shame*, and lay it willingly on their own shoulders. See on Job xxxi. 5, 6; and above, xvi. 54. 61; and see also vi. 9; xx. 43; xxxvi. 31, which describe the remorse and shame of the Jews in the latter days, penitent for their sins, and loathing themselves for their unthankfulness to God, especially for His mercies in Christ; and see Zech. xii. 10: "They shall look upon Me, whom they have pierced, and they shall mourn for Him as one mourneth for his only son."

May He hasten the time! AMEN.

EZEKIEL'S VISION OF A TEMPLE AND HOLY LAND.

CH. XL.] In the exposition of this mysterious Vision, let us endeavour, first to obtain a correct view of the *literal* meaning of the words, and then proceed to review the whole in a general RETROSPECT. See after chap. xlviii.

1. *In the five and twentieth year of our captivity*] When thirty-two years of the seventy years of captivity, dating from the fourth year of Jehoiakim, had expired.

2. *upon a very high mountain*] Cp. xvii. 22, 23. Isa. ii. 2. Rev. xxi. 10; and on the *spiritual* meaning of this, and what follows, see the RETROSPECT, at the end.

— *the frame of a city on the south*] *On it was the fabric of a city toward the south.* See xlv. 6.

3. *a line*] Hebr. *pâthil*. This word, rendered *lace*, in Exod. xxviii. 28. 37; xxxix. 21. 31; and in other places *wire*, *riband*, and *thread*, occurs only here in the prophetic books. See below, xlvii. 3.

— *of flax*] Or, *linen*. Hebr. *pishtêh*. This word recurs in the dress prescribed for the Priests (xlv. 17, 18).

— *a measuring reed*] Literally, *the reed* (Hebr. *kânêh*) *for measuring*; six cubits and six handbreadths long. See on v. 5. The word *middâh*, *measure*, is constantly repeated in these descriptions, to show the exactitude with which the dimensions of the Temple and its parts were ordered. See vv. 5. 10. 21. 22. 24. 28. 29. 32. 35,—in all which places this word *middâh* recurs. See also xlii. 15—19; and below, on v. 24.

5. *And behold a wall*] *Behold a wall* (went) *outside the house* (the Temple) *round about*; and *in the man's hand was the measuring-reed of six cubits by the cubit and an handbreadth*; that is, the reed was on the whole six cubits and six handbreadths; and if we reckon the *cubit* (the measure from the elbow to the end of the middle finger) at twenty-one inches, and the *handbreadth*, or *palm*, at three and a half inches, the measuring-reed was about twelve feet long.

On the spiritual signification of this Reed, see below, the RETROSPECT.

— *an hand breadth*] Hebr. *tôphach* (the open hand, from *taphach*, to expand). See v. 43; and xliii. 13; and Exod. xxv.

breadth : so he measured the breadth of the building, one reed ; and the height, one reed.

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⁶ Then came he unto the gate † which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad ; and the other threshold *of the gate, which was* one reed broad. ⁷ And

† Heb. *whose face was the way toward the east.*

25 ; xxxvii. 12. The cubit or ell (*ulna*) is called *ammâh* in Hebrew. The *reed* was for the measuring of the lesser dimensions ; the *line* (which was graduated into reeds) for the greater length.

— *the breadth of the building*] The thickness of the structure of the wall of the court of the Temple ; not the large outermost court (described in xlii. 9), but the court in which the Temple was. The wall of this court was a reed (about twelve feet) in breadth (observe the solidity of it), and a reed (twelve feet) high.

— *one reed*] This dimension prevails throughout the building. See vv. 6 (twice), 7 (twice), 8 ; xli. 8.

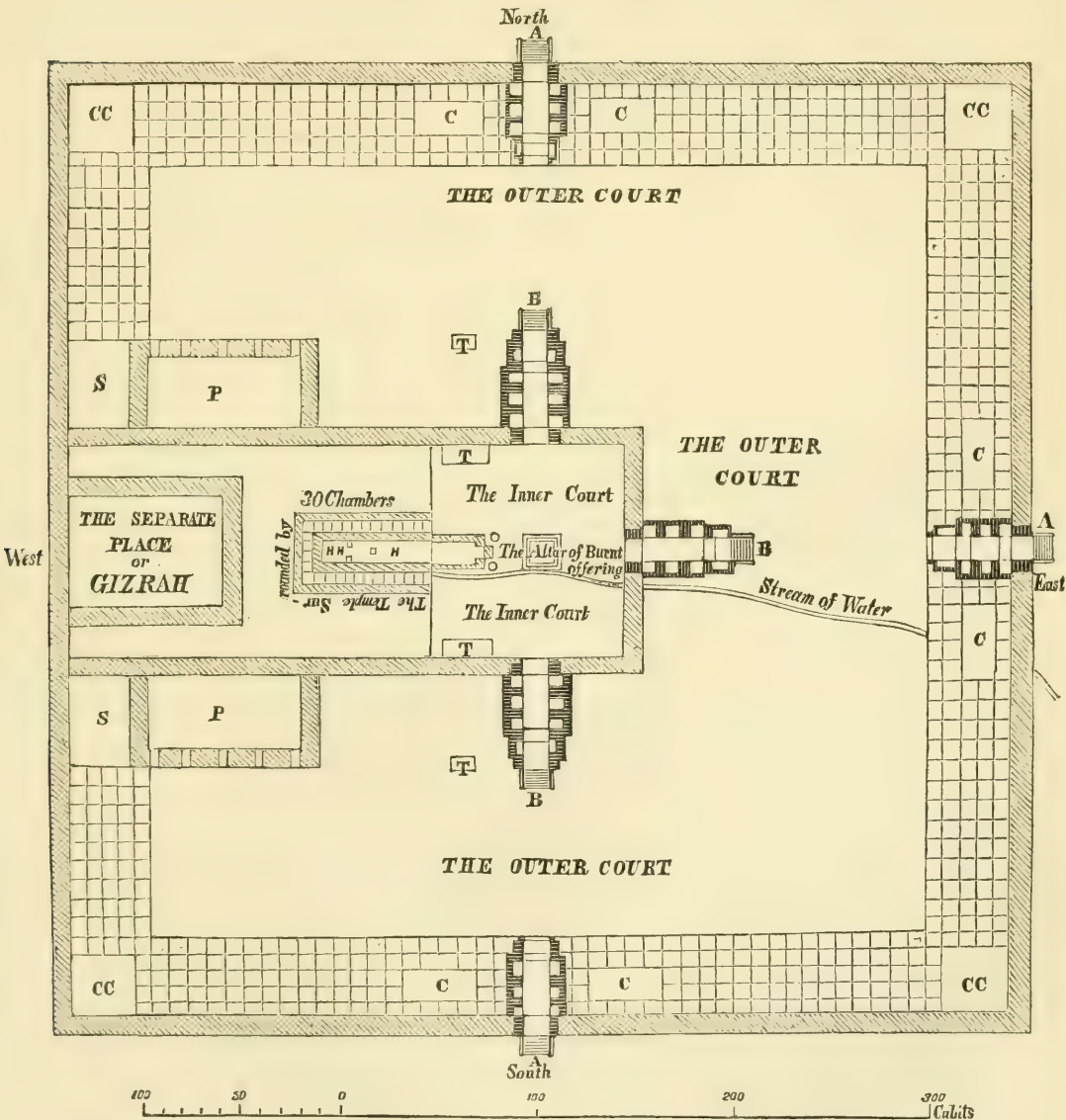
In no case, where the reed is mentioned in the measuring of any thing in the Temple, is the thing which is measured either more or less than the *one reed*. In the *outer court* the measurement of each of the four sides is 500 reeds (xlii. 16—19). In no other passage of the Vision is the reed mentioned.

THE BUILDINGS AT THE EASTERN GATE OF THE COURT OF THE TEMPLE.

6. *the threshold*] Or *sill*, to which they had mounted by the stairs.

— *and the other threshold*] Rather, namely, *the first*

THE TEMPLE OF GOD,
AS SEEN IN THE VISION OF EZEKIEL (XL.—XLVI.).



A The outer Gates, approached from without by seven steps.
B The three Gates of the inner Court, approached by eight steps. Concerning their Tables, see xl. 39—42.

C Chambers on the Pavement (xl. 17, 18), thirty in number, in six groups of five Chambers each ; on each side of the three outer Gates.
CC Corner Courts (xlii. 21, 22).

H The Holy Place.
HH The Holy of Holies.
P Place for Priests.
S Side Chambers (xlii. 19).
T Four Tables.

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every little chamber was one reed long, and one reed broad; and between the little chambers were five cubits; and the threshold of the gate by the porch of the gate within was one reed.

⁸ He measured also the porch of the gate within, one reed. ⁹ Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was inward.

¹⁰ And the little chambers of the gate eastward were three on this side, and three on that side; they three were of one measure: and the posts had one measure on this side and on that side.

¹¹ And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits.

¹² The † space also before the little chambers was one cubit on this side, and the space was one cubit on that side: and the little chambers were six cubits on this side, and six cubits on that side.

¹³ He measured then the gate from the roof of one little chamber to the roof of another: the breadth was five and twenty cubits, door against door.

¹⁴ He made also posts of threescore cubits, even unto the post of the court round about the gate. ¹⁵ And from the face of the gate of the entrance unto the face of the porch of the inner gate were fifty cubits.

¹⁶ And there were † narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the || arches: and windows were round about || inward: and upon each post were palm trees.

¹⁷ Then brought he me into ^m the outward court, and, lo, there were ⁿ chambers, and a pavement made for the court round about: ^o thirty chambers were upon the pavement. ¹⁸ And the pavement by the side of the gates over against the length of the gates was the lower pavement.

¹⁹ Then he measured the breadth from the forefront of the lower gate unto

11 Kings 6. 4.

† Heb. closed.

|| Or, galleries, or, porches.

|| Or, within.

m Rev. 11. 2.

n 1 Kings 6. 5.
o ch. 45. 5.

threshold (or sill), which was one reed broad. There was a second threshold, which is mentioned in v. 7.

7. And every little chamber] Rather, and the chamber, or guard-room (Hebr. *tâ*). See 1 Kings xiv. 28. 2 Chron. xii. 11.

The word *little*, inserted in our Translation before this word, in vv. 10. 12. 13. 16. 21. 29. 33. 36, would be better omitted. These chambers were guard-rooms,—rooms for those who kept the door of the Temple. Our Translators added the epithet *little*, in order to distinguish these chambers from those mentioned below. See v. 17. The word here used is translated *Wachstube*, or guard-room, by *Keil*.

— within] Toward the Temple. This is repeated three times. Cp. vv. 31. 34. 37.

8. within] Toward the Temple.

9. the posts] Pillars or columns. Each of the pillars was two cubits in diameter. Cp. v. 14, where it is said that they were sixty cubits high. See vv. 8, 9.

— inward] Toward the Temple. See vv. 7, 8.

11. the entry] The doorway.

— the length of the gate] The extent of the gate; not the height. The word *ôrêc*, here used, which occurs about forty times in these chapters, “cannot” (it is said by *Keil*) “signify height;” and it is supposed that it represents the length of the vestibule which led to the gate. So *Böttch.*, *Hitzig*, *Hävernick*, *Keil*. But the word *ôrêc* is used for height, as compared with breadth, in Exod. xxvi. 2. 8. 13. 16; xxxvi. 9. 15. 21; and it seems to signify height here. So *Lyra*, *Villalpandus*, *Kliefoth*.

12. The space] Rather, a barrier, or boundary; to protect the chambers or guard-rooms.

13. He measured] He measured the gate from the roof of the chamber to the roof of the other (corresponding chamber), five and twenty cubits, door against door.

14. He made also posts] Or pillars of threescore cubits, even unto the pillar of the court of the gate round about; or, as others render it, columns of threescore cubits; and to the colonnade (he made) the court of the gate round about. See *Keil*.

15. And from the face] And from the front of the gate of entrance, to the front of the vestibule of the inner gate, were fifty cubits.

16. narrow windows] Closed, or latticed windows (see margin), like network (*Sept.*). Cp. 1 Kings vi. 4. The word here used is the participle from *âtam*, to close (see Ps. lviii. 4. Prov. xvii. 28; xxi. 13. Isa. xxxiii. 15); and it occurs in xli. 16. 26, where it is rendered narrow, as here in the text. It signifies “closed windows, with shut lattices, the bars of which, being let into the wall, could not be opened or shut at pleasure” (*Gesen.* 35; *Fuerst*, 67).

— to their posts] There were windows at the side of the pillars which flanked the entrance.

— arches] Hebr. *elammoth* (see v. 30); and *elammim*, or *eylammim* (vv. 21, 22. 24—26. 31. 33. 34. 36). It seems to signify projections, or bays in the wall. See *Fuerst*, p. 74.

— palm trees] See below, on xli. 18.

THE COURT OF THE TEMPLE.

17. chambers] The Hebrew *lish-cah*, always rendered chamber by our Translators, except 1 Sam. ix. 22, where it is rendered parlour, is connected with *lashac*, to lie down, to rest, to abide (*Fuerst*, 755), and is specially applied to rooms attached to the Temple (1 Chron. ix. 26. 33. Neh. x. 37; xiii. 4). It occurs about twenty times in this present description of the Temple, See vv. 38. 44—46; xli. 10; xlii. 1. 4. 5. 7—13; xlii. 19; xli. 19, holy chambers. These chambers were for the Priests and Levites, and for the tithes and offerings to the Temple.

— thirty chambers] Probably ten on each of three sides of the court, in clusters of five chambers on each of the sides of the three gates (*Keil*, 386).

— upon the pavement] For the pavement, which went round the outer court, on the inside of it.

18. over against the length of the gates] Corresponding to their length.

— was the lower pavement] Or, namely, the lower pavement. It was lower than that of the inner court of the Temple.

the forefront of the inner court || without, an hundred cubits eastward and northward.

²⁰ And the gate of the outward court † that looked toward the north, he measured the length thereof, and the breadth thereof.

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|| Or, from
without.
† Heb. whose
face was.

²¹ And the little chambers thereof *were* three on this side and three on that side; and the posts thereof and the || arches thereof were after the measure of the first gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

|| Or, galleries,
or, porches.

²² And their windows, and their arches, and their palm trees, *were* after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof *were* before them. ²³ And the gate of the inner court *was* over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.

²⁴ After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures.

²⁵ And *there were* windows in it and in the arches thereof round about, like those windows: the length *was* fifty cubits, and the breadth five and twenty cubits.

²⁶ And *there were* seven steps to go up to it, and the arches thereof *were* before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof.

²⁷ And *there was* a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.

²⁸ And he brought me to the inner court by the south gate: and he measured the south gate according to these measures;

²⁹ And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and *there were* windows in it and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

³⁰ And the arches round about *were* ^p five and twenty cubits long, and five cubits † broad. ³¹ And the arches thereof *were* toward the outer court; and palm trees *were* upon the posts thereof: and the going up to it *had* eight steps.

^p See ver. 21. &
25, & 33, & 36.
† Heb. breadth.

³² And he brought me into the inner court toward the east: and he measured the gate according to these measures.

³³ And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures: and *there were* windows therein and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

THE NORTH GATE AND SOUTH GATE OF THE OUTER COURT.

These were similar in arrangement to the EAST GATE, already described. See *vv.* 6—16.

21. *little chambers*] Guard-rooms. See *v.* 7.
— *arches*] Bays, or juttings forth from the wall (*v.* 16).
— *length—fifty cubits, and the breadth five and twenty cubits*] This measurement recurs frequently. See *vv.* 25. 29. 33. 36.

22. *their windows*] Its windows.
23. *the gate of the inner court*] There were *three gates* (east, north, and south) into the inner court, corresponding to, and approached by, a direct line, 100 cubits long, from the three gates (east, north, and south) of the *outer* court.

24. *these measures*] Those specified before, with regard to the posts or pillars of the northern and eastern gate.

THE INNER COURT OF THE TEMPLE: ITS GATES, CHAMBERS AND SACRIFICIAL TABLES.

28. *by the south gate*] Through the south gate.
— *these measures*] Cp. *v.* 24. This phrase is repeated (*vv.* 29. 32. 33. 35), and shows the conformity of the plan of the fabric. Cp. *v.* 10; xlv. 22; and above, on *v.* 3.
30. *And the arches*] And there were bays, or projections round about.
31. *and the going up to it*] *Its ascent had eight steps*: the outer gate had only *seven* (*vv.* 22. 26). Cp. below, *vv.* 34. 37, where the number is *eight*, as here.

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574.

³⁴ And the arches thereof *were* toward the outward court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

³⁵ And he brought me to the north gate, and measured *it* according to these measures;

³⁶ The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

³⁷ And the posts thereof *were* toward the utter court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

³⁸ And the chambers and the entries thereof *were* by the posts of the gates, where they washed the burnt offering.

³⁹ And in the porch of the gate *were* two tables on this side, and two tables on that side, to slay thereon the burnt offering and ^q the sin offering and ^r the trespass offering.

⁴⁰ And at the side without, || as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.

⁴¹ Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices*.

⁴² And the four tables *were* of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice.

⁴³ And within *were* || hooks, an hand broad, fastened round about: and upon the tables *was* the flesh of the offering.

⁴⁴ And without the inner gate *were* the chambers of ^s the singers in the inner court, which *was* at the side of the north gate; and their prospect *was* toward the south: one at the side of the east gate *having* the prospect toward the north.

⁴⁵ And he said unto me, This chamber, whose prospect *is* toward the south, *is* for the priests, ^t the keepers of the || charge of the house.

⁴⁶ And the chamber whose prospect *is* toward the north *is* for the priests, ^u the keepers of the charge of the altar: these *are* the sons of ^x Zadok among the sons of Levi, which come near to the LORD to minister unto him.

⁴⁷ So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar *that was* before the house.

q Lev. 4. 2, 3.

r Lev. 5. 6. &
6. 6. & 7. 1.

|| Or, at the step.

|| Or, andirons,
or, the two hearth
stones.

s 1 Chron. 6. 31.

t Lev. 8. 35.
Num. 3. 27, 28,
32, 33. & 18. 5.
1 Chron. 9. 23.
2 Chron. 13. 11.
Ps. 134. 1.

|| Or, ward, or,
ordinance: And
so ver. 46.

u Num. 18. 5.

x 1 Kings 2. 35.
ch. 43. 19. &
44. 15, 16.

THE CHAMBERS OF THE INNER COURT OF THE TEMPLE.

38. *And the chambers*] *And there was a chamber, with its door at the pillars of the gates: there they washed the burnt offering.*

The offerings were brought to this Temple, not only by one gate, but by every gate from all quarters. Cp. xlv. 1, 2.

This Temple symbolizes the Church Universal, which receives sacrifices from all Nations.

42. *And the four tables were of hewn stone for the burnt offering*] Rather, *And there were four tables of hewn stone for the burnt-offering.* The other eight (v. 41) were probably of wood. These for the burnt-offering were such as to endure fire. Some (as *Keil*) render the word *ôlâh* here *ascent* (not *burnt-offering*); but this seems very doubtful. The word occurs in this sense in the same verse, and vv. 38, 39, 41; xliii. 18, 24, 27; xlv. 11; xlv. 15, 17; and in numerous other passages in these chapters in the sense of *burnt-offering*, and only once in the sense of *ascent* (v. 26), where there would be no ambiguity.

The tables of hewn stone for the burnt-offering show that Ezekiel is not speaking of any renewal of the Levitical ritual,

where altars of *hewn stone* were forbidden. See on Exod. xx. 25. He is describing the Christian Church as a figure.

43. *And within were hooks*] *And the double hooks* (to which they bound the victims), *a hand breadth long, were round about the Temple.* The word *shaphath*, here used, is from the verb *shaphath*, to *set*, or *fix*; and thence may be explained its meaning, *stabulum* (from *stare*), or *stall*, in Ps. lxxviii. 13, where see the note, and the remarks in *Fuerst's Lexicon*, p. 1434.

44. *the chambers of the singers*] *Chambers for singers.* In vv. 45 and 46, these chambers are said to be for *Priests*. Some have alleged that these two statements are irreconcilable. Certainly this would be so, if Ezekiel's purpose were to reproduce the Levitical Ritual. But these two declarations show that Ezekiel is not contemplating such a reproduction (cp. above, on v. 42), but is speaking of a time when the Priests of God unite the Priestly office (cp. xlv. 15—31) with that of singing praise to Him, as in the Christian Church.

THE TEMPLE.

47. *foursquare*] Cp. xlviii. 20; and see on Rev. xxi. 16.

⁴³ And he brought me to the porch of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side.

⁴⁹ ^y The length of the porch *was* twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it: and *there were* ^z pillars by the posts, one on this side, and another on that side.

Before
CHRIST
571.

z 1 Kings 7. 21.

XLI. ¹ Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle.

² And the breadth of the || door *was* ten cubits; and the sides of the door || ^{Or, entrance.} were five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits.

³ Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits.

⁴ So ^a he measured the length thereof, twenty cubits; and the breadth, ^a 1 Kings 6. 20. 2 Chron. 3. 8. twenty cubits, before the temple: and he said unto me, This is the most holy place.

⁵ After he measured the wall of the house, six cubits; and the breadth of every side chamber, four cubits, round about the house on every side.

⁶ ^b And the side chambers *were* three, † one over another, and || thirty in order; and they entered into the wall which *was* of the house for the side chambers round about, that they might † have hold, but they had not hold in the wall of the house.

b 1 Kings 6. 5, 6.
† Heb. side chamber over side chamber.
|| Or, three and thirty times, or, foot.
† Heb. be holden.
† Heb. it was made broader, and went round.
c 1 Kings 6. 8.

⁷ And † ^c there was an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house *was* still upward, and so increased *from* the lowest chamber to the highest by the midst.

⁸ I saw also the height of the house round about: the foundations of the side chambers *were* ^d a full reed of six great cubits. ⁹ The thickness of the wall, which *was* for the side chamber without, *was* five cubits: and *that* which

d ch. 40. 5.

48. the porch] Or vestibule of the Temple. Cp. 1 Kings vi. 3, where the same word (*ulam*) is used.

49. breadth eleven cubits] The breadth does not agree with that of Solomon's Temple (1 Kings vi. 3), the length does.

— and he brought me by the steps] Rather, and to the steps; that is, it measured eleven cubits unto the steps of the ascent.

THE HOLY PLACE AND THE HOLY OF HOLIES.

CH. XLI. 1. the temple] *The Holy Place*, to which we have come from the fore-court. The measurement begins from the east wall, where the entrance was. This wall had pillars six cubits broad, and between the pillars a door ten cubits broad, with door-posts five cubits broad on each side; so that the whole breadth of the wall was thirty-two cubits (*Keil*).

— the tabernacle] Hebr. *ôhel*; the only place in this description, or in the prophecies of Ezekiel, where this word occurs. There seems to be no other rendering possible than that in the text; and by this word Ezekiel seems to connect this ideal Temple with the Tabernacle of the Wilderness, the breadth of which, being formed of eight boards, a cubit and a half each, would be twelve cubits, as here (see Exod. xxvi. 16, 22, 23), as he had connected it with the Temple of Solomon, and thus to show the substantial unity of all three fabrics, and of the dispensations symbolized by them (*Hävernicks, Fairbairn*). On the symbolical character of the number 12, = 2 × 6, and = 3 × 4, see below, in the RETROSPECT at the end of this description, and on Revelation, at end of chap. xi.

2. the length thereof] That is, of the Holy Place.

3. then went he inward] Into the Most Holy Place the Angel went alone; the Prophet stood without.

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4. twenty cubits] As in Solomon's Temple, 1 Kings vi. 20. 2 Chron. iii. 8.

— before the temple] In front of the Temple, or Holy Place, in which the Prophet was.

THE SIDE CHAMBERS.

5. the breadth of every side chamber] The collective fabric of the side chambers. Cp. 1 Kings vi. 5, 8, where the same word (*tsēlā*), properly signifying a rib, is used. The word is repeated in vv. 6—9. 11. 26.

6. the side chambers were three] Literally, *were chamber on chamber*, three; that is, in three stories; that is, a succession of thirty side chambers in three tiers; thirty chambers in each tier, connected by an inner winding staircase, as in the Temple of Solomon, 1 Kings vi. 8.

— and they entered] They approached to the wall of the house, which was toward the side chambers round about, so as to hold on to it, but they did not lay hold of it.

These words show that they involve a mystical meaning. See below, at the end of these chapters, and compare notes on 1 Kings vi. 5, 6, 8, and the RETROSPECT at the end of this Volume.

7. the breadth of the house] Rather, the house had an enlarging upward, and so the lower chambers mounted upward to the higher, through the middle one.

8. six great cubits] Rather, six cubits to the joining.

9. the side chamber] The collective structure of the side chambers.

— and that which was left] Rather, and so also was what was left free to the side chambers of the house. See v. 11.

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was left was the place of the side chambers that were within. ¹⁰ And between the chambers was the wideness of twenty cubits round about the house on every side. ¹¹ And the doors of the side chambers were toward the place that was left, one door toward the north, and another door toward the south: and the breadth of the place that was left was five cubits round about.

¹² Now the building that was before the separate place at the end toward the west was seventy cubits broad; and the wall of the building was five cubits thick round about, and the length thereof ninety cubits.

¹³ So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long;

¹⁴ Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

|| Or, several
walks, or, walks
with pillars.

e ch. 40. 16.
ver. 26.

† Heb. *cieling of wood*.

|| Or, and the
ground unto the
windows.

† Heb. *measures*.

f 1 Kings 6. 29.

g See ch. 1. 10.

† Heb. *post*.

h Exod. 30. 1.

i ch. 44. 16.
Mal. 1. 7, 12.
k Exod. 30. 8

¹⁵ And he measured the length of the building over against the separate place which was behind it, and the || galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court; ¹⁶ the door posts, and ^e the narrow windows, and the galleries round about on their three stories, over against the door, † cieled with wood round about, || and from the ground up to the windows, and the windows were covered; ¹⁷ to that above the door, even unto the inner house, and without, and by all the wall round about within and without, by † measure.

¹⁸ And it was made ^f with cherubims and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces; ¹⁹ ^g so that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: it was made through all the house round about. ²⁰ From the ground unto above the door were cherubims and palm trees made, and on the wall of the temple.

²¹ The † posts of the temple were squared, and the face of the sanctuary; the appearance of the one as the appearance of the other.

²² ^h The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, This is ⁱ the table that is ^k before the LORD.

THE SEPARATE PLACE.

12. the separate place] Hebr. *gizrah*, which signifies *parted off* (*Gesen.* 167; *Fuerst*, 278, 279).

The design of this *Gizrah* is not evident. It has been supposed by some (*Kliefoth*, *Keil*) to have been a place separated as a receptacle for all the outscourings and refuse from the Temple, which were cast thither. Cp. the meaning of the cognate word in Lev. xvi. 22. But this opinion seems hardly reconcilable with the fact, that this *Gizrah* was included in the measurement of the outer court of the Temple, and was in immediate juxta-position with the Holy of Holies, and it had on its north and south side holy chambers for the priests (xlii. 13). Also its *square* form seems to symbolize something holy.

On the whole, it seems more probable that the *Gizrah* was a separate place for religious meditation and prayer, like a large cloistral oratory. Cp. note above, on Lam. iv. 7, the only other place where the word occurs.

13. an hundred cubits] Repeated twice here, and vv. 14, 15.

15. the galleries] The Hebrew word *attik* occurs here, and v. 16, and xlii. 3. 5, and nowhere else. It is rendered *peristyle* by *Sept.*, and *terrace* by *Gesen.* 95, who derives it from *natak*, to cut away; the rendering *galleries*, or *balconies*, seems to be correct. See xlii. 3, and *Keil*, 411.

SUMMARY OF THE MEASUREMENTS, THE FORMS AND THE ORNAMENTS OF THE PRINCIPAL PARTS OF THE TEMPLE.

16. The door posts] Thresholds, or sills.

— *narrow windows]* Closed windows.

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— *over against the door—covered]* Over against the thresholds was wainscoting round about, and the ground-floor up to the windows; the windows were covered—all these *measured*. See v. 17.

17. to that above the door] The space above the doors was by *measure*. The sacred writer in these verses means to lay stress on the fact that every detail, however small, in the building, was by *measure*, literally, *measures*.

18. cherubims and palm trees] See 1 Kings vi. 29. 32. 35; vii. 36. 2 Chron. iii. 5.

19. it was made] So it was made throughout the house: cherubims and palm-trees were repeated throughout.

There were only *palm-trees* in the other part of the sacred structure, described in xl. 16. 22. 26. 31. 34. 37; but here in the Temple *cherubims* are combined in each case with *palm-trees* (vv. 18—20. 25), except in v. 26, which describes the windows.

21. the temple] The Holy Place.

— *the face of the sanctuary]* The front of the Holy of Holies.

22. The altar of wood] Cp. Exod. xxx. 1. The altar of incense in the Tabernacle was a cubit long, and a cubit broad, and two cubits high, and it was to be overlaid with gold.

— *of wood]* No gold is mentioned as overlaying it. This shows that no incense was to be burnt upon it, as in the Tabernacle.

— *table]* Cp. xlv. 16.

— *before the Lord]* As the Altar of Incense was before the veil of the Holy of Holies, where was the Divine Presence over the Ark.

23¹ And the temple and the sanctuary had two doors. 24 And the doors had two leaves *apiece*, two turning leaves; two leaves for the one door, and two leaves for the other door. 25 And there were made on them, on the doors of the temple, cherubims and palm trees, like as were made upon the walls; and there were thick planks upon the face of the porch without.

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11 Kings 6.
31—35.

26 And there were ^mnarrow windows and palm trees on the one side and on the other side, on the sides of the porch, and upon the side chambers of the house, and thick planks.

m ch. 40. 16.
ver. 16.

XLII. 1 Then he brought me forth into the utter court, the way toward the north: and he brought me into ^athe chamber that was over against the separate place, and which was before the building toward the north.

a ch. 41. 12, 15.

2 Before the length of an hundred cubits was the north door, and the breadth was fifty cubits.

3 Over against the twenty cubits which were for the inner court, and over against the pavement which was for the utter court, was ^bgallery against gallery in three stories. 4 And before the chambers was a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.

b ch. 41. 16.

5 Now the upper chambers were shorter: for the galleries || were higher than these, || than the lower, and than the middlemost of the building. 6 For they were in three stories, but had not pillars as the pillars of the courts: therefore the building was straitened more than the lowest and the middlemost from the ground. 7 And the wall that was without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof was fifty cubits. 8 For the length of the chambers that were in the utter court was fifty cubits: and, lo, before the temple were an hundred cubits.

|| Or, did eat of these.

|| Or, and the building consisted of the lower and the middlemost.

9 And || from under these chambers was || the entry on the east side, || as one goeth into them from the utter court. 10 The chambers were in the thickness of the wall of the court toward the east, over against the separate place, and over against the building. 11 And ^cthe way before them was like the appearance of the chambers which were toward the north, as long as they, and as broad as they: and all their goings out were both according to their fashions, and according to their doors. 12 And according to the doors of the chambers that were toward the south was a door in the head of the way, even the way directly before the wall toward the east, as one entereth into them.

|| Or, from the place.

|| Or, he that brought me.

|| Or, as he came

c ver. 4.

13 Then said he unto me, The north chambers and the south chambers, which are before the separate place, they be holy chambers, where the priests that approach unto the LORD ^dshall eat the most holy things: there shall they lay the most holy things, and ^ethe meat offering, and the sin offering, and the

d Lev. c. 16, 26.
& 24. 9.

e Lev. 2. 3, 10. &
6. 14, 17, 25, 29.

& 7. 1. &
10. 13, 14. Num. 18. 9, 10.

23. the temple and the sanctuary] The Holy Place and Holy of Holies had each two doors.

26. and thick planks] And upon the wainscoting or planks; palms, not cherubims, were carved on them.

SACRED CHAMBERS IN THE COURT FOR THE PRIESTS—THEIR GARMENTS—THE MEASUREMENT OF THE OUTER-MOST COURT, FIVE HUNDRED REEDS SQUARE.

CH. XLII. 1. the chamber] The word is used collectively, to signify the block, group, or cluster of chambers.

There were two equal clusters of chambers on the north and south of the *Gizrah*, or separate place. These two clusters of chambers were 100 cubits from east to west, and fifty cubits from north to south, and they had three stories.

— the separate place] See xli. 12.

2. the—hundred cubits] Those of the separate place (xli. 13).

— breadth] Of the door (Hebr. *pethach*, the opening).

3. the twenty cubits] See xli. 10.

5. were higher than these] Rather, took away space from them. See margin.

— than the lower] From the lower, and from the middle parts.

8. before the temple] Towards the Holy Place.

9. And from under these chambers] Rather, and underneath were the chambers, being covered over by the vaulting which projected from the wall (see *Kliefoth* and *Keil*); and see note on Jer. lii. 20, as to the use of the word rendered underneath, and put absolutely, as here. There should be a pause after chambers, as in the editions of the Hebrew original; and then follows, the entry was on the east side.

11, 12. fashions] There should be a pause here, and then a new sentence, beginning thus: And according to their doors, so were the doors of the chambers that were to the south, a door at the head of the way opposite the corresponding wall, the way from the east as one entereth into them.

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f ch. 44. 19.

trespass offering; for the place is holy. ¹⁴ 'When the priests enter therein, then shall they not go out of the holy place into the utter court, but there they shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to those things which are for the people.

¹⁵ Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about. ¹⁶ He measured the east † side with the measuring reed, five hundred reeds, with the measuring reed round about. ¹⁷ He measured the north side, five hundred reeds, with the measuring reed round about. ¹⁸ He measured the south side, five hundred reeds, with the measuring reed. ¹⁹ He turned about to the west side, and measured five hundred reeds with the measuring reed. ²⁰ He measured it by the four sides: ²¹ it had a wall round about, ²² five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place.

XLIII. ¹ Afterward he brought me to the gate, even the gate ^a that looketh toward the east: ² ^b and, behold, the glory of the God of Israel came from the way of the east: and ^c his voice was like a noise of many waters: ^d and the earth shined with his glory. ³ And it was ^e according to the appearance of the vision which I saw, even according to the vision that I saw || when I came ^f to destroy the city: and the visions were like the vision that I saw ^g by the river Chebar; and I fell upon my face. ⁴ ^h And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east.

⁵ ⁱ So the spirit took me up, and brought me into the inner court; and, behold, ^k the glory of the LORD filled the house.

⁶ And I heard him speaking unto me out of the house: and ^l the man stood by me. ⁷ And he said unto me, Son of man, ^m the place of my throne, and ⁿ the place of the soles of my feet, ^o where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel ^p no more defile, neither they, nor their kings, by their whoredom, nor by ^q the carcases of their kings in their high places. ⁸ ^r In their setting of their threshold by my thresholds, and their post by my posts, || and the wall

r See 2 Kings 16. 14. & 21. 4, 5, 7. ch. 8. 3. & 23. 39. & 44. 7. || Or, for there was but a wall between me and them.

15. the inner house] The Temple and the chambers belonging to it.

16. five hundred reeds] About 6000 feet, about one mile and a seventh of a mile,—a proof that this description cannot be understood literally, as applicable to any building to be erected on the site of Jerusalem.

On the whole we have this general outline:—

(1) The Area of the Temple buildings, with their two outer courts, 500 cubits square.

(2) This is placed in a larger Area surrounding it, 500 reeds square.

(3) Outside this larger Area, a strip of ground, surrounding the Area on all sides, and fifty cubits broad (xlv. 2).

THE GLORY OF THE LORD RETURNS AND FILLS THE HOUSE.

Ch. XLIII. 1. the gate—toward the east] The gate of the outermost court. See xlv. 1.

2—5. behold, the glory of the God of Israel came from the way of the east—and—filled the house] The Glory of the Lord, which the Prophet had before seen quitting the Temple, and going to the mountain of the East, the Mount of Olives (the Mount of Christ's Ascension into Heaven), now returns from the East, and fills the Temple. See above, on xi. 23.

After the Lord's entrance, this gate was shut. See xlv. 2.

2. his voice was like a noise (or, voice, the word is re-
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peated) of many waters] As the Voice of Christ is described in the Apocalypse (Rev. i. 15).

3. when I came to destroy the city] See ix. 1. 5. A striking proof of the Prophet's inspiration. He speaks of himself as doing what God did; because God was in him. Cp. above, on Jer. i. 10.

— river Chebar] See i. 3; iii. 23.

5. the glory of the LORD filled the house] As in the Dedication of the Temple of Solomon (1 Kings viii. 10).

6. And I heard him speaking] Or, I heard one speaking to me.

— the man] A man.

7. the place of my throne, and the place of the soles of my feet] A reference to the Ark and the Mercy-seat, where God sat enthroned between the Cherubim. See above, on Lam. ii. 1; and Isa. lx. 13; lxvi. 1.

But there is no Ark in the Temple of Ezekiel. God fills the whole with His glory, and it is every where diffused. See here v. 2, and v. 12.

— the carcases of their kings in their high places] Rather, the dead bodies of the kings, the high places;—their high places, where they worshipped idols, instead of the living God, were their carcases. Cp. Lev. xxvi. 30. Isa. viii. 19. Jer. xvi. 18; and Hengst. 247.

— in their high places] There ought only to be a comma after these words; the sense runs on.

8. and the wall between me and them] Rather, as in marg.,

between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger. ⁹ Now let them put away their whoredom, and ^s the carcasses of their kings, far from me, ^t and I will dwell in the midst of them for ever.

¹⁰ Thou son of man, ^u shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the || pattern.

¹¹ And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

¹² This *is* the law of the house; Upon ^x the top of the mountain the whole limit thereof round about *shall be* most holy. Behold, this *is* the law of the house.

¹³ And these *are* the measures of the altar after the cubits: ^y The cubit *is* a cubit and an hand breadth; even the [†] bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the [†] edge thereof round about *shall be* a span: and this *shall be* the higher place of the altar. ¹⁴ And from the bottom upon the ground *even* to the lower settle *shall be* two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall be* four cubits, and the breadth *one* cubit. ¹⁵ So [†] the altar *shall be* four cubits; and from [†] the altar and upward *shall be* four horns. ¹⁶ And the altar *shall be* twelve cubits long, twelve broad, square in the four squares thereof. ¹⁷ And the settle *shall be* fourteen cubits long and fourteen broad in the four squares thereof; and the border about it *shall be* half a cubit; and the bottom thereof *shall be* a cubit about; and ^z his stairs shall look toward the east.

¹⁸ And he said unto me, Son of man, thus saith the Lord God; These *are*

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s ver. 7.

t ver. 7.

u ch. 40. 4.

|| Or, sum, or, number.

x ch. 40. 2.

y ch. 40. 5. & 41. 8.

† Heb. *bosom*.

† Heb. *lip*.

† Heb. *Harel*, that is, the mountain of God.

† Heb. *Ariel*, that is, the lion of God, Isa. 29. 1.

z See Exod. 20. 26.

and there was only a party-wall between Me and them. They made their dead deities and the Living God to be next door neighbours—*ὑποσείχους*.

^{10.} *let them measure the pattern*] The model which I have given thee.

^{12.} *Upon the top of the mountain*] On the high mountain, on which the whole fabric is set. See above, xl. 2. The whole area bounded by the wall around it (see xlii. 15—20) is a *Holy of Holies*.

This is the Law of the House—the Church Universal of God. See the RETROSPECT at the end of this Volume.

THE ALTAR OF BURNT-OFFERING.

^{13.} *after the cubits*] According to cubits.

— *The cubit*] See xl. 5; xli. 8.

— *the bottom*] A ground-setting, *bosom*, or *lap* (for the Altar).

A cubit high, and a cubit broad. The breadth is its projection over the rim next above it, and its border to its rim (or lip) round about, a span. This is the socket (literally, back; Hebr. *gab*) of the Altar.

— *a span*] Hebr. *zêreth*. This is the only place in these chapters where this measure occurs.

^{14.} *lower settle*] Or, ledge. Hebr. *azarah* (see vv. 17. 20; xlv. 19), which was *four-square* (v. 17), on which the Altar rested. Cp. *Gesen*. 620.

^{15, 16.} *So the altar*] Literally, *and the mountain of God* (Hebr. *Har-El*) shall be *four cubits*; and from the lion of God (Hebr. *Ari-El*) and upward the four horns; and the lion of God *twelve cubits long by twelve cubits broad, squared in its four sides*.

The Altar, regarded as to its height, is called *Har-El*, the Mount of God; and in its area, or upper surface, is called *Ariel*, the lion of God, or, as some render it, the hearth of God, as consuming the sacrifices. See Isa. xxix. 1, 2. Cp. *Keil*, 436.

The *Har-El* is four cubits high; and it has four horns; and the square surface on the top is twelve cubits.

^{17.} *the settle*] The ledge, which was at the bottom of the Altar, and on which the Altar rested.

— *his stairs*] The steps of the Altar. Here is another proof that the sacred writer does not intend to revive the Levitical Ritual. According to it, it was unlawful to approach the Altar by steps (Exod. xx. 26).

THE CONSECRATION OF THE ALTAR.

If we compare these directions with those concerning the consecration in the Levitical Tabernacle (Lev. viii.), we find the following differences:—

In the Levitical Tabernacle, the ritual begins with the consecration of the Priests (Lev. viii. 1—10). Here the Priests are supposed to be already consecrated. See on v. 26.

In the Levitical Tabernacle, the consecration of the Altar is begun by anointing it with holy oil (Lev. viii. 11). Here there is no anointing with oil.

In the Levitical Tabernacle, the Priests are Aaron and his sons. Here they are only from one line of Aaron, that of Zadok. Cp. xl. 46; xlv. 15.

In the Levitical ritual for the consecration of the Altar, a bullock was to be offered for seven days in succession, as a sin-offering (Exod. xxix. 36). Here only once; and for the other days a kid of the goats.

In the Levitical ritual, the blood of the sin-offering was to be sprinkled on the horns of the Altar (Exod. xxix. 12. Lev. viii. 15). Here it is to be sprinkled on the horns of the Altar, and the corners of the ledge, and on the lower border of the Altar.

In the Levitical ritual, the burnt-offering consists of a ram. Here of a ram and a young bullock.

Here *salt* is mentioned, as to be added to the burnt-offering (v. 24). This is a special characteristic.

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a Lev. 1. 5.

b ch. 44. 15.

c Exod. 29. 10, 12.
Lev. 8. 14, 15.
ch. 45. 18, 19.

d Exod. 29. 14.
e Heb. 13. 11.

f Lev. 2. 13.

g Exod. 29. 35, 36.
Lev. 8. 33.

† Heb. *fill their hands*,
Exod. 29. 24.
h Lev. 9. 1.

|| Or, *thank offerings*.

i Job 42. 8.
ch. 20. 40, 41.
Rom. 12. 1.
1 Pet. 2. 5.

a ch. 43. 1.

b ch. 43. 4.

c Gen. 31. 54.
1 Cor. 10. 18.
d ch. 46. 2, 8.

e ch. 3. 23. &
43. 5.

f ch. 1. 28.
g ch. 40. 4.
† Heb. *set thine heart*.

h ch. 2. 5.

i ch. 45. 9.
1 Pet. 4. 3.
k ch. 43. 8.
ver. 9.
Acts 21. 28.
† Heb. *children of a stranger*.
l Lev. 22. 25.

the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to ^asprinkle blood thereon. ¹⁹ And thou shalt give to ^bthe priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, ^ca young bullock for a sin offering. ²⁰ And thou shalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it. ²¹ Thou shalt take the bullock also of the sin offering, and he ^dshall burn it in the appointed place of the house, ^ewithout the sanctuary. ²² And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse *it* with the bullock. ²³ When thou hast made an end of cleansing *it* thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish. ²⁴ And thou shalt offer them before the LORD, ^fand the priests shall cast salt upon them, and they shall offer them up *for* a burnt offering unto the LORD. ²⁵ ^gSeven days shalt thou prepare every day a goat *for* a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish. ²⁶ Seven days shall they purge the altar and purify it; and they shall [†]consecrate themselves. ²⁷ ^hAnd when these days are expired, it shall be, *that* upon the eighth day, and *so* forward, the priests shall make your burnt offerings upon the altar, and your ^{||} peace offerings; and I will ⁱaccept you, saith the Lord God.

XLIV. ¹ Then he brought me back the way of the gate of the outward sanctuary ^awhich looketh toward the east; and it *was* shut.

² Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; ^bbecause the LORD, the God of Israel, hath entered in by it, therefore it shall be shut. ³ *It is* for the prince; the prince, he shall sit in it to ^ceat bread before the LORD; ^dhe shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

⁴ Then brought he me the way of the north gate before the house: and I looked, and, ^ebehold, the glory of the LORD filled the house of the LORD: ^fand I fell upon my face. ⁵ And the LORD said unto me, ^gSon of man, [†]mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary. ⁶ And thou shalt say to the ^hrebellious, *even* to the house of Israel, Thus saith the Lord God; O ye house of Israel, ⁱlet it suffice you of all your abominations. ⁷ ^kIn that ye have brought *into my sanctuary* [†]strangers, ^muncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to

m Lev. 26. 41. Deut. 10. 16. Acts 7. 51.

26. *they shall consecrate themselves*] Rather, *they shall consecrate it*; literally, *fill its hand* (cp. on Exod. xxix. 9. 22; on Lev. viii. 22; xxi. 10. So *Vulg.* Cp. *Targum*; cp. *Keil*, 443)—a strong expression, but very significant. The Priests are supposed to be already consecrated; and they consecrate the Altar.

27. *the eighth day*] See above, on Lev. ix. 1.

CH. XLIV. 1. *he brought me back*] *He brought me back in the way to the outer gate of the sanctuary.* From the inner fore-court, where the Altar of burnt-offering was, he is brought to the eastern gate of the outermost court, looking to the Mount of Olives (see on xliii. 2); and it was shut, because the LORD, the God of Israel, had entered thereby (xliii. 4), and no man must pass through it.

3. *for the prince*] The royal head of the holy nation. The word here used for *Prince* throughout these chapters (xliv., xlv.,

xlvi. xlviii., in which chapters it occurs about sixteen times) is *nāsi*, the same as the word in xxxiv. 24 (my servant David, a *prince*); xxxvii. 25 (my servant David shall be their *prince*), which evidently speaks of the Messiah.

The Prince here is more than man; for no man (*ish*) was to enter by it; but the Prince, and the Prince alone, *goes in and out thereby; by the way of the court* (or vestibule) *of the gate he shall go in, and by the way thereof he shall go out.* Cp. below, xlv. 1, which speaks of the east gate of the *inner* court, and see *Keil*, p. 447.

In the Temple of Solomon the east gate of the outer court was the usual access of the people; this is reversed here.

DEGRADATION OF UNFAITHFUL PRIESTS.

4. *the north gate*] Probably of the outer court; thence the glory of the Lord was seen, filling the Temple.

pollute it, *even* my house, when ye offer ⁿ my bread, ^o the fat and the blood, and they have broken my covenant because of all your abominations. ⁸ And ye have not ^p kept the charge of mine holy things : but ye have set keepers of my || charge in my sanctuary for yourselves.

⁹ Thus saith the Lord God ; ^a No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel. ¹⁰ ^r And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols they shall even bear their iniquity. ¹¹ Yet they shall be ministers in my sanctuary, ^s *having* charge at the gates of the house, and ministering to the house : ' they shall slay the burnt offering and the sacrifice for the people, and " they shall stand before them to minister unto them. ¹² Because they ministered unto them before their idols, and *† caused the house of Israel to fall into iniquity ; therefore have I ^v lifted up mine hand against them, saith the Lord God, and they shall bear their iniquity. ¹³ ^z And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy *place* : but they shall ^a bear their shame, and their abominations which they have committed. ¹⁴ But I will make them ^b keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

¹⁵ ^c But the priests the Levites, ^d the sons of Zadok, that kept the charge of my sanctuary ^e when the children of Israel went astray from me, they shall come near to me to minister unto me, and they ^f shall stand before me to offer unto me ^g the fat and the blood, saith the Lord God : ¹⁶ they shall enter into my sanctuary, and they shall come near to ^h my table, to minister unto me, and they shall keep my charge.

¹⁷ And it shall come to pass, *that* when they enter in at the gates of the inner court, ⁱ they shall be clothed with linen garments ; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within. ¹⁸ ^k They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins ; they shall not gird *themselves* || † with any thing that causeth sweat. ¹⁹ And when they go forth into the utter court, *even* into the utter court to the people, ^l they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments ; and they shall ^m not sanctify the people with their garments.

Lev. 6. 27. Matt. 23. 17, 19.

7. *my bread, the fat and the blood*] Which are the bread or food of My altar (Lev. iii. 11 ; xxi. 6).

8. *ye have set keepers*] Ye have set them (the heathen, uncircumcised in heart, i. e. godless men, as bad as heathen, and uncircumcised) to be keepers *for yourselves*—that is, according to your own wilfulness—instead of obeying My Law.

9. *Thus saith the Lord God*] This solemn preamble is repeated in xlv. 9. 18 ; xlv. 1. 16 ; xlvii. 13. Cp. xxxi. 1. 10. 15 ; xliii. 18.

— *of any stranger*] Literally, *of all the sons of the stranger*.

10. *the Levites*] All of the house of Levi ; including the priests, not as distinguished from them. All evil priests and Levites shall be degraded for their sin. Cp. vv. 13. 15, which state the opposite injunction.

11. *Yet*] This word, not in the original, would be better omitted ; the Lord proceeds to describe the degradation of evil priests. Observe, the sacred character of bad Priests and Levites is not destroyed, but they are degraded and deposed from a higher to a lower place. Compare the case of the censers used by the sons of Korah, which were not converted to secular uses, but were applied to a lower purpose. See Num. xvi. 38, 39.

THE FAITHFUL PRIESTHOOD.

15. *the priests—the sons of Zadok*] Zadok, of the line of Eleazar (1 Chron. vi. 3, 4. 8. 49, 53), remained faithful to David when Absalom his son rebelled against him ; and anointed Solomon king, in opposition to Adonijah (2 Sam. xv. 24. 1 Kings i. 32), at which time Abiathar was disloyal to the house of David (1 Kings i. 7 ; ii. 25—27), and was deposed by Solomon (*Keil*) ; and see the notes above on 1 Sam. ii. 35, and on 1 Kings ii. 27, on Zadok's figurative relation to Christ, Whose children all faithful priests are.

PRIESTLY DRESS AND DUTIES.

17. *linen garments—no wool*] Linen, from its purity, is prescribed. See above, on xl. 3, and on the " linen girdle " in Jer. xiii. 1 ; and below, Rev. xv. 6.

— *within*] Literally, *toward the house*.

18. *linen bonnets*] The priestly tire of the head. See Exod. xxxix. 28. Isa. lxi. 10. Ezek. xxiv. 17.

19. *they shall not sanctify the people with their garments*] By their garments. According to the Levitical Law, the touching of holy flesh had a hallowing effect (Lev. vi. 11. Cp. Ezek. xlv. 20. Exod. xxix. 37 ; xxx. 29). The priests are

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n Lev. 21. 6, 8,
o Lev. 3. 16, &
p Lev. 22. 2, &c.
|| Or, *ward*, or, *ordinance* : And so ver. 14, & 16, & ch. 40. 45. q ver. 7.
r See 2 Kings 23. 8, &c.
2 Chron. 29. 4, 5. ch. 48. 11.

s 1 Chron. 26. 1.

t 2 Chron. 29. 34.

u Num. 16. 9.

x Isa. 9. 16.

Mal. 2. 8.

† Heb. *were for a stumblingblock of iniquity unto, &c.*

ch. 14. 3, 4.

y Ps. 106. 26.

z Num. 18. 3.

2 Kings 23. 9.

a ch. 32. 30, & 36. 7.

b Num. 18. 4.

1 Chron. 23. 28, 32.

c ch. 40. 46, & 43. 19.

d 1 Sam. 2. 35.

e ver. 10.

f Deut. 10. 8.

g ver. 7.

h ch. 41. 22.

i Exod. 28. 39, 40, 43, & 39. 27, 28.

k Exod. 28. 40, 42, & 39. 28.

|| Or, *in sweating places*.

† Heb. *in, or, with sweat*.

l ch. 42. 14.

m ch. 46. 20.

See Exod. 29. 37, & 30. 29.

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n Lev. 21. 5.
o Lev. 10. 9.

²⁰ Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

²¹ Neither shall any priest drink wine, when they enter into the inner court.

²² Neither shall they take for their wives a ^p widow, nor her that is [†] put away: but they shall take maidens of the seed of the house of Israel, or a widow [†] that had a priest before.

²³ And ^a they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean. ²⁴ And ^r in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; ^s and they shall hallow my sabbaths.

²⁵ And they shall come at no ^t dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves. ²⁶ And ^u after he is cleansed, they shall reckon unto him seven days.

²⁷ And in the day that he goeth into the sanctuary, ^x unto the inner court, to minister in the sanctuary, ^y he shall offer his sin offering, saith the Lord God. ²⁸ And it shall be unto them for an inheritance: I ^z am their inheritance: and ye shall give them no possession in Israel: I am their possession. ²⁹ They shall eat the meat offering, and the sin offering, and the trespass offering; and ^b every ^{||} dedicated thing in Israel shall be theirs. ³⁰ And the ^{||} ^c first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye ^d shall also give unto the priest the first of your dough, ^e that he may cause the blessing to rest in thine house. ³¹ The priests shall not eat of any thing that is ^f dead of itself, or torn, whether it be fowl or beast.

XLV. ¹ Moreover, [†] when ye shall ^a divide by lot the land for inheritance, ye shall ^b offer an oblation unto the LORD, [†] an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about.

not to go out in their holy attire with a view of imparting holiness thereby to the people. This is forbidden, as confounding sacred with secular things, and as obliterating the distinction between them; and as a work of supererogation and superstition; and as exposing the priests themselves, and their sacred ministry, to profanation.

²⁰. Neither shall they shave their heads, nor suffer their locks to grow long] Prohibitions derived from the Levitical Law against heathenish practices (Lev. x. 6; xxi. 5).

Long hair was a mark of effeminacy (1 Cor. xi. 14).

— poll their heads] Cp. note above, on 2 Sam. xiv. 26; below, on Acts xviii. 18, and on 1 Cor. xviii. 18.

²¹. Neither—drink wine] Another Levitical prohibition (Lev. x. 9). These references to the Levitical Law in the present and following chapters, confirm the statement (made above in the Introduction to Leviticus, and in the notes on that Book) that the Levitical Law had a moral and spiritual meaning, of permanent application, in all places and ages of the world; and that on that account it is entitled to careful and reverent attention from Christians.

²². Neither shall they take] What was a prohibition for the high priest in the Levitical Law (Lev. xxi. 7, 13, 14), is here extended to all priests.

²³. And they shall teach my people] The Priests of the Christian Church are to be Teachers of Divine Truth. Cp. Lev. x. 11. Mal. ii. 7.

²⁴. in controversy they shall stand in judgment] The Priests in the Christian Church are to have judicial authority in con-

troversies concerning Divine Truth. Cp. Deut. xvii. 8—11; and above, on 2 Chron. xix. 11.

²⁵. they shall come at no dead person] Lev. xxi. 1—4.

²⁶. after he is cleansed—seven days] Num. xix. 11.

²⁷. his sin offering] Cp. Lev. iv. 3.

²⁸. And it shall be unto them for an inheritance] Rather, “And this shall be to them for an inheritance, that I am their inheritance.” Not the sin-offering is their inheritance, but the Lord Himself. Cp. Num. xviii. 20. Deut. x. 9. Josh. xiii. 33.

²⁹. dedicated thing] Devoted thing. Cp. Lev. xxvii. 21. 28.

THE HOLY OBLATION OF LAND; THE APPORTIONMENT TO PRIESTS, LEVITES, THE PRINCE AND THE CITY.

CH. XLV. 1. oblation] Literally, *heave-offering*. See note on Exod. xxv. 2; xxix. 24. 27. Lev. vii. 14. 32. 34. Num. xv. 20.

This word is often repeated in the present and forty-eighth chapters; xlv. 1. 6, 7. 13. 16; xlviii. 8—10. 12. 18. 20, 21; and it intimates that a portion of the land itself was, as it were, raised up and presented as a *heave-offering* to God.

— an holy portion] Literally, *holiness*.

— five and twenty thousand reeds] That the word *reeds*—of twelve feet each (xl. 5)—and not *cubits*, is rightly supplied in our Translation, is inferred from xlii. 16 compared with v. 2, which refers to the same measurement, and which is expressly called 500 *reeds* in that passage; also, where *cubits* are meant they are expressed, as in v. 2. So S. Jerome, Rashi, Keil.

— ten thousand] The Sept. and Arabic have twenty thousand; not Syriac, nor Targum.

2 Of this there shall be for the sanctuary ^c five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the || suburbs thereof. ³ And of this measure shalt thou measure the length of five || and twenty thousand, and the breadth of ten thousand: ^d and in it shall be the d ch. 48. 10.
sanctuary and the most holy place.

4 ^e The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary. e ver. 1. ch. 48. 10, &c.

5 ^f And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for ^g twenty chambers. f ch. 48. 13. g See ch. 40. 17.

6 ^h And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel. h ch. 48. 15.

7 ⁱ And a portion shall be for the prince on the one side and on the other side i ch. 48. 21.
of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward: and the length shall be over against one of the portions, from the west border unto the east border.

8 In the land shall be his possession in Israel: and ^k my princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel according to their tribes. k See Jer. 22. 17. ch. 22. 27. & 46. 18.

9 Thus saith the Lord God; ^l Let it suffice you, O princes of Israel: ^m remove violence and spoil, and execute judgment and justice, take away m Jer. 22. 3.

2. for the sanctuary] See xlii. 15—20. He is describing the square of the outermost court.
— suburbs] Or void place, outside the outermost court; this interval was designed to prevent any secular contact with the area in which the Temple stood.
3. And of this measure] Rather, and of that measured space or holy portion described in v. 1.
— and in it shall be the sanctuary] In the midst of the sacred portion. Cp. xlviii. 10.
4. The holy portion] Shall be occupied in part by the priests and their dwellings; and a part of it (described in v. 3) shall be for the Sanctuary. See below, xlviii. 11—14.
5. for a possession for twenty chambers] Literally, for a possession, twenty chambers; so Vulg., Syriac, and Targum; but Sept. and Arabic have, as cities to dwell in; and this reading is confirmed by Num. xxxv. 2; and so Hitzig. Cp. Keil, 458.
The chambers here mentioned were probably groups of chambers (cp. xli. 5), and there were twenty of these groups arranged in different parts of the sacred portion.
6. city five thousand] It was four-square. See below, on xlviii. 16, 17.
— for the whole house of Israel] See xlviii. 19.

THE PORTION OF THE LEVITES, THE PRIESTS, THE PRINCE,
AND THE CITY.

7. for the prince] The arrangement was this,—
(1) In the midst was the Temple and its courts. This strip, running from east to west, belonged to the priests.
(2) North of it, and parallel to it, and of equal breadth and length, was a portion for the Levites.
(3) South of it, and parallel to it, was another strip for the city, which was four-square.
(4) On the east and west of these three parallel strips, at right angles to them, so as to flank and defend them all, was the land of the prince. See xlviii. 21; cp. below, 8—14.
The whole was four-square, each side being 25,000 reeds, or about sixty miles. See xlviii. 20. It was thus subdivided:—10,000 in breadth to the Levites; 10,000 in breadth to the Priests; 5000 to the city. Each of these portions was 25,000 reeds from east to west. Compare below, xlviii. 8—14.

This arrangement may be illustrated by the accompanying diagram:—
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† Heb. *expul-
sions*.
n Lev. 19. 35, 36.
Prov. 11. 1.

o Exod. 30. 13.
Lev. 27. 25.
Num. 3. 47.

|| Or, *kid*.
|| Or, *thank
offerings*.
p Lev. 1. 4.

† Heb. *shall be
for*.
|| Or, *with*.

|| Or, *thank
offerings*.

q Lev. 16. 16.

r ch. 43. 20.

s Lev. 4. 27.

t Exod. 12. 18.
Lev. 23. 5, 6.
Num. 9. 2, 3, &
28. 16, 17. Deut. 6. 1, &c.

your † exactions from my people, saith the Lord God. ¹⁰ Ye shall have just
n balances, and a just ephah, and a just bath. ¹¹ The ephah and the bath shall
be of one measure, that the bath may contain the tenth part of an homer, and
the ephah the tenth part of an homer: the measure thereof shall be after the
homer. ¹² And the ° shekel *shall be* twenty gerahs: twenty shekels, five and
twenty shekels, fifteen shekels, shall be your maneh. ¹³ This is the oblation
that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye
shall give the sixth part of an ephah of an homer of barley: ¹⁴ concerning the
ordinance of oil, the bath of oil, *ye shall offer* the tenth part of a bath out of the
cor, *which is* an homer of ten baths; for ten baths *are* an homer: ¹⁵ and one
|| lamb out of the flock, out of two hundred, out of the fat pastures of Israel;
for a meat offering, and for a burnt offering, and for || peace offerings, ^p to
make reconciliation for them, saith the Lord God. ¹⁶ All the people of the
land † shall give this oblation || for the prince in Israel. ¹⁷ And it shall be the
prince's part *to give* burnt offerings, and meat offerings, and drink offerings, in
the feasts, and in the new moons, and in the sabbaths, in all solemnities of the
house of Israel: he shall prepare the sin offering, and the meat offering, and
the burnt offering, and the || peace offerings, to make reconciliation for the
house of Israel.

¹⁸ Thus saith the Lord God; In the first month, in the first day of the month,
thou shalt take a young bullock without blemish, and ^a cleanse the sanctuary:
¹⁹ ^r and the priest shall take of the blood of the sin offering, and put it upon
the posts of the house, and upon the four corners of the settle of the altar, and
upon the posts of the gate of the inner court. ²⁰ And so thou shalt do the
seventh day of the month ^s for every one that erreth, and for him that is simple:
so shall ye reconcile the house. ²¹ ^t In the first month, in the fourteenth day

9. *your exactions*] *Your evictions of my people.*

10. *just balances*] Cp. Lev. xix. 36. Deut. xxv. 13.

11. *the bath*] The *bath*, not mentioned in the Pentateuch, but in 1 Kings vii. 26. 38. 2 Chron. ii. 10; iv. 5. Isa. v. 10, and here vv. 10, 11. 14 (and in no other passages) appears to have been to fluids what the ephah was in dry measure. Each contained the tenth of an homer, or *chomer*.

12. *the shekel—twenty gerahs*] Exod. xxx. 13. Lev. xxvii. 25. Num. iii. 47.

— *twenty shekels—maneh*] Literally, *twenty shekels, five-and-twenty shekels, ten, and five, a shekel, shall be the maneh to you*.

This has been supposed to mean either,—

(1) That the *mina* (or pound) was to be such as to consist of 20 + 25 + 10 + 5 = 60 shekels; or,—

(2) That there were to be different kinds of *minæ* (of various fineness), represented by each of these numbers of shekels. See Gesen. 486; Fuerst, 831.

But neither of these opinions seems tenable. See Keil, 461, 462.

If we look at the original words of the text, as literally rendered above, and if we bear in mind that the word *maneh* properly signifies *a weight* (Fuerst, 831), *portion*, or *number* (Gesen. 485), from *mánáh*, *to divide*, *to count*, it may be submitted for the consideration of the reader, whether the sacred writer is not specifying the different pieces of coin which were to be current in the holy city, viz. a shekel, and pieces, respectively, of five shekels, of ten, of twenty, of twenty-five shekels. The number five is the standard. We have 1 × 5 = 5; 2 × 5 = 10; 3 × 5 = 15; 4 × 5 = 20; and 5 × 5 = 25, i. e. the square of five. On the symbolical meaning of this, see the RETROSPECT at the end of the Book.

THE OBLATION OR HEAVE-OFFERING OF THE PEOPLE.

13—17.] The following verses describe the contribution to be made by the people, for the oblations to be offered by the prince (v. 17). These contributions were to be the sixtieth part of corn, the one-hundredth of oil, the two-hundredth of cattle.

14. *cor*] A name not found in the Pentateuch, but in 266

1 Kings v. 11. 25. 2 Chron. ii. 10; xxvii. 5. It is the same as *chomer*.

15. *the fat pastures*] Literally, the well-watered land. Cp. Gen. xiii. 10. The lamb was not to be a lean one, but from the richest pastures.

17. *And it shall be the prince's part to give burnt offerings*] Rather, *And upon the prince* (that is, a duty laid upon him) *shall be the burnt-offerings, and the meat-offerings, and the drink-offerings, in the feasts, in new moons, and in the sabbaths, on all festivals of the house of Israel, he shall make* (Hebr. *ásáh*; cp. Sept., Vulg. Cp. v. 22, usually rendered *offer* in Lev. xiv. 19. 30; xv. 15. 30; xvi. 9. 24; xxiii. 12; or Num. vi. 11. 16, 17) *the sin-offering, and the burnt-offering, and the peace-offerings, to make atonement for the House of Israel*. The word *ásáh* occurs in these chapters very often (xliii. 25. 27; xlv. 17. 23, 24; xlv. 7. 12—15), and is usually rendered by *prepare*, which is hardly an adequate rendering.

The People are regarded as summed up in the Prince. It is the office of the Prince to bring the offerings supplied by the People for that purpose. The Priest sprinkled the blood (xlv. 19), and the People are to be present at stated times before the Lord (xvi. 3).

18.] See Levit. xvi. 16.

— *in the first day of the month*] The new moon. Cp. Num. xxviii. 15.

The offerings here, and the manner of offering as to the sprinkling of the blood, &c., differ in many respects from the injunctions of the Levitical Law. See Num. xxviii. 22. 30; xxix. 5—38. Lev. iv. 6—18; xvi. 3. 15—17.

19. *the priest shall take of the blood*] It is not mentioned that the priest shall slay the victims, but that he shall sprinkle the blood. In xliii. 24, the priests are ordered to cast salt on the burnt-offering; and in v. 27, *to make* (*ásáh*) the burnt-offering; and xlv. 2, *to prepare* (*ásáh*) the burnt-offering of the prince; and in xlv. 20, to boil the trespass-offering; and this is all that is said of the sacrificial work of the priests in those chapters.

There is a spiritual meaning in this. See the RETROSPECT, below, at the end of these chapters.

of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten. ²² And upon that day shall the prince prepare for himself and for all the people of the land ^u a bullock for a sin offering. ²³ And ^x seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; ^y and a kid of the goats daily for a sin offering. ²⁴ ^z And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah. ²⁵ In the seventh month, in the fifteenth day of the month, shall he do the like in the ^a feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

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u Lev. 4. 14.

x Lev. 23. 8.

y See Num. 23
15, 22, 30, &
29. 5, 11, 16,
19, &c.

z ch. 46. 5, .

a Lev. 23. 3.
Num. 29. 12.
Deut. 16. 13.

XLVI. ¹ Thus saith the Lord God; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

² ^a And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.

a ch. 44. 3.
ver. 8.

³ Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons. ⁴ And the burnt offering that

^b the prince shall offer unto the LORD in the sabbath day *shall be* six lambs without blemish, and a ram without blemish. ⁵ ^c And the meat offering *shall*

b ch. 45. 17.

c ch. 45. 24.
ver. 7, 11.

be an ephah for a ram, and the meat offering for the lambs [†] as he shall be able to give, and an hin of oil to an ephah. ⁶ And in the day of the new

† Heb. *the gift of his hand.*
Deut. 16. 17.

moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish. ⁷ And he shall prepare a meat offering, an

ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah. ⁸ ^d And when the

d ver. 2.

prince shall enter, he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.

⁹ But when the people of the land ^e shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out

e Exod. 23.
14—17.
Deut. 16. 16.

by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the

way of the gate whereby he came in, but shall go forth over against it. ¹⁰ And

THE PASSOVER, AND FEAST OF TABERNACLES.

21. *a feast of seven days*] Literally, *a feast of weeks of days*,—a remarkable expression, which shows that while the writer is grounding himself on the language of the Levitical Law, he is *not* speaking of a literal passover, which continued only seven days, or *one week*, but of a *continual passover*, a feast of *weeks* of days. And this is realized in the Christian Church, which ever celebrates the memory of the Offering of the true Passover. It is observable that there is no mention of the Feast of Weeks, or Pentecost, nor of the Feast of Trumpets on the first day of the seventh month, nor of the Day of Atonement on the tenth day of the seventh month.

22. *prepare*] Literally, *make*. See v. 17.

25. *In the seventh month, in the fifteenth day of the month*] The Feast of Tabernacles; the name is not mentioned here,—the festival which symbolized the Incarnation. See above, on Lev. xxiii. 34. Cp. on Isa. xii. 3. Zech. xiv. 16—19.

OFFERINGS DAILY, AND ON SABBATHS AND NEW MOONS.—
THE ORDER OF THE GOING IN AND GOING OUT OF THE COURT.

CH. XLVI. 1. *The gate of the inner court that looketh*
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toward the east shall be shut] Compare what is said concerning the eastern gate of the outer court (xlv. 1, 2).

2. *the priests shall prepare his burnt offering*] See above, on xlv. 17. 19.

4. *the prince shall offer*] Literally, shall *bring near*,—a sacrificial word (*kārâb*), often applied to a priestly act (Lev. vii. 8. 33; xvi. 1), and also to that of an Israelite generally (Lev. i. 2, 3; ii. 1).

THE PRINCE AND THE PEOPLE.

9. *the people of the land*] May not return by the gate through which they have come, but by the gate opposite to it; so that there may be no disturbance between the comers in and goers out; and no one is to *turn backward*; and the prince is to be *in the midst* of them when they go in and go out. Yet it is ordered that the prince shall go in by the east gate, and go out by the same (v. 2. 8).

There is no entering in, or going out, by the *west* gate.

10. *the prince in the midst*] As David describes himself: "I had gone with the multitude, I went with them into the house of God, with the voice of joy and praise, with a multitude that kept holyday" (Ps. xlii. 4). Christ, the Prince of Peace, is "*in the midst*" of His People.

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f ver. 5.

the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

¹¹ And in the feasts and in the solemnities ^f the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

g ch. 44. 3.
ver. 2.

¹² Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, ^g one shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth *one* shall shut the gate.

h Exod. 29. 38.
Num. 28. 3.
† Heb. a son of
his year.
† Heb. morning
by morning.

¹³ ^h Thou shalt daily prepare a burnt offering unto the LORD of a lamb [†] of the first year without blemish: thou shalt prepare it [†] every morning. ¹⁴ And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD. ¹⁵ Thus shall they prepare the lamb, and the meat offering, and the oil, every morning for a continual burnt offering.

i Lev. 25. 10.

k ch. 45. 8.

¹⁶ Thus saith the Lord God; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it *shall be* their possession by inheritance. ¹⁷ But if he give a gift of his inheritance to one of his servants, then it shall be his to ⁱ the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them. ¹⁸ Moreover ^k the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; *but* he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.

l 2 Chron. 35. 13.

m Lev. 2. 4, 5, 7.

n ch. 44. 19.

† Heb. a court in
a corner of a
court, and a
court in a corner
of a court.
|| Or, made with
chimneys.
† Heb. cornered.

o See ver. 20.

¹⁹ After he brought me through the entry, which *was* at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there *was* a place on the two sides westward. ²⁰ Then said he unto me, This *is* the place where the priests shall ^l boil the trespass offering and the sin offering, where they shall ^m bake the meat offering; that they bear *them* not out into the utter court, ⁿ to sanctify the people. ²¹ Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, [†] in every corner of the court *there was* a court. ²² In the four corners of the court *there were* courts || joined of forty cubits long and thirty broad: these four [†] corners *were* of one measure. ²³ And *there was* a row of building round about in them, round about them four, and *it was* made with boiling places under the rows round about. ²⁴ Then said he unto me, These *are* the places of them that boil, where the ministers of the house shall ^o boil the sacrifice of the people.

a Joel 3. 18.
Zech. 13. 1. &
14. 8.
Rev. 22. 1.

XLVII. ¹ Afterward he brought me again unto the door of the house; and, behold, ^a waters issued out from under the threshold of the house eastward:

13. *Thou shalt daily prepare*] This is addressed to the Nation, regarded as one man.
— *every morning*] In the Levitical Law it was to be offered also on every evening (Num. xxviii. 3, 4). Not so here.

THE PRINCE'S RIGHT TO THE DISPOSAL OF HIS INHERITANCE.

16—18.] The prince may give of his own inheritance, not of that of the people, to his sons as a freehold, but not to his servants; but what he gives to his servants shall revert to the prince, like a property sold under the Levitical Law (Lev. xxv. 10; xxvii. 24) at the year of Jubilee. Thus it is provided that the inheritance should never be alienated from the family of the prince. See the RETROSPECT, at the end of the Book.

THE DRESSING OF THE OBLATIONS FOR THE PRIESTS AND THE PEOPLE.

19. *on the two sides*] Rather, *on the farthest side westward*.
22. *courts joined*] Closed courts, cloisters (*Gesen.*).
— *corners*] Corner courts. See the Plan on p. 253.
23. *it was made with boiling places*] *Cooking-places* (or, *hearths*) *were made*. These cooking-places for the people were in the outer court; those for the priests were in the inner court, and have been described before (vv. 19, 20; xlii. 1—10).

THE STREAM OF LIVING WATERS FLOWING FROM THE TEMPLE.

CH. XLVII. 1. *waters issued out*] The prophet Joel (iii. 18) had already described the time when, after the victory achieved

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for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.

² Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. ³ And when ^b the man that ^{b ch. 40. 3.}

had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the † waters were to the ancles. † Heb. waters of the ancles.

⁴ Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. ⁵ Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, † waters to swim in, a river that could not be passed over. † Heb. waters of swimming.

⁶ And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. ⁷ Now when I had returned, behold, at the † bank of the river were very many ^c trees on the one side and on the other. ^{c ver. 12. Rev. 22. 2.}

⁸ Then said he unto me, These waters issue out toward the east country, and go down into the || desert, and go into the sea: which || Or, plain: See Deut. 3. 17. & 4. 49. Josh. 3. 16.

being brought forth into the sea, the waters shall be healed. ⁹ And it shall come to pass, that every thing that liveth, which moveth, whithersoever the † rivers shall come, shall live: and there shall be a very great multitude of † Heb. two rivers. fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. ¹⁰ And it shall come to pass, that the fishers shall stand upon it from En-ge-di even unto En-eglaim; they

by God over His heathen enemies in the valley of Jehoshaphat, there should be a similar outpouring: "Ye shall know that I am the Lord your God dwelling in Zion, My holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim" (in Moab, Num. xxv. 1). Cp. Isa. xii. 3; xlv. 3. Zech. xiv. 8. Rev. xxii. 1.

"The Prophet Joel, taking occasion of the fact in nature, that there was a fountain under the Temple at Jerusalem, which carried off the blood of the sacrifices, and, carrying it off, was intermingled with that blood—the image of the All-atoning Blood—speaks of a fountain flowing forth from the House of the Lord, and watering the valley of Shittim, whither by nature its waters could not flow. He first describes the holiness to be bestowed upon Mount Zion; then, how, from the Temple—the centre of worship and of revelation, the place of the shadow of the Atonement—the stream should gush forth, which, pouring on beyond the bounds of the land of Judah, should carry fertility to a barren and thirsty land (for in such lands the shittah grows). To this picture Zechariah (xiv. 8) adds the permanence of the life-giving stream, and its perennial flow, in summer and in winter shall it be. Ezekiel, in his full and wonderful expansion of the image (xlvi. 1—12), adds the ideas of the gradual increase of those waters of life, their exceeding depth, the healing of all which could be healed, the abiding desolation where those waters did not reach; and the trees, as in the garden of Eden, yielding food and health. He in a manner anticipates our Lord's prophecy, ye shall be fishers of men. St. John takes up the image (Rev. xxii. 1—5), yet as an emblem of such fulness of bliss and glory, that, amid some things which can scarcely be understood except of this life, it seems rather to belong to life eternal" (Dr. Pusey, Introd. to Joel, p. 103).

³ And when the man] Rather, And as the man went forth to the east, he had a line in his hand. The word here rendered a line is *kāv*, and is not found in any other place in Ezekiel. Cp. above, xl. 3, where a different word is used, but it seems to signify the same thing.

This word is found in Isa. xviii. 2. 7; xxviii. 10. 13. 17; xxxiv. 11. 17; xlv. 13. Jer. xxxi. 39. Zech. i. 16; the two latter passages specially illustrate the present.

— brought me through the waters; the waters were to the

angles] Rather, brought me through the waters—waters to the ancles. There is no article in the last clause; and so in v. 4 twice.

⁵ Afterward he measured a thousand; and it was] The words "and it was," not in the original, would be better omitted. There is an apposition here, as in the foregoing note.

⁸ east country] The eastern *gelilāh*, or circular borderland of Jordan (Josh. xxii. 11).

— go down into the desert] The *arabāh*, or plain of Jordan, above the Dead Sea; the *Ghor*.

— and go into the sea] The Dead Sea; called the sea of the *arabāh* (Deut. iii. 17; iv. 49).

— which being brought—healed] Or, and they will enter the sea, being brought into the sea, and the waters will be healed.

On the fetid character of the waters of the Dead Sea, see above, notes on Gen. xix. 24; and on the symbolical meaning of the present description, see the RETROSPECT at the end of this Book.

⁹ which moveth] That creepeth; or, of which it swarmeth (Gesen. 850; Keil, 476).

— the rivers] Literally, the double streams, or two streams (*nachalaim*); two holy and fertilizing streams,—contrasted with the two Assyrian streams, the symbols of the enemies of God's people—the Euphrates and Tigris, which formed Mesopotamia.

— fish] Which could not live in the physical Dead Sea, but will abound in this symbolical Dead Sea, when its waters are healed by the living waters flowing from the Temple. See below, the RETROSPECT, p. 286.

¹⁰ And it shall come to pass] Or, And it shall come to pass, the fishers shall stand upon it; from En-ge-di even unto En-eglaim shall be a stretching forth of nets.

En-ge-di is on the western, or Israelitish side of the Dead Sea, near the middle of its coast. See Josh. xv. 62. 1 Sam. xxiii. 29. 2 Chron. xx. 2. Cant. i. 14.

The site of En-eglaim is unknown; probably it is a symbolical word. See v. 15. En-ge-di means the fountain of the kid; and En-eglaim means the fountain of the two calves or heifers (Gesen. 605); and a heifer seems to have been a symbol of Moab, the bitter enemy of Israel. See Jer. xlviii. 34. Cp. Judg. iii. 12 on the name Eglon, and Judg. iii. 29 on the acts of Ehud.

On the symbolical sense, see below, RETROSPECT at the end of this Volume, p. 274—286.

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d Num. 34. 6.
Josh. 23. 4.
ch. 48. 28.
|| Or, and that
which shall not
be healed.
e ver. 7.
† Heb. shall
come up.
f Job 8. 16.
Ps. 1. 3.
Jer. 17. 8.
|| Or, principal.
|| Or, for bruises
and sores.
g Rev. 22. 2.

h Gen. 48. 5.
1 Chron. 5. 1.
ch. 48. 4, 5.

|| Or, swore.
i Gen. 12. 7. &
13. 15. & 15. 7. &
17. 8. & 26. 3. &
28. 13.
ch. 20. 5, 6, 28,
42.
k ch. 48. 29.
l ch. 48. 1.
m Num. 34. 8.
n Num. 34. 8.
o 2 Sam. 8. 8.
|| Or, the middle
village.
p Num. 34. 9.
ch. 48. 1.
† Heb. from
between.

q Num. 20. 13.
Deut. 32. 51.
Ps. 81. 7.
ch. 48. 28.
|| Or, Meribah.
|| Or, valley.
|| Or, toward
Teman.

r See Eph. 3. 6.
Rev. 7. 9, 10.
s Rom. 10. 12.
Gal. 3. 28.
Col. 3. 11.

a ch. 47. 15, &c.

shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish ^d of the great sea, exceeding many.

¹¹ But the miry places thereof and the marishes thereof || shall not be healed; they shall be given to salt.

¹² And ^e by the river upon the bank thereof, on this side and on that side, † shall grow all trees for meat, ^f whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth || new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof || for ^g medicine.

¹³ Thus saith the Lord God; This *shall be* the border, whereby ye shall inherit the land according to the twelve tribes of Israel: ^h Joseph *shall have two* portions. ¹⁴ And ye shall inherit it, one as well as another: *concerning* the which I || ⁱ lifted up mine hand to give it unto your fathers: and this land shall ^k fall unto you for inheritance. ¹⁵ And this *shall be* the border of the land toward the north side, from the great sea, ^l the way of Hethlon, as men go to ^m Zedad; ¹⁶ ⁿ Hamath, ^o Berothah, Sibram, which *is* between the border of Damascus and the border of Hamath; || Hazar-hatticon, which *is* by the coast of Hauran. ¹⁷ And the border from the sea shall be ^p Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* the north side. ¹⁸ And the east side ye shall measure † from Hauran, and from Damascus, and from Gilead, and from the land of Israel *by* Jordan, from the border unto the east sea. And *this is* the east side. ¹⁹ And the south side southward, from Tamar *even* to ^q the waters of || strife in Kadesh, the || river to the great sea. And *this is* the south side || southward. ²⁰ The west side also *shall be* the great sea from the border, till a man come over against Hamath. This *is* the west side. ²¹ So shall ye divide this land unto you according to the tribes of Israel.

²² And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, ^r and to the strangers that sojourn among you, which shall beget children among you: ^s and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. ²³ And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord God.

XLVIII. ¹ Now these *are* the names of the tribes. ^a From the north end to

— *the great sea*] The Mediterranean.

^{11. to salt}] To barrenness. Cp. Gen. xix. 26. Deut. xxix. 23. Jer. xvii. 6. Zeph. ii. 9; on Mark ix. 49, 50. The Dead Sea is called the Salt Sea (Gen. xiv. 3. Num. xxxiv. 3. 12. Deut. iii. 17. Josh. iii. 16; xv. 5).

^{12. new fruit}] Rather, *ripe fruit*.

— *the leaf thereof for medicine*] Cp. Rev. xxii. 2.

THE ALLOTMENT AND BOUNDARIES OF THE LAND.

^{13. Joseph—two portions}] Cp. Gen. xlviii. 5. Josh. xvii. 14. 17. 1 Chron. v. 1.

^{14. one as well as another}] In equal portions. Another proof (like the 12,000 sealed of each tribe in the Apocalypse, vii. 4—8) that this description is not literal, but spiritual.

— *lifted up mine hand*] To swear (Gen. xiv. 22. Exod. vi. 8. Dan. xii. 7. Rev. x. 5).

^{15. Hethlon}] Probably near Zedad, mentioned in Num. xxxiv. 8, as on the northern border of Canaan. This name occurs in Num. xxxiv. 8, 9, 10, with Ziphron and Hazar-enan. See below, RETROSPECT.

^{16. Hamath}] Num. xxxiv. 8. See on 2 Sam. viii. 9.

— *Berothah*] Supposed by some to be the Berothai mentioned in 2 Sam. viii. 8 as belonging to Hadadezer, king of Zobah, the Syrian enemy of David; and connected there with Hamath. See the note there.

— *Sibram*] Literally, the *double hill*; probably a Syrian citadel (*Fuerst*, 967); perhaps the same as Zibron in Num. xxxiv. 9.

— *Hazar-hatticon*] *The middle town* (*Gesen*. 300. 863).

— *Hauran*] Beyond Jordan; situated eastward of Gaulonitis and Batanæa, and west of Trachonitis; and extending from Jabbok to the territory of Damascus, and called *Hauran* from its caverns (*Gesen*. 267).

^{17. Hazar-enan}] *The town of fountains* (*Gesen*. 300).

^{19. Tamar}] Hazazon-Tamar, the same as Engedi (2 Chron. xx. 2).

— *waters of strife*] Or Meribah, in Kadesh (Num. x. 12; xii. 16; xx. 1—16); even they are comprised in the spiritual Holy Land.

— *the river*] Wady-el-Arish, the river on the south of Palestine. See on Num. xxxiv. 5, where it is called the river of Egypt.

^{22. strangers that sojourn among you}] Are to be treated as Israelites with respect to inheritance. In the Levitical Law the land was reserved to Israelites alone (Lev. xxv. 10. Num. xxxvi. 7), and Moabites were specially excluded (Deut. xxiii. 3).

THE PARTITION OF THE LAND AMONG THE TRIBES.

CH. XLVIII.] In this division of the land,—

(1) The allotments of the Tribes are in parallel strips from east to west; see the Diagram, p. 265; and RETROSPECT, p. 28^c.

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portion.

the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; † a portion for Dan.

² And by the border of Dan, from the east side unto the west side, a portion for Asher.

³ And by the border of Asher, from the east side even unto the west side, a portion for Naphtali.

⁴ And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh.

⁵ And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim.

⁶ And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben.

⁷ And by the border of Reuben, from the east side unto the west side, a portion for Judah.

⁸ And by the border of Judah, from the east side unto the west side, shall be ^b the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side: and the sanctuary shall be in the midst of it.

⁹ The oblation that ye shall offer unto the LORD shall be of five and twenty thousand in length, and of ten thousand in breadth. ¹⁰ And for them, even for the priests, shall be this holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof. ^{11 c} || It shall be for the priests that are sanctified of the sons of Zadok; which have kept my || charge, which went not astray when the children of Israel went astray, ^d as the Levites went astray.

c ch. 44. 15.
|| Or, The sanctified portion shall be for the priests.
|| Or, ward, or, ordinance.
d ch. 44. 10.

¹² And this oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

¹³ And over against the border of the priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand. ^{14 e} And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for it is holy unto the LORD.

e Exod. 22. 29.
Lev. 27. 10, 28, 33.

^{15 f} And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be ^g a profane place for the city, for dwelling, and

f ch. 45. 6.

g ch. 42. 20.

(2) All the Tribes are supposed to be in Canaan proper, and not, as in the Levitical division, two tribes and a half separated from the rest by the river Jordan.

(3) About one-fifth of the whole is allotted for the HOLY PORTION, which comprised the Levites' Land, the Priests' Land, including the Temple, and the City,—the Land of the Prince flanking the Holy Portion on each side. See p. 265.

The allotments of five Tribes (Benjamin, Simeon, Issachar, Zabulon, and Gad) are on the south side of the Holy Portion. The lots of seven (Judah, Reuben, Ephraim, Manasseh, Naphtali, Asher, and Dan) are on the north of the Holy Portion.

(4) The Temple, City, and Holy Portion are not in any particular Tribe, but appertain to all.

1. From the north—Hethlon] See xlvii. 15.

—for these] And these.

—a portion for Dan] Literally, Dan, one (lot).

8. the sanctuary shall be in the midst of it] This solemn injunction is repeated (v. 10): "The Sanctuary of the Lord shall be in the midst thereof;" and v. 21.

9. The oblation that ye shall offer unto the LORD] Literally,

the heave-offering, i.e. the holy portion of land. See xlv. 1. 6.

—five and twenty thousand] Reeds of about twelve feet long each. See above, on xl. 5, and xlv. 1—5, where this holy oblation (literally, heave-offering) of land is described.

11. the priests—the sons of Zadok] See on xlv. 15.

13. the Levites] See on xlv. 7.

15. And the five thousand] The five thousand. The reader is supposed to remember that the whole of the portion allotted to the Levites, the Priests, and the City was 25,000 reeds square. The two parts of 10,000 each in breadth, allotted to the Levites and Priests, have been described; there remain 5000 to complete the breadth. The 5000 reeds that are left in the breadth, are parallel to the 25,000 reeds of the Priests. This space was in breadth only half that of the Priests and of the Levites, each of which was 10,000 reeds from north to south.

—a profane place for the city] A common place for the city, on the south of the land of the Levites, which was to the south of the land assigned to the Priests, in the midst of which

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for suburbs : and the city shall be in the midst thereof. ¹⁶ And these shall be the measures thereof ; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred. ¹⁷ And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty. ¹⁸ And the residue in length over against the oblation of the holy portion shall be ten thousand eastward, and ten thousand westward : and it shall be over against the oblation of the holy portion ; and the increase thereof shall be for food unto them that serve the city. ¹⁹ ^h And they that serve the city shall serve it out of all the tribes of Israel. ²⁰ All the oblation shall be five and twenty thousand by five and twenty thousand : ye shall offer the holy oblation foursquare, with the possession of the city.

h ch. 45. 6.

i ch. 45. 7.

²¹ ⁱ And the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince : and it shall be the holy oblation ; ^k and the sanctuary of the house shall be in the midst thereof. ²² Moreover from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

k ver. 8, 10.

²³ As for the rest of the tribes, from the east side unto the west side, Benjamin shall have [†] a portion.

† Heb. one
portion.

²⁴ And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion.

²⁵ And by the border of Simeon, from the east side unto the west side, Issachar a portion.

²⁶ And by the border of Issachar, from the east side unto the west side, Zebulun a portion.

²⁷ And by the border of Zebulun, from the east side unto the west side, Gad a portion.

²⁸ And by the border of Gad, at the south side southward, the border shall be even from Tamar unto ¹ the waters of [†] strife in Kadesh, and to the river toward the great sea.

¹ ch. 47. 19.
† Heb. Meribah-
kadesh.

was the Temple. But this was not profane, in the ordinary sense of the word ; for the whole 25,000 square is called an oblation, or heave-offering (Hebr. *terumah*), and a "holy oblation," in xlviii. 20.

suburbs] Literally, a free and open place for driving and pasturing of cattle (*Gesen.* 449), and specially applied to the open space attached to the Levitical cities (Lev. xxv. 34. Num. xxxv. 2).

— *the city shall be in the midst*] The city was to be in the midst of the common land, as the Temple was in the midst of the holy land (v. 8).

^{16.} *these shall be the measures thereof*] The city is four-square, each side being 4500 reeds. Cp. Rev. xxi. 16 ; and below, v. 20 ; and above, xl. 47.

^{17.} *the suburbs*] Or free place, being a slip parallel to each side of the city, and extending from it in breadth 250 reeds on each side ; so that the total area of the city, with the suburbs, was also four-square, viz. a square of 5000 reeds. Cp. xlv. 6 ; xlviii. 30.

^{18.} *the residue in length*] That is, the space lying to the east and west of the 5000 reeds, of which the city and suburbs consisted (cp. xlv. 6) ; and this residue being 10,000 to the

east, and 10,000 to the west of that 5000, made an area of 25,000 reeds parallel on the south to that of the sacred oblation allotted to the Priests, in which the Temple was.

^{19.} *they that serve the city*] They that labour in it, and for it, especially in cultivating the land, shall be of every tribe ; for the city belongs to all Israel (xlv. 6).

^{20.} *All the oblation shall be five and twenty thousand — foursquare*] See above, on xlv. 7. Observe, even the city itself (described v. 15), and its suburbs, are called "an oblation,"—"a holy oblation." All is dedicated to God.

^{22.} *Moreover*] So what is, or extends from, the possession of the Levites (that is, what extends from it to the Jordan on the east, and the Mediterranean on the west), and what is, or extends from, the possession of the city (which city or possession is in the midst of that which belongs to the Prince), from between the border of Judah (on the north), and of Benjamin (on the south), shall appertain to the Prince ; that is, the Prince's portion shall extend from the boundary of Judah, on the north of the Holy Portion, to the border of Benjamin, on the south, so as to flank the Holy Portion on the east and west, and to fill up what lies between it and the Jordan on the east, and between it and the Mediterranean on the west.

²⁹ ^m This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

Before
CHRIST
574.
m ch. 47. 14,
21, 22.
n Rev. 21. 12, &c.

³⁰ And these are the goings out of the city on the north side, four thousand and five hundred measures. ³¹ ⁿ And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. ³² And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. ³³ And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. ³⁴ At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali. ³⁵ It was round about eighteen thousand measures:

° And the name of the city from that day shall be, † ^p The LORD is there.

Exod. 17. 15. Judg. 6. 24. p Jer. 3. 17. Joel 3. 21. Zech. 2. 10. Rev. 21. 3. & 22. 3.

o Jer. 33. 16.
† Heb. Jehovah-shammah: See

THE CIRCUIT, GATES, AND NAME OF THE CITY.

³⁰ And these are the goings out of the city] There ought to be a stop after these words. These are *outgoings* or terminations of the city; that is, the termini to which it reached. Cp. Num. xxxiv. 4, 5, 8, 9, 12. Josh. xv. 4, 7, 11. In other words, the length of the sides of the city, which (as appears from vv. 30—34) were each 4500 *reeds* in measure, so that it was four-square.

— *four thousand and five hundred measures*] Rather, four thousand five hundred reeds in measure. See on v. 17; and xlv. 6.

³¹ the gates of the city—after the names of the tribes of Israel] And so in the heavenly Jerusalem of the Apocalypse (Rev. xxi. 12).

— *Reuben—Judah—Levi*] This is the order in which they stand in the blessing of Moses (Deut. xxxiii. 6). Reuben, the

firstborn by nature; Judah, the firstborn for royalty; Levi, the substitute chosen by God for the firstborn for the priesthood (*Keil*).

³² Joseph—Benjamin—Dan] Joseph and Benjamin, the two sons of Rachel; and Dan, the eldest son of Rachel's handmaid (Gen. xxx. 6).

³³ Simeon—Issachar—Zebulun] The three other sons of Leah (Gen. xxix. 33; xxx. 18, 20).

³⁴ Gad—Asher—Naphtali] The other three sons of the two handmaids (Gen. xxx. 8, 11, 13).

³⁵ eighteen thousand] 18,000 reeds in circumference; i. e. 4 × 4500. See vv. 16, 30; and xlv. 6.

— And the name of the city from that day shall be, The LORD is there] Hebr. JEHOVAH SHAMMAH; that is, the LORD is THERE; The LORD is gone thither, and rests there (see Gesen. 832; Fuerst, 1401). He has gone from the literal Sion, to inhabit the City revealed in this vision. Cp. Isa. lx. 14.

RETROSPECT OF EZEKIEL, CHAPTERS XL.—XLVIII.

ON THE SPIRITUAL MEANING OF EZEKIEL'S VISION OF THE TEMPLE, CITY, AND HOLY LAND; AND ON ITS DOCTRINAL AND PRACTICAL APPLICATION TO THE CHRISTIAN CHURCH UNIVERSAL.

Nihil absque ratione et mensurâ in Templo Dei (S. Jerome).

EZEKIEL, the Priest and Prophet, an exile at the river Chebar, in Babylonia, in the twenty-fifth year of his captivity—that is, when the seventy years, foretold by Jeremiah for the desolation of Israel, were nearly reaching their middle point, and when the Temple and City of Jerusalem were lying in ruins, and there seemed to be no prospect of restoration and recovery to the people of God,—was enabled to behold a Vision of a glorious Temple and City which he has described in the last nine chapters of his prophecy.

This Temple and City were built *in the land of Israel* (xl. 2); and though it is remarkable that the names of Jerusalem, Sion, &c., do not occur in these chapters (for reasons which will appear in the sequel), yet the Vision is intimately connected with the ancient city of God.

Doubtless this Vision was intended in the first instance to minister comfort to the exiles of Israel. It taught them, that although the material Temple and City lay prostrate on the ground, yet that the City and Church of God were indestructible, and did not depend on what was local and visible. Being grounded on the promises of God to Abraham and to David, they had a glorious future.

It revealed that the Church of God would revive at Sion in greater glory, and would become universal in time and place; and that it would be filled with the glory of the LORD¹, which had quitted the material Temple; and the name of the City would be, "The LORD is there²." Ezekiel did in a fuller sense for the exiles of Chebar what was done in a later age by Zechariah, Haggai, and Malachi for those who returned to Jerusalem. He consoled and cheered them with a vision of a Temple and City at Sion; and he did more than this; he excited them to look forward from that material Temple and City to the Universal Church of CHRIST.

Hence it is that this Vision is inserted after the description of the discomfiture of the army of *Gog* in chapters xxxviii. and xxxix., which symbolizes the future overthrow of the enemies of Christ's Church. We have seen a Vision of the destruction of the foes of the Spiritual City; we now behold here a Vision of the City itself.

That this Vision does *not* represent, as its adequate fulfilment, any future Temple or City of Jerusalem in the *literal* sense, is evident from such considerations as the following:—

(1) The Temple described by the Prophet is on a very high mountain (xl. 2), which the literal Sion was not.

The outer Court of the Temple alone is more than four and a half miles in circumference; being 500 reeds square, and the reed being equal to about twelve feet (xl. 5; xlii. 16—20); whereas the whole circuit of the city of the literal Jerusalem was not more than three and a half miles.

This is well expressed by *Dr. Lightfoot* thus,—

"If any one will take up the full circuit of the wall that encompassed the holy ground, according to our English measure, it will amount to half a mile and about one hundred and sixty-six yards. And whosoever likewise will measure the square of *Ezekiel* (*chap. xlii. 20*), he will find it six times as large as this (*chap. xl. 5*), the whole amounting to three miles and a half, and about one hundred and forty yards—a compass incomparably larger than Mount *Moriah* divers times over; and by this very thing is showed that *that is spiritually and mystically to be understood*."

"The description of the Temple and City that Ezekiel hath given in the end of his Book, as it

¹ See xliii. 5; xliv. 4.

² xlviii. 35.

was a prediction of some good to come, so was that prediction true thus far, according to the very letter, namely, that there should be a Temple and a City newly built : and so it was a promise and a comfort to the people then in captivity, of their restoring again to their own land, and their enjoying *Jerusalem* and the Temple again, as they had done in former time, before their removing and captivating out of their own country. But as for a *literal* correspondency of that City and Temple to all the particulars of his description, it is so far from it, that his *Temple* is delineated *larger* than all the earthly *Jerusalem*. And thereby the scope of the Holy Ghost in that Ichnography is clearly held out to be, to signify the great enlarging to the *spiritual Jerusalem and Temple*, the *Church* under the *Gospel*, and the spiritual beauty and glory of it" (*Lightfoot's Works*, vol. i. p. 1051).

(2) The Temple in the Vision of Ezekiel is entirely separated from the City : the Temple stands in the middle of the land allotted to the Priests (xl. 1—5 ; xlviii. 8. 10). The City stands in the midst of a different portion, on the south of it (xlvi. 15). Here is another proof that the description is not literal.

(3) A miraculous stream gushes forth from under the threshold of the Temple, on that very high mountain, and it goes onward in a continually deepening channel, till they flow into a desert and to the sea—the Dead Sea—and heal its waters, and give life to what is therein ; and on its banks grow many trees, whose fruit is for food, and their leaves for medicine (xlvii. 1—12).

Such imagery as this belongs to the times of the Gospel, and carries the thoughts onward to the Apocalypse of St. John, where it recurs in enlarged proportions and more vivid colouring ; see Rev. xxii. 1—14.

This Vision of Ezekiel occupies a middle place between the descriptions of the different fabrics which typified the Church of God ; namely the Ark of Noah¹, the Tabernacle in the Wilderness², the Temple of Solomon³, and the description of the Church glorified as revealed in the Apocalypse. It follows the three former and precedes the latter.

The Vision of Ezekiel represents the Church of God planted at Jerusalem, and going forth from Sion into all nations to enfold the world, by preaching the Gospel of Christ and baptizing them into the Name of the Ever-Blessed Trinity (Matt. xxviii. 19). *S. Jerome*, in his exposition of the Vision, represents the sense of the ancient Church, when he says, "Nos hæc ad Christi referimus Ecclesiam, et quotidie in sanctis Ejus ædificari cernimus⁴."

Considered in this light, the Vision of Ezekiel is fraught with spiritual uses ;

It gave a cheering assurance to the Hebrew Exiles of Israel in Babylon and the East, that whatever might be the condition of the literal City and Temple of Jerusalem, a spiritual Sion should arise there, and be universal and eternal.

This Vision is also like an instruction from Christ Himself (see *rr.* 3, 4) to all ages, on the building up of the Church of God. It shows what the Church is, in the Divine Mind, and what it ought to be in reality. It is like a divine homily on Ecclesiastical Doctrine and Discipline.

The Vision of Ezekiel is an advance on the description of the Ark, the Tabernacle, and the Temple,—which were like successive developments, each more glorious than the preceding one, of one grand purpose, the reunion of Man to God in Christ and His Church. It eclipses them in the clearness of its Evangelical promises ; but it does not rise to the glory of the Apocalypse, which reveals the splendours of the Church triumphant ; though it prepares the way for them, as the way had been prepared for Ezekiel's Vision by the Ark, the Tabernacle, and the Temple, in the Old Dispensation. A common design runs through them all, which is expressed in the recurrence of the number *three*⁵, foreshadowing the preaching of the true faith, as fully declared in the commission given by

¹ See above, on Gen. vi., *Prelim. Note*.

² See note on Exod. xxv.

³ See notes on 1 Kings vi., *Prelim. Note*, and on 1 Kings vi. and vii.

⁴ See likewise *S. Gregory, Lyranus, A. Lapide, Luther, Calvin, Pfeiffer, Calovius, W. Lowth, M. Henry, Hävernich, Hengst.* (Christology, iii. 58, English ed.), *Fairbairn* (whose preliminary remarks to chapters xl.—xlvi. deserve careful consideration), and others.

⁵ See on Gen. vi. 15, 16. The Ark was 3 × 100 cubits long, 3 × 10 cubits high ; and in three stories.

The Tabernacle was divided into three compartments ; its height was 5 × 3 ; and the Holy of Holies was ten cubits in three dimensions—i. e. a cube of ten cubits.

The entrance to both the Tabernacle and the Temple was to the *East*. The rising sun shone upon it. Christ, the "Day-spring from on high," "the Sun of Righteousness with healing in His wings," dawns upon the Church by His Incarnation, and

warms her by His orient beams.

It is observable that the number *three* recurs continually in the description of the Temple of Solomon.

The Temple is formed of *three* compartments—the Porch, the Holy Place, and the Holy of Holies. The length of it was *three* times twenty cubits ; its height was *three* times ten cubits ; the height of the Porch was *three* times forty cubits. Each of the *three* sides was flanked by an aisle or lean-to, formed of *three* stories equal in height ; and the Holy of Holies was of *three* equal dimensions, i. e. a perfect cube.

Surely these arrangements were not fortuitous. May we not say, that in this building, erected by the wisest of Kings to the glory of the LORD,—a building which was preparatory to, and typical of, the Church built by the Divine Solomon, JESUS CHRIST, to the glory of the TRIUNE GOD,—we have mysterious foreshadowings of the great doctrine preached by the Church in every Baptism which she administers : the doctrine of the EVER-BLESSED TRINITY ?

Christ to His Apostles, to baptize all Nations into the One Name of the Triune God. This design is exhibited in the form of the Holy of Holies in the Tabernacle, and in the Temple. In each case the Holy of Holies was of *three* equal dimensions; that is, a perfect cube¹.

This design is consummated in the Apocalypse. In its revelation of the Church glorified there is no Holy of Holies properly speaking. "I saw no Temple therein—for the Lord God Almighty and the Lamb are the Temple of it²." The whole *heavenly City* of the Apocalypse is a Holy of Holies. And it is of three equal dimensions³; it is a perfect Cube; being all perfectly filled with the glory of the Ever-Blessed Trinity.

The same design is foreshadowed in other arrangements of the Tabernacle and the Temple, which were preparatory to the Revelation of St. John.

Three is the symbol of the doctrine of the Blessed Trinity.

Four is the Scriptural symbol of all space, and shows itself in such expressions as "the four winds," "the four corners of the earth⁴."

The multiplication of *Three* into *Four*, producing *Twelve*, represents the communication of what is Divine, especially the doctrine of the Blessed Trinity, to the Four corners of the earth, by the true Israel of God, represented by the Twelve Patriarchs; and, in Christian times, by the Twelve Apostles, symbolized by the Twelve Wells at Elim⁵, and by the Twelve Jewels on the Breastplate of the High Priest⁶, and by the Twelve Stones taken up from Jordan by Joshua⁷. And the Apostolic Church is represented in the Apocalypse as having Twelve Stars on her head⁸, and as having Twelve Foundation Stones, and in these the names of the Twelve Apostles of the Lamb⁹.

This work of Apostolic evangelization is displayed in the Tabernacle, the Temple of Solomon, the Temple of Ezekiel, which were preparatory to the Apocalypse.

Around the Tabernacle the host of Israel, ranged in its Twelve Tribes, was encamped in a quadrilateral form, so as to guard its four sides; and on each of these *four* sides there were *three* tribes of Israel¹⁰ with their standards.

In the Temple the Brasen Laver which contained the water for ablution, and whose brim was wrought about with lilies, and which, when full, contained 3000 baths¹¹, was placed on the back of *Twelve Oxen*, types of God's ministers, looking to the *four* quarters of the globe; *three* looking to the north, *three* to the west, *three* to the south, *three* to the east; and it symbolized the preaching of the Gospel of Christ and the baptizing of all Nations by the *Twelve Apostles* and by an Apostolic Ministry, into the one Faith in the *Three Divine Persons* and one God¹².

¹ See the preceding note.

² Rev. xxi. 22.

³ Rev. xxi. 16.

⁴ See below, on the Revelation of St. John, p. 220 (note at end of chap. xi.).

(1) The number *Four* seems to have the same relation to *space*, that the number *seven* has to *time*; it signifies completeness, universality. It rests on a *natural* basis, that is, on the idea of space considered in reference to the four cardinal points.

Thus, in the ancient Scriptures, we find the expression "the *four winds* of heaven" as significant of *all space* (Dan. viii. 8. 22. Zech. ii. 6); and this expression is adopted by our Lord Himself in the Gospel (Matt. xxiv. 31. Mark xiii. 27).

In the Apocalypse, the number *four* appears often in this sense. Thus, just before the final consummation we see *four* Angels standing on the *four corners* of the Earth, that the wind should not blow on the Earth (Rev. vii. 1. Cp. xx. 8). And this consideration may serve to explain such phrases as the following, "the blood from the winepress flowed to *four times* *four hundred furlongs*" (Rev. xiv. 20), that is, the victory was universal.

(2) The Number *Twelve* (4×3) bears a similar relation to *mankind*, that *seven* has to *time*, and *four* has to *space*; and this reference is one which belongs to *mankind* considered in union with God. See above, on Matt. x. 2.

In the old dispensation, we see this Number *Twelve* in the *Twelve Sons of Israel*, the Fathers of the *Twelve Tribes* of the People of God. In the Gospel it reappears in the *Twelve Apostles*, the Patriarchs of the Spiritual Israel. (See on Matt. x. 2.) "These *Twelve* are the labourers who were to be sent by Christ, and who were to baptize the *Four* quarters of the *World* into the Faith of the *THREE PERSONS* of the *Godhead*." Aug. (in Ps. lix. Cp. Matt. xxviii. 19).

Accordingly, in the Apocalypse we see that the *whole body* of the *Saints of God*, the *true Israelites* who are admitted as citizens of the heavenly Jerusalem, are represented as consisting of *Twelve* Thousand out of each of the *Twelve Tribes* of the children of Israel (Rev. vii. 4—8) = 144,000.

It would be a great error to imagine, that the Elect of God are *limited* to so small a number. Indeed, the Apocalypse itself forbids us to do so: it declares them to be innumerable. The number *twelve times twelve* thousand is not to be taken *literally*. It does not express a *quantity*, but a *quality*. It teaches us the important truth, that this great, this innumerable, company of all true Israelites, are united in one Faith, that is, in the Faith taught by the *Twelve Apostles* of Christ. See on Rev. vii. 4—9.

The same truth is taught in the Vision of the *faithful* Church, who is represented as a Woman having on her head a crown of *Twelve Stars*; that is, as crowned with the Diadem of Apostolic Doctrine and Discipline (Rev. xii. 1). And it appears in the structure of the heavenly Jerusalem, or Church glorified, which is described as having "*Twelve foundations*, and in them the names of the *Twelve Apostles* of the Lamb" (Rev. xxi. 14).

Thus this number *Twelve* in the Apocalypse communicates in a significant manner the doctrinal and practical truth, that it is necessary to avoid the error of those, on the one side, who would have only one *Universal Bishop*; and of those, on the other, who despise *Apostolic* discipline; and it teaches the duty of holding fast that faith and regimen, and that form of sound words and holy living which was delivered by the *Twelve Apostles* to the world, in order that all men might thereby come to the rest and glory of the heavenly Jerusalem.

(3) On the number *one Thousand*, the cube of *ten*, see below, Rev. xx. 2.

⁵ See above, on Exod. xv. 27.

⁶ See on Exod. xxviii. 15—21.

⁷ See on Josh. iv. 1—3, and 9.

⁸ Rev. xii. 1.

⁹ Rev. xxi. 14.

¹⁰ See on Num. ii. 34.

¹¹ 2 Chron. iv. 5.

¹² See note on 1 Kings vii. 25, whence the following may be transcribed.

"What was the spiritual significance of this Laver, or Sea, borne on the *Twelve Oxen*, looking out to all the points of the compass, three to each quarter of the world?

"The Laver was One: there is one only 'fountain opened in

This is also represented in the Vision of Ezekiel.

The Holy City is a square: in each of its *four* equal sides, which look to the North, East, South, and West respectively, are *three* gates, named from the Twelve Tribes of Israel; and its Name is "The LORD is there¹."

Again, in the Temple of Ezekiel (representing the Catholic Church on earth) there are *three* similar and equal Gates (East, North, and South—no West Gate) to the Outer Court, and *three* similar Gates to the Inner Court; and each of these *three* Gates of the Outer and Inner Court has *three* similar and equal side chambers on each hand; and the Temple itself has *three* times ten equal and similar side chambers of *three* stories.

This recurrence of *three gates* represents that the *entrance* to the Church is by the doctrine of the Ever-Blessed Trinity, and the repetition of *three chambers* symbolizes that he who dwells in the Church of God must *abide* in that doctrine.

So likewise in the Apocalypse, the Holy City is four-square, and each of the four equal sides has *three gates* (three on the East, on the North three, on the South three, and on the West three); and at the Twelve Gates are Twelve Angels, and the names are written thereon of the Twelve Tribes of the Children of Israel². The Twelve Gates (named from the twelve tribes), three on each of the four sides of the city, looking to the four corners of the earth, represent the same idea (with some circumstantial modifications) as the Twelve Standards of the Twelve Tribes, three on each of the four sides of the Tabernacle; and as the Twelve Oxen, three on each side of the Molten Sea or Laver of water in the Temple, looking to the four points of the compass. In the Standards there is the idea of a courageous conflict for the faith; in the Oxen there is that of patient labour in maintaining it; in the Gates of the City there is that of going forth to proclaim it to all parts of the world.

The same great principle embodied in these symbols is expressed in those mysterious numbers which describe the elect of God. It is expressed in the 144,000 of the Apocalypse; and in the miracle of our Lord after His resurrection, where they who are saved are represented by the 153 great fishes³. This number 153 is formed of 144 + 9. The number 144 is the square of *twelve*, the Apostolic number, and signifies the universal diffusion of the Apostolic faith. The number 144,000 (12 × 12,000) is the number of the elect, sealed on their foreheads in the Apocalypse⁴, and represents the entire company of all faithful people in all generations. It represents all, in all the four corners of the earth, who have been baptized into the faith of the Blessed Trinity, preached by the Twelve Apostles, and who hold it firm in heart and life to the end.

The number 153—that of the great fishes—is made up of 144 and 9; that is of 12 squared and 3 squared. The number 3, as already observed, symbolizes the Blessed Trinity; the number 12 (= 3 × 4) represents the true Catholic Faith in the Ever-Blessed Trinity preached in the four quarters of the globe by the Apostles and their successors. Thence we may explain the adoption of the number 153 in St. John's Gospel, describing the miraculous draught after the Resurrection

Jerusalem for sin and uncleanness' (Zech. xiii. 1). This is the Blood of Christ. The Blood of Jesus Christ, the Son of God, cleanseeth from all sin (1 John i. 7).

"And how, by whom, and by what means, is the Blood of Christ applied to men, for the remission of sins?"

"First of all, in the Sacrament of Baptism, instituted by Christ Himself for that purpose, and therefore called the '*Laver of Regeneration*' (Titus iii. 5). Cp. Acts ii. 38; xxii. 16. This is what was symbolized by the Molten Sea. The ox, as the laborious animal employed in ploughing, is a scriptural symbol of the Ministers of the Word and Sacraments of Christ. See Isa. xxxii. 20. 1 Cor. ix. 9. 1 Tim. v. 18. And the number *Twelve* is the Apostolic number; and the looking forth of these Twelve oxen to the *four* quarters of the heaven, and the bearing on their backs this Laver, was a foreshadowing of Christ's commission to His Apostles, and to the Apostolic ministry of His Church: 'Go ye, and *teach all Nations, baptizing* them in (into) the Name of the Father, and of the Son, and of the Holy Ghost' (Matt. xxviii. 19). 'Quid aliud per *duodecim* boves, quàm *duodecim* Apostolos credimus designari, qui in diversis partibus mundi ad prædicationis officium sunt divisi, ut omnes gentes baptizentur?' (Bede, Quæst. cap. 2). '*Duodecim boves, duodecim sunt Apostoli, et omnes, qui vice eorum regendam in Christo susceperunt Ecclesiam Sanctam; qui boves mare sibi superimpositum portant, cùm Apostoli Apostolorumque successores injunctum sibi evangelizandi officium promptâ implere devotione satagunt, cùm universis quadrati orbis partibus fidem prædicant Sanctæ Trinitatis*' (Angelomus, p. 377). And a learned Presbyterian writer on the Types (Mather, p. 381) says, 'There were *twelve* oxen looking towards all the *four* quarters of the world; so the Apostles

and Ministers of the Gospel carry the crystal sea of the Blood of Christ, and the Laver of Regeneration and Baptism throughout the world.'

'Twelve Oxen bear the Molten Sea,

With outward-looking eyes,

Type of the fount, with which the Twelve
Would all the World baptize."

The *lilies* round the brim were an emblem of the purity required of those who are baptized into the Name of the Blessed Trinity. It was also adorned with knops of *fruit*, a symbol of the *fruitfulness* required in the baptismal life. We learn also from the Chronicles, that it was embossed with figures of *oxen*, on which see the note there (2 Chron. iv. 3).

The number *three* is repeated in the description of this Laver. It was borne by *three* times four oxen; it was *three* times ten cubits in circumference; it had *three* times 100 knops; and it contained, when full, *three* times 1000 baths (2 Chron. iv. 5).

Did not this fourfold recurrence of the number *three* symbolize the doctrine of the Trinity, into which all nations are to be baptized?

The Laver was placed eastward, over against the south, i. e. near the *entrance* of the Court of the Priests; and thus it represented the Sacrament of Baptism, as the sacrament of admission to the Church of God, and suggested the proper site for the Baptistry and Font in the Christian Church.

¹ xlvi. 30.

² Rev. xxi. 12—16.

³ See below, on John xxi. 11.

⁴ See below, on Rev. vii. 4—8, p. 197.

of Christ ($= 12 \times 12 + 3 \times 3$) as an exponent of those who are saved. It is the number of the good fish who are drawn in the Evangelical net, by Apostolic hands, to the shore of everlasting Life.

Bearing in mind these principles, let us now proceed to an analysis of the prophecy before us.

EZEKIEL XL.

THE Prophet Ezekiel is brought to the *land of Israel*, to a *very high mountain*. The Catholic Church of Christ (as *S. Jerome* here observes) has its roots in the soil of Sion, but it is *elevated*, as it were, upon a very high mountain above it, so as to be visible to the *whole world*; and (as we shall see in the sequel) it is *extended* far beyond the site of the literal Temple. In it the Hebrew Church is catholicized. As *Isaiah* says, "It shall come to pass in the *last days*" (the days of the Messiah and of the Gospel) "that the mountain of the Lord's house shall be established *in the top of the mountains*, and shall be *exalted above the hills*, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths: for out of *Zion* shall *go forth* the Law, and the word of the Lord from *Jerusalem* ¹."

In *v. 2*, the City in Ezekiel is on the *south*, being separated from the *Temple* ²; which was never the case in the literal Jerusalem, but is the case in the Christian Church, where there is a definite distinction of powers spiritual and secular, though (as we shall see represented in the Vision) they are both to be sanctified by dedication to God, from Whom all authority flows through Christ, and they are to be applied to the maintenance of His worship, and to the promotion of His glory.

The City is on the south. The Temple, which stood in the centre of the portion allotted to the Priests, is on the *north* of it. In prophetic imagery, the North is that quarter from which evil comes. The Temple protects the City from its enemies ³.

In *v. 3*, the Prophet beholds a Man whose appearance was like the appearance of brass. This Man thus described is supposed by the ancient Expositors to be no other than the Son of God Incarnate, Who is described in similar terms by Daniel and in the Apocalypse ⁴. He has in his hand a line of flax or cord of linen, the emblem of priestly sanctity ⁵, and also a measuring Reed which was the standard of all measurements, and according to which the line was graduated.

The *reed* ⁶ is *six cubits* and *six palms*, or handbreadths, in length (*v. 5*).

What does this Reed represent?

It symbolizes that which measures every thing, both in faith and practice, in the Church and City of God. It is the *Canon of Holy Scripture*.

This interpretation is confirmed by the similar vision in the Apocalypse ⁷. There the Reed is

¹ See on Isa. ii. 2, 3. Cp. Micah i. 1; iv. 2.

² Cp. xlv. 6; xlviii. 15.

³ Cp. on Lev. i. 11, "He shall kill it on the side of the altar northward;" and see on Ps. xlviii. 2. This was strengthened by the fact that Babylon, the great enemy of Sion, lay to the north. See Jer. i. 13, 14, 15; vi. 1, "Evil appeareth out of the north," xv. 12. See also Ezek. i. 4.

⁴ Dan. x. 6. Rev. i. 15; ii. 18.

⁵ See on xlv. 17, 18. Jer. xlii. 1. Rev. xv. 6.

⁶ Called in Hebrew *kâneh*, whence the words *canna*, *cane*, *canon*, a rule.

⁷ See *S. Gregory* here. "Calamus mensuræ potest Scriptura Sancta intelligi." See also below, on Rev. xi. 2. "There was given me a Reed like unto a Rod, and the Angel stood saying, Rise and measure the Temple of God," where is the following note:—

"This Vision of St. John has a parallel in the prophecies of Ezekiel, where the Prophet sees an Angel *measuring a Temple and a City* on a mountain in the land of *Israel*, purified from Idolatry and hallowed anew (xlii. 7—12). The Angel measures them with a *measuring reed* (Ezek. xl.—xliii.), and when they have been measured, the Glory of the Lord came upon them from the *East* (the type of Christ, Luke i. 78; above, vii. 2; below, xvi. 12), and His Voice was like the noise of many waters, and the Earth shined with His glory, which filled the House (Ezek. xliii. 1—5)."

A similar Vision was displayed to Zechariah. "I lifted up mine eyes and looked, and behold a *Man with a measuring line* in his hand; then said I, Whither goest thou? And he said unto me, *To measure Jerusalem*. And another Angel went out to meet the Angel that talked with me, and he said, Run, speak to this young man, saying, *Jerusalem shall be inhabited*; for I, saith the Lord, will be unto her a wall of fire round about, and will be the *Glory in the midst of her*" (Zech. ii. 1—5).

This Vision of Zechariah, like the Vision of Ezekiel, undoubtedly referred to the *Christian Church*, and displayed the Divine Presence within her, and prepared the way for the Vision of St. John.

The Exposition, which recognizes the Holy Scripture here as the *Reed like unto a Rod*, by which the Church is to be measured by St. John, is authorized by many ancient and modern interpreters. "In *Virgâ rectitudo Scripturæ intelligitur*," says *Hagmo*. So *Aquinas* in Apoc. xxi. "Per *Arundinem aureum intelligitur Sacra Scriptura*." So *Berengaudus* (Rev. ii. 24), "*Virga ferrea Evangelium figurat, quo omnis error destructus est*," and so *Vitringa*, *Anacrisis*, p. 453, "*Calamus mensorius, quo dimensio peragenda est, haud dubiè est Verbum Dei, Lex et Testimonium, Lex regni Christi, unicus Canon et norma veri*."

In the words of *Bp. Cosin* (Canon of Scripture, p. 1), "The Books of Scripture are therefore called *Canonical*, because they have in all times been acknowledged by God's Church to be the Infallible *RULE* of our Faith." Cp. *Credner* (Geschichte des Kanons, Halle, 1847, p. 6), "Das griechische Wort *κάνων*, verwandt mit *κάννα*, *Rohr* (*Reed*), entspreche dem alt-hebräischen *Kâneh*, welches von der Grundbedeutung *Rohr*, *Halm*, die weiteren Bedeutungen *gerader Stab*, *Mess-stab*, *gerader Schafft*, u. s. w. ableitet. . . . Vergl. Apokalypse, xi. 1, und dazu *Victorinus Petavionensis* (Gallan. Bibl. Patr. iv. p. 59), 'Hæc est arundo et mensura Fidei.'" *Origen*, De Princ. i, præf. "Certa linea perfectaque Regula."

These Visions place before the eyes of all, as in a lively picture, the important doctrinal truth, deducible from other parts of Holy Writ, that HOLY SCRIPTURE is the *RULE* of FAITH; and that whatever lies beyond the lines which Holy Scripture has traced, "is not to be required of any man that it should be believed as an Article of the Faith, or be thought

put into the hand of the Evangelist St. John (who completed the Canon of Scripture), that he might measure the Church of God thereby.

The Reed in the hand of Christ consists of six cubits and six palms. The *cubit*, or "stretched-out arm," is the emblem of *power*; the *palm*, or open hand, is the symbol of *grace*.

Six is the symbol of *work*, being the number of the *Hexämeron*, or the days of God's *work* in creation, followed by the sabbath of rest.

It will be found, that the sixth link in a series is usually in Holy Scripture the crisis of labour and suffering, leading to a seventh day, or sabbath, of rest.

The sixth day of the week was the day of Christ's great work and suffering before His *sabbath* in the grave. And throughout the Apocalypse the sixth period, in the groups of seven, is the time of severest trial. It is, as it were, the eve of the end; the Day of Preparation before the Sabbath, to the good; the hour of brief triumph before condemnation, to the evil. Thus the *sixth seal* represents the time of severest suffering to the Church (Rev. vi. 12). The *sixth trumpet* displays a prelude of the last Judgment to the wicked (Rev. ix. 14—21). The *sixth vial* is the signal for the battle of the great Day of God (Rev. xvi. 12), and the precursor of the final voice, "It is done" (Rev. xvi. 17).

The *eighth day* is the Day of Resurrection after the sabbath of the grave.

In Ezekiel's Temple there are seven steps to the Outer Court, and eight steps from it into the Temple. The former symbolize a transition from labour to rest; the latter symbolize a transition from rest to glory.

The Reed in the hand of Christ, which measures every thing, whether of doctrine or practice in the Church, is the Canon of Scripture, which represents the completeness of God's work toward men, both in the outstretched arm of power, and in the opened palm of grace.

In *v. 5*, the wall of the Outer Court of the Temple is measured by Christ¹; it is a reed high and a reed thick. The Church of God is not only *measured* by the Canon of Scripture, but is *protected* by a wall which is built according to Scripture, and exactly corresponds to it.

This measurement of the one reed is repeated as of special importance in the construction of the Eastern Gate of the Outer Court of the Temple (*v. 6*), and of the chambers there, and of the porch of the gate within (*v. 7*).

THE OUTER COURT (see the Diagram on p. 253).

In *v. 6*, Christ begins with the Outer Gate on the *East*², "*Oriens Nomen Ejus*." Christ is the Dayspring from on high (Luke i. 78), the Sun of Righteousness arising with healing on His wings (Mal. iv. 2)³.

There were three equal and similar Gates leading into the Outer Court of the Temple. Each of these three equal and similar Gates had three equal and similar Chambers, distinct from each other, on each side of the Entrance (*vv. 7—10*), which was flanked by pillars of three times twenty cubits. This recurrence of the number three symbolizes that the entrance of the Church of God is by faith in the doctrine of the Blessed Trinity, into which all Nations are to be baptized⁴.

Each of these equal and similar Chambers had latticed windows (*v. 16*), which seem to signify that the light which we now enjoy with regard to divine mysteries, especially that of the Blessed Trinity, is comparatively dim. We now see through a glass darkly; but hereafter we shall see face to face; we now know only in part, but hereafter we shall know even as we are known⁵.

This is further signified by the fact that there were also ten times three chambers on the pavement of the Outer Court (*v. 17*). It is not enough for us to enter into the Court by faith in the doctrine of the Trinity; we must dwell on the solid pavement of a firm profession of that doctrine, and we must be firmly settled upon that foundation in our daily life and conversation⁶.

In *v. 15*, the length (inward) of the vestibule was fifty cubits. Fifty is the number of remission⁷, and of Jubilee, after seven times seven, or forty-nine, which brings with it rest preparatory to joy. Cp. *vv. 21* and *29*, where the same measure recurs.

requisite or necessary to salvation" (Art. vi. of the Church of England); and to serve as a warning to those who would add any articles to "the Faith once for all delivered to the Saints" (Jude 3).

¹ "Perspicuum est, Dominum Salvatorem, Qui verus Architectus est, probare lapides qui possunt poni in Templi fundamentis" (*S. Jerome*).

² See the PLAN inserted above, p. 253.

³ See *S. Jerome* here. "Ingreditur Vir, cui Oriens Nomen est, per portam Orientalem, ut illuminet eos quos in primâ

vestibuli fronte repererit." So *S. Gregory* here.

⁴ See above, note on the recurrence of the number *three* in the Ark, Tabernacle, and Temple, p. 275.

⁵ 1 Cor. xiii. 12. Cp. *S. Jerome* in cap. xli.

⁶ "Quod dicuntur thalami tres line et tres inde, hoc docet quòd ad Trinitatis Sacramenta pertinent" (*S. Jerome*). And again: "*Trinus numerus ad mysterium Trinitatis pertinet*." See below, on xli. 6, 7.

⁷ "*Quinquaginta cubiti (ut sæpe diximus) remissionis significat sacramentum*" (*S. Jerome*).

In v. 16, it is said that each side of the posts or pillars of the gate were *palm trees*—the emblems of joy and victory¹, and these were repeated in the other gates (vv. 22. 26)², and these were symbols of the triumph and glory reserved for those who maintain the true faith to the end.

In v. 20 he describes the outer gate toward the north.

In v. 22 the access to these gates leading *in* from the Outer Court, is by *seven* steps, which is the sabbatical number, the number that leads to rest after labour³. The same number recurs in v. 26. See also below, v. 31.

In v. 23 a distance of a hundred cubits leads across the Outer Court from the Eastern Gate of the Outer Court to the Eastern Gate of the Inner Court; and this was the same with the other two Gates of the Outer Court, "Centenarius numerus (says *S. Gregory*), quia decies per denarium ducitur, perfectionem denotat." The progress of 100 cubits across the Court from the outer Gate to the Gate of the Inner Court of the Temple symbolizes the consummation of the Christian life.

In v. 24 he describes the outer Gate toward the South, which was similar to the Eastern Gate of the Outer Court.

THE INNER COURT (see the Diagram on p. 253).

In v. 31 the *inner* Court is approached from the *outer* Court by *eight* steps. The Outer Court had been approached from the external world by *seven* steps, which brought the worshipper to a state of rest (see v. 22), but now he mounts higher, and ascends by *eight* steps to a state of joy⁴.

It is well said by *S. Gregory*, here "*Æterna dies, quæ expletâ septem dierum vicissitudine sequitur, octava est.*" "For (he adds) Christ suffered on the sixth day of the week; on the seventh day He rested in the grave; on the following day, the Lord's Day (the octave of the first day) He

¹ "Quid per palmas nisi præmia victoriæ designantur?" (*S. Gregory*). See above, on 1 Kings vi. 29, and Neh. viii. 15; below, on John xii. 13. Rev. vii. 9.

² Cp. vv. 31. 34. 37, and xli. 18, 19, 20. 25, 26.

³ See below, on Rev. xii. *Prelim. Note*.

ON THE NUMBER SEVEN.

This number is composed of 3 + 4. The number *Three* is a divine number; the number of the Ever-Blessed Trinity. We find it in the Old Testament in the Trine Benediction (Numb. vi. 24—26); and in the Seraphic Trisagion (Isa. vi. 3).

The Number *Four* in Scripture is expressive of *universality* of space (four winds, four corners of the earth. Matt. xxiv. 31. Acts x. 11. Rev. vii. 1). See on Matt. x. 2.

The Number *Seven* expresses *completeness*; especially complete rest after labour.

The clue to this meaning is presented by the Scriptural History of the Work of Creation of the Universe by God; "In *six* days the LORD made Heaven and Earth, and on the *seventh* Day He rested" (Exod. xxxi. 17). Cp. Gen. ii. 2. And this *rest* of God was a type of that *eternal rest* (αἰσθησιμὸς) which "remaineth to the People of God" (Heb. iv. 9).

The *Seventh* Day in the History of the Creation differs from all the other six Days. They all have an *Evening*. "The *Evening* and Morning were the *First* Day." And so it is said of each of the other *five* days. But it is *not said* of the *Seventh* Day that it has an *Evening*. It is a type of that Rest which has *no end*.

Enoch, the *seventh* from Adam, did not die, but was translated (see Jude 14. Heb. xi. 5). He was like a personified Sabbath. He was a type of the faithful who walk with God, and do not see death, and rest in Christ (Matt. xvi. 28. John viii. 51. Rev. xiv. 13).

Thus in the beginning of Holy Scripture, we see the number *Seven* consecrated as a symbol of *Rest* after work done in a preceding series of *Six*.

In almost all the Holy Days of the Levitical Law we see the predominance of this element of *Seven*: e.g. in the Sabbath; the Passover (Exod. xii. 15, 16); the Pentecost (Deut. xvi. 9); the Feast of Tabernacles (Deut. xvi. 13. 15).

We see the same symbol in the entrance to Canaan, the type of Heaven, promised to the true Israelites.

Six Times Seven Stations brought the People through the Wilderness to the promised land. See Numb. xxxiii. 1—50; and *S. Jerome* de xlii. Mansionibus in Eremo.

For Six successive days the Great City Jericho was encompassed, and on the Seventh it fell, and the people entered in with a shout of victory. See above, on viii. 2—6.

In the Second, or New, Creation we see a similar principle. In the Genealogy with which St. Matthew's Gospel begins, there are Six Sevens, which bring us from Abraham to Christ; in Whom all the faithful have *Rest*. See on Matt. i. 17.

In St. Luke's Genealogy of Christ (iii. 23—38), ten times Seven Generations bring us from Christ through Adam to God.

Thus then we see that the sacred purpose of the number *seven* is to signify *rest* after *toil*. This is its meaning in the Apocalypse.

The *Seven Seals* exhibit the sufferings of the Church in her pilgrimage through the world, and lead her to her eternal Rest (Rev. vi. 1; viii. 1).

The *Seven Trumpets* proclaim all God's judgments on her enemies and the enemies of Christ, till the end, when the Kingdom of this World becomes "the Kingdom of the Lord and of His Christ" (Rev. viii. 2; xi. 15, 17, 18).

The *Seven Vials* pour out all God's wrath on a particular form of wickedness which rebels against Him (xv. 7; xvi. 17).

Other Septenary combinations there are, all expressive of *completion*; all terminating, after a successive series, in some great consummation, just as the Hexæmeron of Creation ended in the Sabbath of God.

⁴ Cp. the note below, on Matt. xxviii. 1. The *first* day of the week is the day after the *Sabbath*, or *Seventh* Day, and is therefore the *Eighth* Day; and consequently it is said by the Fathers that our Lord arose on the *Eighth* Day. See *S. Barnabas*, c. 15. Indeed, as the number *Seven* is the *Sabbatical* number, or number of *Rest*, in Holy Scripture, so *Eight* may be called the *Dominical* number. *Seven* is expressive of *Resurrection* to new life and glory in Christ.

The *Eighth* Day was the Day of *Circumcision* (cp. Luke i. 59. Phil. iii. 5),—the type of Christian Baptism,—the Sacrament of *Resurrection*,—in which we *rise* from the death of sin to newness of Life in Christ.

Our Lord received the name JESUS on the *eighth* day (Luke ii. 21); He as our *Jesus*, *Joshua*, *Saviour*, brings us to the heavenly Canaan,—to the glory of the Resurrection.

The Name JESUS, *Saviour*, given to Him on the *Eighth* Day, makes in Greek, the *universal* language (ΙΗΣΟΥΣ), the Number *eight* in hundreds, tens, and units—888. See *Irenæus* adv. Hær. i. 14. 6, and ii. 24. 2. Cp. below, on Rev. xiii. 18.

The great Day of the Feast of Tabernacles—the type of His Incarnation—was the *Eighth*. See on John vii. 37. And in His Sermon on the Mount He pronounces *eight Beatitudes* describing the way that leads to the fruition of heavenly glory. See on Matt. v. 3.

Hence also we find, that the *Transfiguration*—which was a figure and a glimpse of the future glory of the bodies of the Saints after the Resurrection—is mentioned as having taken place *eight* days after our Lord had said, "There be some standing here which shall not taste of death till they see the kingdom of God" (Luke ix. 27). As *S. Ambrose* says there, "Quid est quod ait, In diebus octo? Quia is qui verba Christi audit, et credit, Resurrectionis tempore gloriam Christi videbit. Octavâ enim die facta est Resurrectio. Unde et plerique Psalmi in Octavam inscribuntur."

rose from the dead. The struggle of our present life on earth is like a sixth day of the week; we hope for the rest of the sabbath, and for the Resurrection to Eternal Glory, as on the eighth day, when Christ rose.

This arrangement is repeated with reference to the Eastern Gate into the inner Court; and also with regard to the Northern Gate into the inner Court. Each also of these Gates had *eight steps* (see *vv.* 34. 37).

Near these Gates leading into the inner Court *they washed the burnt-offering*.

The *burnt-offering* (*v.* 38) sacrificed once for all, is Christ; but we need to *wash* that offering with the tears of our own repentance, in order that it may be availing for our acceptance with God. All our own burnt-offerings are tainted by some impurity, and need to be cleansed at the Gate of the Temple before they can be offered on the altar. "Let us wash our burnt-offerings with our tears¹; wide is the bosom of the mercy of our Creator, to receive the weeping of the humble." "We must wash our hands and hearts, our spiritual sacrifices, and so compass God's altar²."

In *vv.* 39—41 are mentioned *eight tables* (probably of wood), being distinguished from four other tables which were of stone (see note on *v.* 42); on these eight tables it is said they slew the burnt-offering, sin-offering, and trespass-offering.

It is remarkable that they are not called altars, but *tables*³, and that they are eight in number. In the Tabernacle and Temple there was only one altar of burnt-offering; but to mark the increase of sacrifices in the Catholic Church, and to signify that her sacrifices are spiritual, here we have *eight tables*⁴.

It is observable also that in *v.* 42 are four other tables of hewn stones for the burnt-offering (*oláh*). Following a suggestion of *S. Jerome*, we may suppose that these tables being in length one and a half cubits, and in breadth one and a half; that is, in breadth and length taken together *three* cubits, and in height *one* cubit, and being built of hewn stones, and being four tables in number, represented the whole company of the faithful built together as lively stones, into the doctrine of the Trinity in Unity, to offer sacrifices to God, in all the four parts of the world⁵. And they declare that all our sacrifices and all the instruments by which we offer them (our bodies, souls, spirits, and estates), must, in order to be acceptable, be laid on the Altar of the Triune God.

Thus we gain another step in our progress. We have entered by seven steps from the outer world into a vestibule which has three chambers, symbolizing the reception by Baptism in the Name of the Blessed Trinity into the Church of God. We have rested in those chambers, whose windows are bedimmed because we saw as through a glass darkly; we have come into the outer court and have rested in the ten times three chambers on the pavement; and have been settled and grounded on the faith in which we have been baptized; we have crossed the outer court, and have ascended by *eight steps* into the vestibule of the *inner* court, and there we have also had windows in the chambers, but it is not said that *those* windows were closed; and at the entry of the inner court of the Temple we have seen the eight tables where sacrifices were offered, and the four tables of hewn stones representing those who have not only entered by Baptism in the doctrine of the Blessed Trinity, and who have not only been settled in that doctrine, but have become like lively stones built up in Christ the Corner Stone, an holy Priesthood (as the Apostle speaks⁶) to offer spiritual sacrifices acceptable to God by Christ Jesus.

In *v.* 43 are the hooks by which such sacrifices are to be fastened, like victims tied to the horns of the altar.

The gladness with which these sacrifices are offered by the faithful is represented by the mention of the chambers for the *singers*, who are also priests, and are keepers of the charge of the altar, and come near to the Lord to minister unto Him (*vv.* 44—46), and are called sons of Zadok, as being faithful to Christ, the Divine David⁷.

The inner Court, like the outer Court, is *four-square*, denoting that it is for *all nations* from the *four winds* of heaven.

Thus we are brought through the outer Court, and through the inner Court, to the Temple itself.

¹ *S. Gregory*.

² *Matthew Henry*.

³ Hebr. *shulchánôth*, the same word as is used for the table of shewbread (Exod. xxv. 23. 27, 28. 30, and *passim*), and Num. iv. 7, and the Psalmist (Ps. xxiii. 5), "Thou preparest a table for me in the wilderness."

⁴ Compare below, on xli. 22.

⁵ "Quod inferuntur quatuor mensæ de lapidibus quadratis extructæ, et hæ ipsæ ad sacrificium et holocaustum, isti sunt

vivi lapides. longitudine et latitudine habent unum cubitum et dimidium, quæ simul juncta tres cubitos faciunt, qui tres cubiti habent in altitudine cubitum unum, ut mysteria Trinitatis unius cuⁱ iti, hoc est, divinæ majestatis mensura conservet. Nomen autem Dei, quasi unius altitudinis cubitus est, qui tres habet proprietates, et holocausta oblationum nostrarum semper assumit." Cp. above, on xli. 6, 7.

⁶ 1 Pet. ii. 5.

⁷ See the note above, on the passage xl. 46.

EZEKIEL XLI.

THE TEMPLE (see the Diagram on p. 253).

THE Prophet is now led by the angel into the Holy Place. The superiority of this Temple to the Tabernacle of the Wilderness, is shown by the fact that the breadth of the two posts equalled the whole breadth of the Tabernacle.

The Angel—Christ—alone enters into the Holy of Holies and measures it. The Prophet remains without.

The Holy of Holies is four-square; twenty cubits on each side. The Temple is surrounded on all sides, except the East, where the vestibule is, by chambers ten times *three* in number, with *three* stories, connected by an inner staircase with one another¹.

Here is another step in advance. We see here a symbol of the same doctrine of the Ever-Blessed Trinity which has been already presented to us in the preceding parts of the Vision.

But there are here new degrees of elevation and amplification for the devout worshippers who have been received into the Church by Baptism into that doctrine, and have been firmly settled and grounded in it, and have passed to a farther ascent of knowledge by nearer approach to God in His house, and have cheerfully made an oblation of themselves—a spiritual holocaust—to the Triune God, and have rejoiced in doing so; they are now admitted to dwell with Him in His Holy place, and to rise, as it were, by a spiritual ascension (a mystery already foreshadowed in the Ark of Noah² and in the Temple of Solomon), and by a spiritual enlargement also, represented in the form of the chamber—by God the Holy Ghost, through God the Son, to God the Father of all.

Beyond the Holy of Holies to the west was a building which fenced off the Temple on that side, and which enclosed what was called the *Gizrah*, or separate place³, which seems to have been designed for religious meditation and for quiet study and prayer, and to have been assigned to the Priests. This suggests a lesson to the Christian Priesthood that they should have separate times and places reserved for such purposes.

On the Temple itself are not only palm-trees but Cherubim⁴. Each Cherub has the face of a man, and each face is toward a palm-tree. The palms of heavenly victory are not to be gained without the wisdom of a man joined to the courage of a lion⁵. The altar before the Holy of Holies (which corresponds to the altar of Incense in the Temple) is of wood; it is not covered with gold, as the altar in the Temple was, and it is called a Table⁶. It seems to indicate that the incense to be offered in the Church of Christ is spiritual—the incense of prayer, as in the Apocalypse⁷.

In v. 21 it is said that the appearance of the door of the Holy of Holies was like that of the Holy Place.

In the Tabernacle and Temple the door of the Holiest Place was narrower than that of the Temple; but in the Church of Christ, the door of the true Holy of Holies, that is of heaven itself, has been widened by the ascension of Christ. “When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers.”

There is no Veil before the Holy of Holies in this Temple; the Veil has been rent in twain, and an entrance has been made into the Holiest by the Blood of Christ (Heb. x. 19).

No Ark nor Mercy Seat is mentioned in this Temple of Ezekiel. The Presence of the Lord is diffused through the whole. Cp. xlviii. 33.

The Temple is covered with Cherubim *outside*; but there is no localized presence of Cherubim within the Holy of Holies, as in the Tabernacle and Temple of Solomon.

EZEKIEL XLII.

WE have now a description of the Chambers⁸ to the north and south of the *Gizrah*, or separate place.

They have three stories, and are easily accessible from the *Gizrah*, and were to the N.W. and

¹ See the note above on the passage, xli. 5—7.

² See above, on the three stories of the Ark; note at Gen. vi. 16, and on the three stories of the thirty side chambers (connected together by an inner winding staircase) in the Temple; the note on 1 Kings vi. 8. *S. Jerome* says, “Tricentorum cubitorum Arca Noe habet longitudinem et triginta cubitorum altitudinem quæ consummatur in uno cubito;” and he regards this as a symbol of the doctrine of the Trinity in Unity.

³ See on xli. 12.

⁴ “Post scientiæ multitudinem victoria intransibilibus præbetur” (*S. Jerome*).

⁵ “Indigemus facie hominis et leonis, id est prudentiâ et fortitudine, ut palmas celestes obtineamus” (*S. Jerome*).

⁶ Compare above, xl. 39—41.

⁷ Rev. v. 8.

⁸ See note above, on chap. xlii. 1.

s.w. of the Holy of Holies. These are *holy chambers* for the Priests who approach unto the Lord; and "there they eat the holy things, there they lay the most holy things, for the place is holy."

When we consider the connexion of these chambers with the *Gizrah*, and with the most Holy Place, and also observe that they have *three* stories like those on the side of the sanctuary¹, we may suppose that these chambers symbolize the duty of the Christian Priesthood, not only to retire to the *Gizrah* of religious meditation, but to feed habitually with devout reverence on the sacred food of spiritual doctrine, especially the doctrine of the Blessed Trinity.

In these Chambers the Priests lay up their holy garments, in which they minister.

By religious meditation and prayer, and by spiritual feeding on holy doctrine, the Christian Priest prepares himself for the sacred work of preaching the word, and for ministering the Sacraments in the Church of God.

They may not mix with the people in these holy garments; they must reserve sacred things for sacred places and times; and teach the difference between what is secular and spiritual. Cp. xlv. 19.

In *vv.* 15—20 we learn that the Outer Court is a square, each side being 500 reeds, or more than a mile.

As the Christian Church is elevated on a very high mountain in the land of Israel (xl. 2), above all the hills of that country, so as to be visible from afar, so it extends far beyond it, even unto the four corners of the earth. This is symbolized by the fact that the Outer Court here of the Temple is represented as greater than the whole City of the literal Jerusalem.

The Catholic Church springs up from the soil of Sion, and extends itself from thence to enfold the world.

It has been already noticed that there is no Ark in Ezekiel's Vision of the Temple, that is, of the Christian Church Universal, because God's Presence is diffused through the whole, which is most holy (xliii. 12). And it is remarkable that there is no mention of one High Priest who is to govern all. Ezekiel mentions "the Priests" frequently (xlii. 13, 14; xliii. 19. 24. 27; xlv. 15. 21, 22. 30, 31; xlv. 4. 19, 20; xlviii. 10, 11. 13), but no High Priest. He recognizes the Priesthood in the Catholic Church, but he knows nothing of any one Supreme Vicar of Christ who is to govern all.

EZEKIEL XLIII.

THE Glory of the Lord, which the Prophet had seen and described as forsaking the courts of the literal Jerusalem, now takes possession of the new Temple—the Church of Christ—and fills it with His presence².

It comes from the East—that is from Christ³. To Him all the glory of the Church is due, His Voice is like the sound of many waters. The Gospel is Christ's Voice; it goes forth into all lands, and the earth is filled thereby with the knowledge of the glory of the Lord as the waters cover the sea (Isa. xi. 9. Habak. ii. 14); and therefore it is said here, "The earth shined with His glory" (*v.* 2). The Voice of God Himself is heard speaking from out of the sanctuary, and declaring that idolatry was the cause of the abandonment of the Temple of Jerusalem by the Divine Presence, and calling Israel to repentance and to obedience. He then pronounces that the whole house and all the precincts thereof are most holy (*v.* 12), and He announces the measurements of the altar.

It is twelve cubits square, 144 cubits in its surface (on which the sacrifices are offered), symbolizing that the offerings of the Church of God are from all parts of the world joined together in the doctrine of the Apostles⁴.

It is raised on a settle or ledge, which was a square of $14 = 2 \times 7$, a sabbatical number. The Altar is approached by stairs from the east (*v.* 17). The solemnities of the sacrifices for the cleansing and dedication of the Altar are then described (*vv.* 18—27): first, by a young bullock for a *sin-offering*; then a kid of the goats without blemish for a *sin-offering*; then a young bullock without blemish and a ram without blemish for a *burnt-offering*; seven days a goat is to be offered daily for a *sin-offering*, and a young bullock and a ram out of the flock without blemish for a *burnt-offering*.

This is to be done for *seven* days; and on the *eighth* day the altar will have been consecrated, and will be ready for the consummation of all sacrifices—the pure offering in which the worshipper is admitted to be a guest with God.

¹ See above, on xli. 6, 7.

² See above, notes on xliii. 1—5.

³ See the *Retrospect* above, on xl. 6.

⁴ See above, p. 277.

We have already seen that these various kinds of sacrifices, the *sin-offering*, the *burnt-offering*, and the *peace-offering*, are typical, in the order of their oblation, and in their character, of the One Offering made by Christ upon the Cross¹.

Thus the Altar is consecrated².

Here we see a symbolical representation of the doctrine that every place in which the sacrifices of prayer and praise are offered in the Christian Church is to be purified and consecrated by the blood of Christ. The altars of our hearts are to be cleansed and sanctified thereby.

EZEKIEL XLIV.

THE Prophet is brought again into the Outer Court of the Temple, and to the Gate where he had entered—the East Gate. It was now shut, because the Glory of the Lord had entered thereby; and it is added that on that account no one shall enter by it.

This is said with a reservation for the Prince, the Royal Head of God's People. He may sit in it to eat bread before the Lord—and it would seem that he on the Sabbath may enter and may go out by it.

Some of the ancient Fathers³ apply these words, "This gate shall be shut, it shall not be opened, and no man shall enter in by it, because the Lord the God of Israel hath entered in by it, therefore it shall be shut," to confirm the doctrine of the perpetual virginity of the holy Mary, the Mother of Christ. The entrance of the Glory of the Lord into the Church was by the Incarnation of the Son of God; and this mystery is a Gate which no human reason can ever enter.

The Prince, the Royal Head and Representative of the People of God, is permitted to "sit and eat bread before the Lord;" and he "shall enter from the porch of that gate, and shall go forth from it."

He shall meditate and feed on the spiritual food of the Mystery of the Incarnation, in the presence of God, and make it the origin of his goings in, and of his goings out. It shall be the leading principle of all his acts. We shall have more to say concerning the Prince in the sequel.

Directions are now given to the Priests. They are warned by the sin and punishment of the Priesthood of the Hebrew Sanctuary (*vv.* 5—14), and are encouraged by the faithfulness and reward of those who remained loyal to God (*vv.* 15, 16). A charge is given to the Priests, that they should wear garments of linen (*vv.* 17, 18), and they must take heed to their attire.

This direction is spiritualized and Christianized in the Apocalypse, where it is said, "They shall walk in white⁴;" and it represents the duty of the Christian Priesthood⁵ to take heed to their lives and conversation, and to walk in holiness and purity, soberness and chastity, before God and man. They may not shave their heads, nor suffer their locks to grow long. The Christian Priest is bound to avoid all that is superstitious, heathenish, and effeminate⁶ in his demeanour and attire.

They may not marry a widow,—except a widow of a Priest; nor a divorced woman.

They are to be teachers of sound doctrine (*v.* 23).

To them appertains the determination of controversies concerning sacred things⁷.

They must keep God's statutes in all His sacred assemblies, and hallow His Sabbaths (*v.* 24).

Other directions are given on their duty to abstain from every thing that may defile them, and from a too passionate devotion to any earthly object of affection apart from God, particularly to earthly possessions (*vv.* 25—27); and they must cherish a spirit of penitential self-humiliation.

Directions are also given to the People to honour God with their substance and provide an adequate maintenance for His Ministers (*vv.* 29, 30); and they who comply with this command are assured that God's blessing will rest on their house (*v.* 30).

The Priests of God's Church are here supposed to be amply provided for; and they are commanded to abstain from all sordid means of supplying themselves with subsistence (*v.* 31).

¹ See above, on Leviticus, *Introd.* p. iii, and the notes on Lev. ii. and iii.

² On the true reading of *v.* 26, see the note above, on xliii. 26.

³ So *S. Jerome* here, and *Theodoret* and others quoted by *A. Lapide* here, and see *Bp. Pearson*, Art. iii. 173; and whatever may be thought of this application, it shows their persuasion that those who are called "brethren of the Lord" in the Gospels, were not children of the blessed Virgin Mary. Cp. below, on Matt. i. 25; xii. 46.

⁴ See Rev. iii. 4, 5. 18; xix. 8. 14.

⁵ "Mundā conscientiā et mundis vestibis debemus tenere Domini Sacramenta" (*S. Jerome*).

⁶ "Non rasis capitibus debemus esse sicut Isidis sacerdotes, nec rursū comam demittere, quod luxuriosorum est. Rasa capita habet superstitio gentilis" (*S. Jerome*). It is singular that the Latin Church should impose that practice on its Priesthood.

⁷ Compare note above, on xliv. 24, and on 2 Chron. xix. 11.

EZEKIEL XLV., XLVI.

FROM a description of the Temple, the Prophet proceeds to describe the Land¹.

A holy portion, or oblation, literally a *heave-offering*, of land is to be set apart from all the Tribes. It is called a *heave-offering*, because it is, as it were, lifted up to heaven, and consecrated to God.

This holy portion of land is four-square. Each side is 25,000 reeds, that is, about sixty miles. This holy portion is divided into three parts parallel to each other.

The first part, that on the north, is 25,000 reeds from east to west, and 10,000 reeds from north to south, and is assigned to the Levites (xl. 5).

The second part, to the south of the first part, is exactly equal to the first part, and is assigned to the Priests (xl. 2—4).

In the middle of this part is the Temple (xl. 4), which has been already described.

To the south of this is the third part, but only half of either of the two former; that is, only 5000 reeds from north to south, and 25,000 reeds from east to west (xl. 6).

This is common to all Israelites; and in the centre of it is the City, which is a square of 4500 reeds, and is contained within a precinct (called the *suburbs*) which extends 250 reeds on each side of the square of the City, so that the City, together with the suburbs, is 5000 reeds square, and fills up the whole breadth of that portion, and leaves a length of 10,000 reeds to the eastward, and 10,000 to the westward of it in length (see below, xlviii. 15—18, and the Plan in page 265).

It is observable that this holy portion of 25,000 reeds square (divided into these three parts), does not stand in any particular tribe, as the Temple and City of the literal Jerusalem did. The reason of this is, that the sacred ordinances of the Christian Church, and the spiritual privileges of the Christian City, do not belong to any one race on the face of the earth, but to all the Twelve Tribes of the Israel of God, that is, to all Nations of believers, who are children of faithful Abraham, and are heirs of God's promise, in Christ.

Also, the Temple is not united to the City in this description, as it was in the literal Jerusalem, but is separated from it.

There is to be a distinct line of demarcation between sacred and secular things in the Christian Church. But yet there is to be an alliance between the two. This is represented by what follows;

The sacred oblation or portion of land is flanked and protected on both sides by two portions, one on the east, the other on the west.

These two portions are assigned to the Prince (xl. 7). Cp. below, on xlviii. 21, 22.

The Prince is the Royal Head and Representative of the Nation.

As the Priesthood represents Christ in His spiritual Supremacy, so the Prince represents Christ in His temporal Sovereignty. But the Prince has not only a secular sway, but a spiritual charge. He is to be the Recipient, Guardian and Trustee of all the offerings of the people, who are commanded to make stated contributions from their substance, toward the maintenance and support of the public worship of God (xl. 13—16).

The Prince is forbidden to abuse his power by acts of oppression, or by any encroachment on any other portion (xl. 8. xlv. 16—18); and he is commanded to take care² that these offerings are made, and he is required to consign them to the Priesthood³, and to see that they are properly applied (xl. 17—25).

The Prince is also represented here as performing acts of personal religion (*vv.* 4—8), and is also displayed as going forth in the midst of the people, in order to give them a public example of piety and devotion, and to promote the good of the nation by acts of national oblation and homage to God (xlvi. 10).

We may recognize, therefore, in these two chapters a representation of the Divine will and design concerning the alliance of Church and State, and concerning their different functions, which

¹ See the Plan above, at xlv. 7, p. 265.

² It is well said here by an English Commentator, who is often very successful in discovering the spiritual sense, and in making a practical application of the prophetic writings—*Matthew Henry*,—"It is the duty of Rulers to take care of religion, and to see that the duties of it be regularly and care-

fully performed by those under their charge, and that nothing be wanting thereto. The Magistrate is the keeper of both Tables, and it is a happy thing when those who are above others in power and dignity, go before them in the service of God."

³ This is also represented in the Apocalypse (xxi. 24): "The kings of the earth bring their glory and honour unto her."

are to be made ministerial respectively, in their several ways, to the attainment of one and the same end, the glory and worship of God, and the edification of His people¹.

In v. 9 there is a remarkable precept, that whosoever enters by the north gate, should go out at the south gate; and *vice versâ*. In holy things no one must look back².

At the close of the forty-sixth chapter, the angel describes the chambers near the Holy of Holies, and also at the four corners of the Outer Court, in which the offerings are to be dressed, on which the Priests and the people respectively are to feed.

EZEKIEL XLVII.

THE LIFE-GIVING WATERS ISSUING FROM THE TEMPLE, AND HEALING THE WATERS OF THE DEAD SEA.

THE Prophet is brought to the eastern door of the Temple, and he sees a fountain of water issuing forth from under the threshold, and flowing at the south side of the Temple near the Altar of burnt-offering. This stream deepens more and more as it flows on, till it falls into the valley of the southern part of the Jordan, and into the Dead Sea³.

On both sides of its banks grow many trees (v. 7), whose fruits yield food, and whose leaf never fades; and they bring forth fresh fruit every month, and their leaves are for medicine, because the waters by which they are nourished issued out of the sanctuary (v. 12).

The waters of the Dead Sea are purified and healed by the stream; and though, naturally, they destroy life, they now abound with all kinds of fish (vv. 8, 9), and fishermen spread their nets on their banks from *En-gedi* to *En-eqlaim* (v. 10).

But the miry places, called the marishes, are not healed, but are given up to salt and barrenness (v. 11).

This life-giving stream represents the Gospel of Christ; which flowed forth from Sion, and gushed out of the pierced side of the crucified Saviour on the Altar of the Cross⁴.

The stream grows deeper and deeper; because the Gospel, proceeding forth from small beginnings (as our Lord declared in the parables of the grain of mustard-seed and the leaven), will be diffused throughout the world.

Fruit-bearing trees of all kinds, whose leaves never wither⁵, and have a healing quality, being nourished by its fresh waters, grow along its banks on both sides; for wherever the waters of the Gospel flow, there trees of righteousness grow, which are the planting of the Lord⁶, and the green leaves and salutary fruits of Christian graces and virtues abound, which owe all their beauty and fruitfulness to the living waters of divine grace.

These trees, which are nourished by the waters, bear ripe fruits on each of the twelve months of the year. This teaches that no part of the doctrine preached by the Apostles is to be neglected: all of it must bear its fruit in the Christian life⁷. We must imitate Christ, Who died on the Cross, which became a Tree of Life to the World⁸. The perfect consummation of this vision is revealed in the Apocalypse⁹; "He showed me a pure river of water of life, clear as crystal, proceeding out of the Throne of God and of the Lamb. In the midst of the street of it, and on either side of the river was there the Tree of Life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations."

The fishermen represent Christian Preachers and Missionaries, who draw the net of evangelical preaching through the sea of the world¹⁰. Christians are symbolized by fish, being born again in the waters of baptism¹¹, and drawn in that net by evangelical fishers to the shore of everlasting life¹².

¹ It is remarkable, that in xlv. 13, 14, God speaks to the Nation, regarded as *one man*, and bound to unite as such in acts of worship, and says, "Thou shalt daily prepare a burnt-offering; thou shalt prepare it every morning, and thou shalt prepare a meat-offering;" and then he passes to the plural number, "they shall prepare."

² *S. Jerome*, who refers to Lot's wife (Gen. xix. 17), and Luke ix. 62, and Phil. iii. 13.

³ See the notes above, on xlvii. 1—8.

⁴ "Admirabilis sanatio et mutatio maris mortui (i.e. peccatoris vivificatio) provenit ex ostio Sanctuarii, id est, a Christo, Qui est Porta Cœli, fluentque in latus dextrum, id est, per Christi Crucifixi latus lanciâ apertum et vulneratum; ex eo enim

sanguis et aqua, atque Ecclesiæ Sacramenta, fluxerunt, ait *S. Augustinus*" (*A Lapide*).

⁵ Cp. Ps. i. 3.

⁶ Isa. lx. 21.

⁷ See *S. Jerome* here. "Singuli menses singulis Apostolis deputantur."

⁸ Cp. Rev. xxii. 2.

⁹ Rev. xxii. 1, 2.

¹⁰ See the notes on our Lord's words, Matt. iv. 19; xiii. 47, p. 46. Luke v. 10.

¹¹ "Nos pisciculi in aquâ nascimur" (*Tertullian* de Baptismo).

¹² See the narrative of the prophetic and parabolical miracle of our Blessed Lord in John xxi. 11. The Fathers add another reason why Christians may be compared to fish, *ἰχθύες*, as being

The nets are spread from En-gedi to En-eglaim; that is, from a fountain (Hebr. *en*, or *ayin*) in the Holy Land, to a fountain in Moab¹, the enemy of Israel; because the Gospel of Christ is to be preached to all—Heathens as well as Jews.

The waters of the stream purify and heal the Dead Sea, and make it teem with life, because the Gospel of Christ heals the Dead Sea of the World.

The best commentary on this passage is supplied by the prophecy in xvi. 53. "I will bring again the captivity of Sodom and her daughters" (see the note there).

In a somewhat similar strain, the Prophet Jeremiah describes the Holy City of the Catholic Church of Christ as receiving within its precincts the hills *Gareb* and *Goath*, the types of the leprosy and deadliness of Sin².

With regard to these waters, we may adopt the language of *S. Jerome*³, "These waters flow forth from the Temple, to the east and to the south, and signify the doctrine of Christ our Saviour; according to the words of Isaiah, 'Out of Sion shall go forth the Law, and the word of the Lord from Jerusalem⁴;' and in another place, 'The earth shall be full of the knowledge of the Lord, as the waters cover the sea⁵.'" "

The Prophet Joel⁶ had spoken of these waters when he said, "It shall come to pass on that day, that all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim," *i.e.* the barren valley of the Jordan above the Dead Sea.

Zechariah prophesied concerning these waters, when he said, "It shall be in that day, that living waters shall go out from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea⁷." Our Saviour speaks of these waters, when He says to the Samaritan woman, "If thou knewest who it is that saith to thee, Give Me to drink, thou wouldest have asked of Him, and He would have given thee living water⁸." And again, "He that drinketh of the water that I shall give him, shall never thirst, but it shall be to him a well of water springing up into everlasting life⁹." And again, Isaiah says, "Ye shall draw water out of the wells of salvation¹⁰."

These waters (adds *S. Jerome*), which signify the waters of Christian Baptism and Christian Doctrine, issue forth from the Church of God; and if they flow in the channel of Apostolic Discipline, they heal and vivify the sterile and deadly elements of human corruption, as the salt cast in by the Prophet Elisha healed the waters of Jericho¹¹."

Not only do these waters irrigate and fertilize the desert, but they even heal the Eastern Sea, that is, the Dead Sea, which is called by the Greeks the "Lacus Asphaltites," or of bitumen. "Mirum in modum aquis Evangelicis aquæ sanantur mortuæ." *S. Jerome* (who dwelt in Palestine) thus describes the sterile and stern character of the neighbourhood of the Dead Sea. "Nothing" (he says) "lives in it, and if the Jordan, which flows into it, brings down fishes into the sea, they die, and their bodies float on the unctuous waters¹²." But in a spiritual sense, the Dead Sea of the World "which lieth in wickedness," is healed by the waters of the Gospel, and abounds with life and joy¹³.

"The miry places and marishes shall not be healed, but are given to salt." They who love to wallow in the marshy quagmires of uncleanness, shall receive no benefit from the waters of the Gospel, but shall be condemned to perpetual barrenness. "He that is filthy, let him be filthy still" (Rev. xxii. 11).

members of the divine ΙΧΘΥΣ (Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς, Σωτήρ). Cp. *Augustine*, De Civ. Dei, xviii. 13, and *Theodoret* here, who says, "Many there are in these waters who will be caught, as by the net of fishermen; and many there are to whom this office of fishing is committed." See also *Vatablus*, *Maldonatus*, *Pintus*, *Calovius*, and *A Lapidè* here.

¹ See the note above, on the passage xlvii. 10.

² See the note above, on Jer. xxxi. 39.

³ A similar exposition might be quoted from an ancient Greek Father and Bishop, *Theodoret*; see his commentary here, beginning with these words, "Salvation has gone forth from the Jews to the Gentiles. Christ, of the seed of David according to the flesh, from the Virgin's womb, has given regeneration to the world by water and the Holy Ghost." See also *Calovius*, *Matthew Henry*, *Hengst*. (Christol. iii. 65—76, English Translation), and *Fairbairn*.

⁴ Isa. ii. 3. Cp. Luke xxiv. 47.

⁵ Isa. xi. 9.

⁶ Joel iii. 18. See the notes above, on xlvii. 1.

⁷ Zech. xiv. 8. See also Joel iii. 18.

⁸ John iv. 10.

⁹ John iv. 14; vii. 37.

¹⁰ Isa. xii. 3.

¹¹ The words of *S. Jerome* are remarkable:—"Hæ aquæ tumulos sabuli, steriles prius et infertiles, faciunt esse frugiferos, et omnia plana atque deserta ita irrigantur, ut expriment in se Jerichuntini fluvii sacramentum, quem Elishæus evangelico et apostolico curavit sale, in tantum ut ubi prius fuerat sterilitas et mors, ibi ubertas esset et vita." Compare the notes above, on the spiritual meaning of that miracle of Elisha the Prophet, the successor of Elijah (2 Kings ii. 17, and 20—22).

¹² "Statim moriuntur et pinguibus aquis supernantant."

¹³ That the Dead Sea in the Vision of Ezekiel does not symbolize the "Lake of fire," the place reserved for the Devil and his angels, and for the unbelieving and impenitent (as it does in Jude 7; compare note there and above, on Gen. xix. 24, pp. 88, 89), and that this passage does not affect the question concerning the eternity of future punishment, is evident from the consideration that Ezekiel is here describing the condition and duties of the Visible Church on earth, in this present state of existence, and does not carry us beyond that horizon; and also that he expressly declares that some regions around the Dead Sea are *not* healed.

THE BORDERS OF THE SPIRITUAL ISRAEL.

THE Christian Temple has been represented by Ezekiel, as built on a very high mountain in the land of Israel, and the area of the Christian Temple has been displayed by him as exceeding that of the whole literal City of Jerusalem. So the Tribes of the Christian Israel are now exhibited as occupying a territory far surpassing the limits of the literal Palestine¹.

The reason of this is, because they symbolize the Tribes of all the World brought into the Church of Christ.

The names specified in this description of the boundaries of the spiritual Israel are derived from the delineation of the Promised Land in Numbers xxxiv. 2—12, and are designed to show that the blessings which were promised by God to Israel, but which were not realized by them on account of their disobedience, are now recovered and more than fulfilled in Christ, and His Church.

It is also declared here, that all the Tribes shall have an equal share (*v.* 14), and strangers shall have equal rights of inheritance with Israelites (*v.* 22). There is no difference between Jew and Greek in Christ and His Church (Acts x. 35; xv. 9. Rom. iii. 22—29; x. 12. Gal. iii. 28. Ephes. ii. 13—16).

EZEKIEL XLVIII.

THE TRIBES OF THE SPIRITUAL ISRAEL.

IN the following specification of the portion of the allotments assigned to the Twelve Tribes of Israel, that is, to all Nations of believers², we find that the north, the place whence evil comes, and the farthest from the Temple, is given to Dan³ (*v.* 1).

Dan is a symbol of idolatry: see above, on Gen. xlix. 17. Judges, xviii. 30; and below, on Rev. vii. 4, p. 198; and this position of Dan indicates that idolatry is a cause of removal from the presence and favour of God; "without are idolaters," Rev. xxii. 15.

Judah, the Tribe of Christ, is nearest to the sacred portion.

Next it, is that of Reuben; the first-born of Jacob. Cp. above, notes on xlviii. 31.

Next are Ephraim and Manasseh, the sons of Joseph, who encamped side by side in the wilderness (Num. ii. 18—20).

Next are Naphtali and Asher; two sons of the two handmaids of Rachel and Leah. Farthest off is Dan⁴.

South of Judah is the Holy Portion, already described, 25,000 reeds square. See on xlv. 1—6. The most southern of the three parts into which the Holy Portion is divided is 25,000 reeds long from east to west, by 5000 from north to south; this is subdivided into three parts, of which the central part is 5000 reeds square, and contains the city with the suburbs (or open places) around it. See on xlv. 1—6.

The area of the City, like the area of the Temple Court, is a square; and is in no special Tribe, but belongs equally to all the Tribes of the spiritual Israel in all the four quarters of the earth.

The whole Sacred Portion is flanked on both sides by the Prince's Portion (*vv.* 21, 22; cp. above, xlv. 7), and is protected by it, but is separated from it.

The Prince's Portion is consecrated by its juxtaposition with the Sacred Portion, but neither of the two encroach on the other. The meaning of this is,—that according to God's design, as here displayed, the State is consecrated by the Church, and protects the Church; but the Temporal Power may not encroach on the domain of the spiritual, nor the spiritual usurp over the temporal.

Next follows a description of the allotments of the rest of the Tribes, on the south side of the Sacred Portion. Then we have a specification of the gates of the City.

The City, as before mentioned, is four-square; and it has three gates on each of its four sides: and these gates are named from the twelve Patriarchs⁵.

¹ See the Map above, on xlv. 7, p. 265.

² Duodecim Tribus sunt omnes Christiani, hi enim sunt veri Israelitæ (*A. Lapide*).

³ See the Map of the ideal Holy Land, inserted above, xlv. 7.

⁴ These three Tribes encamped on the north side of the Tabernacle in the wilderness. See Num. ii. 25.

⁵ Compare the description of the Heavenly City, Rev. xxi. 12, 13, and see the notes there. The New Jerusalem has *three*

gates on each of its *four* sides. The Heavenly City turns an *equal* face to each of the *four quarters* of heaven, showing the *equality* of God's favour to all, and the *Universality* of the Church. Many will enter the Holy City from all the four quarters of the world. "Many will come from the East and the West, from the North and the South, and sit down with Abraham, Isaac, and Jacob, in the kingdom of Heaven" (Matt. viii. 11).

Here is a symbolical representation of the divine commission of Christ to His Twelve Apostles to go forth into the four quarters of the earth, and to baptize all nations into the name of the Ever-Blessed Trinity¹. Fitly, therefore, may it here be said in conclusion, "The name of the city from that day shall be, *THE LORD IS THERE*." Thus the prophet Ezekiel anticipates the promise which the Lord made to His Apostles, after He had given them that commission: "Lo! I am with you always, even unto the end of the world" (Matt. xxviii. 20).

Therefore, to God the Father, God the Son, and God the Holy Ghost, Three Persons and One God, be ascribed all glory, honour, majesty, praise, and dominion throughout the whole Church of God, now and for evermore, *AMEN*.

There are *three* gates on each side, as in the vision of Ezekiel (xlvi. 30—34). These *three* gates may signify (as some ancient Interpreters suggest) that the Entrance into the Church is by Faith, publicly professed in Baptism into the Name of the *Three Persons*, the *FATHER*, the *SON*, and the *HOLY GHOST* (Matt. xxviii. 19).

The number *Three* bespeaks the number of Divine Persons in the Ever-Blessed Trinity; the number *Four* represents *all space* lying within the *Four* corners of the Earth (see note at end of Rev. xi.); and the number *Twelve*, being the product of *Three* multiplied into *Four*, represents the *Twelve Apostles* and their lawful successors in an Apostolic Ministry, who were sent by Christ with a commission to "go and teach *all Nations*" in the *four* quarters of the Earth, baptizing them in the Name of the *Triune God*. "These are the labourers (says *Aug.* in Ps. lxi.) who were to be sent on a Mission to the *four corners* of the Earth, to bring them into the one Faith of the Ever-Blessed Trinity." See on Matt. x. 1, and xxviii. 19.

Therefore the *Twelve Apostles* are mentioned as the *Twelve foundations* of the *Universal Church* glorified in heaven.

The Heavenly City in the Apocalypse has *twelve foundations*, *foundation-stones* (so that there would be three on each side of the City, Rev. xxi. 19, 20), and in them the names of the *twelve Apostles of the Lamb* (Rev. xxi. 14). Compare the *three standards* of three of the *Twelve Tribes* on each of the *Four sides* of the Tabernacle. See below, on Rev. iv. 4. On the ellipse of *λθωι*, cp. Eph. ii. 29.

This is the foundation of the Church glorified, the City which *hath the foundations*—that for which the Patriarchs looked—*whose Builder and Maker is God* (Heb. xi. 10).

Here is a proof that no *one* Apostle is the foundation-stone

of the Church; much less can he be the *foundation* itself, which is *CHRIST*. See below, on 1 Cor. iii. 2. 12, and Eph. ii. 20, and on Matt. x. 2, and xvi. 18. See also the description of the Church, displayed as wearing a crown of *Twelve stars*, Rev. xii. 1. The names of the *Twelve Apostles* of the *Lamb*, engraven on the foundations of the new *Jerusalem*, show that the *Twelve Apostles* are the Patriarchs of the Tribes of the True Israel, and that the glory of *Sion* has passed into the *Christian Church*.

This truth is also exhibited by the *quality* of these Twelve Foundation-stones. They are *Twelve precious stones*; and they are mainly the *same precious stones* as those which adorned the sacred Breastplate of the High Priest, and on which the names of the *Twelve Tribes of Israel* were engraved, Exod. xxviii. 15—21. The breastplate of the Hebrew High Priest, garnished with its oracular gems, was like a beautiful garment which might be *put off*; but these Apostolic precious stones of the *Twelve Tribes of the Israel of God* are immovably set as the very *foundation-stones* of the heavenly Jerusalem, and are inscribed with the names of the Apostles, who are the progenitors and Fathers of the Spiritual Israel; because by preaching the Word, and by the life-giving Sacraments of the Gospel, they execute the ministry of Regeneration, by which Christ Himself is *formed and born in all Nations* of the world.

The Heavenly City is built on these Twelve Foundation-stones. Whosoever is not built on the foundation of Apostolic Faith and Discipline, is not a lively stone in the heavenly Jerusalem.

¹ Civitas haec in quadro posita est, quia firmissima; et cui portæ inferi prævalere nequeant. A singulis lateribus habet tres portas, quia undique a quatuor mundi plagis ad illam concurrunt gentes per fidem sanctissimæ Trinitatis (*A Lapide*).

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